



THE 9TH EDITION OF THE INTERNATIONAL CONFERENCE  
EUROPEAN INTEGRATION  
REALITIES AND PERSPECTIVES

**Globalization and Cultural Diversity**

**Intercultural Communication**

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**Abstract:** The concept of culture has become one of strategic importance for all disciplines studying human and social universe, being invested today with multiple explanatory connotations. Meanwhile, conjunction and theoretical approaches we witness interference, under the imperative of interdisciplinary vision lead us, often up to a damaging confusion between communication and culture. Distinction between symbolic and instrumental, of culture and civilization are necessary to not confuse the contents of symbolic culture media of communication technology. An inventory of issues and social transformations that have acquired an indisputable relevance in contemporary development equation surgery is necessary but difficult. It should be mentioned two of them, given their global significance: the rediscovery of culture as a defining factor of the social and importance that have acquired communication processes in living societies. In fact, between the two aspects there is a relationship of inherent and consubstantiality, validated by actual historical experience. Culture and Communication is now a binomial with terms interchangeably, the two processes intertwined in a single block. Welding of the two dimensions was otherwise devoted to the vocabulary of social sciences and humanities through the concepts of culture media and intercultural communication. If we examine the paradigm shift in the theoretical space of the last century, the most surprising phenomena that we observe is that theories concerning communication space literally invaded the area that was traditionally reserved for theories about culture. For theorists today, communication is a structural constituent and all definitions, descriptions and characterizations that build on contemporary culture.

**Keywords:** interdisciplinary; communication; culture; civilization

Both the phrase and as a discipline, intercultural communication is relatively recent. Naturally, in all ages have been meetings between people belonging to different cultures, but they had a limited character. Today, intercultural communication is a generalized phenomenon, an experience that, to some extent, any man living. Encounter with a foreign culture, or at least with some of its manifestations occur even less likely to roam the world. It is enough to turn on the radio, operate the TV remote or surf the internet for the world with its cultural diversity, to overwhelm besides “intercultural communication” is used in the literature and the concept of “international communication”. They should not be confused. “In case we encounter individuals from different cultures, other, people from various nations. If the nation and culture would overlap, then there would be no conceptual difficulty. But this agreement is not in any case always and everywhere.”

As a special case of interpersonal communication, intercultural brings elements of what, in a broad sense and anthropological perspective, is termed as a culture. There are numerous definitions of the concept of culture, more succinct and more detailed and often complement each other. We mention some of them, made by anthropologists of culture and intercultural communication researchers.

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As a phrase, “intercultural communication” is used today with multiple meanings. There are, for example, disputes among experts whether organized learning a foreign language, the simple perception through the media or tourism falls within intercultural communication.

As different as the definitions of the concept of “intercultural communication”, two elements are highlighted by most researchers: first, it is a process of communication that takes place between people aware of their cultural differences and, secondly, interpersonal communication is a direct, unmediated.” If there is a situation of interpersonal communication between members of different cultural groups, then this interaction may be designated as intercultural communication.”

To define intercultural communication as a report only face-to -face, as it says in the literature, is to give this concept a meaning too narrow. In its scope, said those who opt for a wider significance, shall not only communicative dimension of interpersonal relationships, but also “mediated intercultural communication in its various forms, which is given importance in all fields of this form of representation means intercultural communication media in film, television, radio, internet and other means of mass communication.”

As a discipline, intercultural communication science falls among culture, with cultural anthropology, ethnology. There, according to experts in the field, three models of multicultural society:

1. Model aiming to bring cultural assimilation of minorities and immigrants in the majority culture. Another version of it is the integrative model, in which assimilation is seen as a long process, during which representatives of minority cultures are guaranteed certain rights related to education, religion and political participation. French society of the Third Republic (1871-1940), states Hans -Jürgen Lüsebrink is an example of a multicultural society which sought rapid assimilation of minority cultures, while British society today, as the German or American illustrates the integrative version of the model assimilation.

2. The Apartheid covers a strict separation of minority cultures. Typically, South Africa before 1995 is referred to as the embodiment of the multicultural society model, but the examples are numerous: Germany in WWII, - The Third Reich colonial societies. In such societies “origin is overrated and framed in a hierarchy.” Dictionaries inform us that the term apartheid comes from one of the local languages “apart” means “unique”, “distinct”, “special”, so most pronounced aspect of Herder in the definition of culture. With the collapse of apartheid in South Africa, says Paul Drechsel, thought it would go away this cultural segregation, but the reality turned out to be completely different.. Research shows that after the abolition of the political system, cultural differences in Africa South have deepened rather than fade.

However, “there may be both an enhanced interaction and communication, and an intensification of consciousness of being South African. The new constitution of South Africa is a proper image of these contradictory realities. He was raised a single South Africa, but with the 11 languages recognized their far and more autonomous culture.” Polycentric 3 Model is characterized by a coexistence of different cultures in a society where they are considered fundamentally equal. At least in part,” companies such as Switzerland, Belgium, Canada, and tendentious California correspond to this model.

3. Peter S. Adler has advanced the concept of “multicultural man “to designate an individual who does not recognize ethnic and cultural differences than as boundaries that can and must overcome, can gradually become a citizen of the world.” A multicultural person belongs and does not belong entirely to its culture. She lives rather in a border area.

Intercultural includes all phenomena that arise from the encounter between two cultures. This follows from the analysis of the term itself, but disputes arise when the question arises: what is culture? "If it were designed today's culture as insular and spherical, the problem of coexistence and cooperation between them could not be avoided nor resolved any. But our culture does not have de facto much as homogeneity, but largely characterized by mixtures and interpenetration." Cultures, ethnicities, nations and everything might be called collective subject "are always instruments of power and interests political."

Ethnocentrism is itself the result of the game such interests. Let's see some definitions of this concept: Ethnocentrism "*means the position of those who believe that their way of being, to act or think should be preferred to all others.*" Accompanied by the individual's sense of belonging to a group of organic and consciousness of the superiority of its values with the other, ethnocentrism is usually associated with "*intolerance and xenophobia, racism and stigmatization*".

In all definitions of ethnocentrism is the idea that their culture is the measure of all things. This is also accompanied by an exaggerated appreciation of their value and tends to underestimate the underlying values of foreign cultures, considered ab initio bottom.

An overstatement of their culture and an underestimation of foreign cultures led ultimately to the fact that foreign nations or tribes could not be designated as "human community", the alien was not considered human in the full sense of the word. The Chinese, for instance, about the Huns: "These barbarians are like animals" or Greeks claimed that the Romans barbarians outside face had nothing human in them. The same thing they say about Germans and Romanians examples could continue. Such a conception of alien justifies its liquidation without that produce moral or religious dilemmas. This is common to all ethnocentrism taken to the extreme, from antiquity to today's ethnic cleansing. Colonialism was also a result of ethnocentrism. In terms of cultural and racial populations in the colonies were considered inferior. Such a view was contrary to the Christian ideal of brotherhood, but was prevented guilt-ridden representation that would be truly indigenous people. Columbus, for example, "*talks about the people she meets them only because, after all, and they are part of the landscape. References to islanders always appear among notations about nature, somewhere between birds and trees... and conclude that although naked Indians seem closer to the people than the animals.*"

The idea that "primitive" would not have a soul, so that should be killed would still be no crime was part of colonial ideology. Sense of national belonging is not in itself a negative, but its exacerbations accompanied by hatred of other nations or peoples, designated by the phrase "extreme nationalism".

As a form of ethnocentrism, extreme nationalism does not recognize tolerance as core value of living together in a multiethnic and multicultural space. Although nationalism was primarily a European phenomenon, has become one that can be seen all over the planet, both powerful nation states, and especially to those made recently and thus trying to shape their own identity as strongly national. Ethnocentrism is a concept deeply rooted in the human soul.

Analyzing the concept of culture in relation to the intercultural communication, Edward Hall distinguishes three levels of culture. The first level, which he called "conscious and technically" is at the verbal language and symbols with a precise meaning, have an important role in communication. The second level is "hidden", reserved for a small number of individuals, including foreign ones that cultures are excluded. The third level, unconsciously and implicitly, is the culture of "primary", the deepest layer and its perennial "*the primary culture consists of fundamental data structures our way of thinking...*"

The last two levels are “*a set of rules of behaviour and thinking non verbal, implicit, controlling everything we do. This hidden cultural grammar determines the manner in which individuals perceive their environment, define their values, and set their cadence and rhythm of fundamental life*”. Using terms from computer science, Hall compares the first level of culture, “culture conscious, explicit, manifest, we are talking about and describe “*the software a computer and the other two levels, which form the “deep culture and the fundamental culture”* the computer's hard drive. Failure or difficulty interactions of individuals from different cultures are determined largely his opinion that “most of intercultural relations are lived as if there were only small differences in the software and none in the herds”. Hall concludes, “*there is no aspect of human life that is not touched and influenced by culture.*”

The ability to create a culture of learning helps cultural symbols from individual to individual, from group to group. As we know, anything can become a symbol - a picture, a gesture, a word, a piece of clothing etc. Since when, by tacit agreement, social and cultural practice is given a meaning. Symbolic communication as a part of social and cultural communication helps people organize their experiences in the form of abstract categories and to express them through verbalization and non verbal communication and through other means/media, such as books, films, and other media. Communicating symbols, culture is maintained while being transmitted from one generation to another.

Cultures are dynamic systems subject to change by the constant confrontation with information from external sources, intercultural contact, which causes changes in every culture. Cultures are easily adaptable and history shows how some of them have been forced to alter, due to occupation wars, natural disasters and other calamities. Although every culture is subject to change its structure primary talking about ET Hall, resist major changes. For example, changes in clothing fashions in food habits, travel, housing values belong to a system changes from one era to another, in a culture. Instead, the values of the associated ethics, morals, work, leisure, liberty, those regarding the importance of past religious practices, attitudes toward the sexes are so deeply rooted that persist from one generation to another or to over several generations. Ethnocentrism is a perceptual grid that cultures interpret and judge all other cultures. It is the feeling that “we’re normal, we're right” and others “are abnormal, not right” thing for any aspect of culture.

Ethnocentrism is not usually intentional, as the culture in general, but is largely taught in the unconscious. Are known, says Gerhard Maletzke situations in which people of the same culture are separated by national borders, as curzii. On the other hand, live in the same state populations belonging to different cultures. Today there are more subjects that studies the “alien”, “other”, “otherness” ethnology, cultural anthropology with its various branches, etnopsihanaliza, etc. Intercultural communication does not replace any of these subjects, but is a natural complement them. She first came to the attention of linguists, somewhat as provocative interrogations: how well have to appropriate a language that you do not be foreign? Following research undertaken in Europe in this direction, since the 80s of last century arose a number of new branches of the discipline or disciplines such as that German Intercultural Romance intercultural psychology, intercultural history of science, pedagogy of intercultural, intercultural philosophy.

In intercultural communication, awareness of differences between cultures in their patterns of behaviour and beliefs, often due to stereotypes based on what is learned during the different life experiences.

They are tending to schematize and summarize the characteristics of a category or group. Lack of information or fragmentary information makes it possible for anyone to create stereotypes. While we are forced to rely on stereotypes of situations, individuals or groups, intercultural interactions is appropriate to take into account the individual characteristics of those with whom we communicate.

Biases influence the communication process, by engaging a negative attitude towards a group or to members of a group, based on a generalization wrong attitude and rigid. There are ways to assess mechanical taken and provide an explanation shared in a social group, ethnic, national, religious. Biases occur in different cultural groups, maintain an actual situation and act as psychological barriers.

Attitudes of ethnocentrism and otherness are opposite and interdependent. Ethnocentrism is determined that the opinions, our judgments about each other/others (Latin *alter* - other) are nature of the project and can not have as a foundation and reference point than our own culture. Montaigne said: "Everyone calls barbarity what he is not customary." Ethnocentrism implicitly assumes that everything belongs to their own culture is normal, "natural". It's normal reaction to otherness, to what is or seems, from multiple perspectives, different from what we are: values, norms, behaviour, way of thinking, to communicate, to live.

When people from different cultures come into contact, in different circumstances and different motives, they bring with them, unconsciously, in this communication, elements, features, presentation and communication methods specific to their culture. The differences between these particulars and lack or none their most often causes difficulties, failures, even conflicts that lead to ineffective communication. The main cultural elements that may affect the intercultural communication are perceptual elements, the socio-cultural as well as verbal and non-verbal processes.

Cultural values are defined Kabagarama Daisy as "*sets of rules organized in order to make choices, to reduce uncertainty and conflict in a given society.*" Having a normative content, the values are, naturally, directly related behaviours, behavioural rules that members of a culture must follow. The author highlights the importance of the relationship between values, norms and behaviours: values "means what is desirable", being an important part of any culture. Often the values of a cultural group may come into conflict with the values of another group. For example, individualism, competition and gain are core values of American culture, while Asian cultures, such as Chinese, Korean, Japanese, group solidarity, the so-called "collectivism" opposite "individualism" is a core value centered on interpersonal relationships or the intragroup.

The rules are "rules that guide behaviour" and are of two types: proscriptive, dictating what should be done and not prescriptive, indicating what should be done. The author gives the example of Aymara culture of the Bolivian Andes, which prohibits suicide, but accepts when the individual is possessed by "evil spirits" that can not be exorcised, in which case suicide is reasonable and desirable alternative.

Social organization, a factor influencing element and intercultural communication is defined as "*the manner in which culture is organized and is directly linked to that culture institution, which may be formal or informal.*" The most important institutions of social organization are: family, institutionalized education system (school) community.

As with any type of human communication in intercultural communication using two types of language: verbal and non-verbal, which in concrete situations of interaction are used simultaneously or alternately, there is always the interdependence between the two. A series of studies by linguists, anthropologists, communication scholars highlight cultural differences both in terms of the use of one or other kind of language, meaning that given these messages and regarding the predominance of verbal or non-verbal, in a culture or another.

In view of the fact that all communication involves having a feed-back (response from the receiver side) and a feed-forward (the construction and communication of the message by the transmitter in such a way as to obtain the desired reaction therein), Thomas Scheidel distinguishes the purposes of verbal communication: the exchange of information and ideas, intellectual and emotional contact between interlocutors influence.

Diversity in the categories of language leads to cultural differences in thinking and perceptions about the world of Whorf actually called "linguistic relativity". This highlights the relationship of mutual influence of language and culture: *"Not all observers are led by the same physical evidence to the same picture of the universe, only if their language fundamentals are similar or, in some way, be balanced... dissect nature along the line traced by our native language."*

Distinguish categories and types of world phenomena that we observe not the spot, but through linguistic systems in our minds. Vital part of communication and also differentiating factor crop, non-verbal language is a multidisciplinary field of study, investigated from different perspectives: communicational, anthropological, sociological, psychological, historical, etc. Verbal communication is almost entirely digital, while non-verbal communication is largely analogous.

Digital Communication combines some conventional signs according to certain rules, such as the grammar. In analogue communication but do not use conventional signs, but real. Non-verbal communication, although used by all people, is shaped by the culture they belong to individuals. For this reason, the same signs or symbols may have different meanings in different cultures. Culture tends to determine the specific nonverbal behaviours related to thoughts, feelings, states of communicators also determines the appropriate culture to communicate these things.

Communication through gestures, facial expressions, body movements, called kinesics by Ray Birdwhistell, the initiator of this discipline, has a number of features: strictly codified; is dependent on socio-cultural community, each culture possessed its own rules in this regard; is integrated into a system plural level involving the use of time and space in the intensity, duration, amplitude gestures or movements; is contextualized, meaning they arise from the context in which interaction occurs.

Any communication is defined as contextual parameters that are culturally conditioned. Physical context designates concrete physical circumstances in which the communication: space, decor, ambience, objects, furniture, light/dark, noise/silence etc. It is known that the non-verbal meanings, often symbolic, physical context affect communication, causing comfort or discomfort, not only physically but also mentally, for the transmitter and receiver.

Also, any human communication takes place in a social context, because no interaction takes place in a socio-cultural vacuum, it's a process "pure". Any social situation establishes a communication model and a context that governs the content and effects of the behaviour of communicators. The social context refers to the forces that affect the flow patterns of communication and communication from the other of social groups.

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**Progress of Fulfillment of the Kyoto  
Objectives by the European Union**

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**Abstract:** Climate change is one of the most important challenges that humanity faces in the 21st century, which is seriously considered by the European Union. In this context, the objective of this paper is to analyze the extent to which the EU has fulfilled its obligations in the first commitment period of the Kyoto Protocol, and also to expose the obligations stipulated for the second period (2013-2020). The approach is to display in the first part of the work the fulfillment by the European Union of the Kyoto objectives, and in the second part, to analyze the successful implementation in the EU of the flexible mechanisms provided through the Protocol.

**Key words:** emissions; flexible mechanisms; policies; greenhouse gases (GHG)

## **1. Introduction**

For the European Union, combating the phenomenon of climate change is an essential element for the economic and social development. This fact is reflected both in the actions carried out by the EU in recent years, domestically and internationally, as well as in its policy on climate change. The EU adopted regulatory acts that demonstrate the importance they attach for limiting climate change, as well as for the compliance with the Kyoto objective.

## **2. Kyoto Protocol**

The third annual Conference of Parties to the United Nations Framework Convention on Climate Change has adopted the Kyoto Protocol (KP), which sets the target for reducing GHG emissions for each Party to this Convention. The Protocol has provided a process of implementation, in the form of a comprehensive strategy for limiting and reducing GHG emissions, by establishing specific targets and flexible mechanisms.

The Kyoto Protocol provides the following flexible mechanisms that were created to help the Parties to fulfill their commitments to reduce GHG emissions:

- International Emission Trading (IET);
- Clean Development Mechanism (CDM);
- Joint Implementation (JI).

The flexible mechanisms that were agreed under the Kyoto Protocol, offered to the industrialized countries the opportunity to fund projects through the sale of emission reduction units (ERU).

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The mechanisms were “voluntary”, which means that countries had to formulate and enforce their own policy regarding the use or non-use of these mechanisms.

**International emissions trading (IET)** allowed that industrialized countries (Annex I), which managed to reduce their emissions below the level which they have assumed by obligation, to sell this surplus to another country listed in Annex I which is not able to abide by the commitments, by their own efforts.

Emissions trading were probably the most effective tool of all the flexible mechanisms under the Kyoto Protocol.

**Clean development mechanism (CDM)** allowed companies or governments from industrialized countries the introduction of emissions reduction projects in developing countries, in order to fulfill their own GHG emissions objectives. The mechanism has provided the rewarding of industrialized countries for the participation in these projects in the form of “certified emission reductions” (CER).

**Joint implementation (JI)** has allowed governments and companies to buy emissions reduction units (ERU), resulted from projects that reduce or avoid GHG emissions, implemented in other developed countries. ERU could be used to fulfill the obligations as regards to the commitments relating to emission reductions through the Kyoto Protocol. This mechanism could be a source of capital for environmental protection projects.

In December 2012, the countries meeting at Doha, at the 18th Conference of the Parties (COP18), agreed to extend the Kyoto Protocol until 2020.

Therefore, for the period 2013-2020, the Parties have agreed to reduce GHG emissions by at least 18% below the level recorded in 1990, given that the Convention was ratified by new Parties, but at the same time, there were Parties that withdrew from the Convention.

### **3. EU targets for GHG Emissions under the Kyoto Protocol**

Approximately 11% of the GHG emissions generated annually worldwide come from the European Union. The share of the EU emissions drops, as Europe reduces its emissions, while emissions from other parts of the world, particularly from the emerging countries are growing steadily, while in East Asia air pollution exceeds any rational limit. Thanks to the measures taken at European level, and those adopted by the Member States at national level, the EU is able to meet the targets on reducing GHG emissions, under the Kyoto Protocol. By significantly reducing emissions over the past two decades in comparison to 1990 levels while continuing economic development, the EU has succeeded to show that emissions reductions and economic growth are not in a flagrant contradiction.

The 15 countries, Member States at the time the Kyoto Protocol was signed (1997), have undertaken a reduction by 8% compared to the reference year (1990 in most cases), during the first commitment period of the Protocol (2008-2012). In 2011, the last year for which data are available, the EU-15 emissions were 14.9% lower compared to the reference year. According to the European Environmental Agency (EEA) estimates for 2012, EU-15 emissions were on average with 12.2% below the base year levels, during the 2008-2012 period.

The 13 countries that have acceded to the EU after the entrance into force of the Kyoto Protocol, with the exception of Cyprus and Malta, had set a clear objective regarding the limitation of GHG emissions in the first commitment period of the Protocol. Hungary and Poland have set as objective the reduction by 6% of GHG emissions in the period 2008-2012, and Croatia aims at a reduction of

5% compared to 1990. The other eight Member States objectives are to reduce emissions by 8% compared to the reference year. Based on the current estimates (before the completion in April 2014 of the national GHG emissions inventories for 2012), all of the 11 Member States which have set targets under the Kyoto Protocol, have fulfilled, or have exceeded, their commitments.

Table 1. Total GHG emissions (Mt CO<sub>2</sub>-eq.)

Country	Total GHG emissions (Mt CO <sub>2</sub> -eq.)					The overall objective of the 2008-2012 period under the Kyoto Protocol (Mt CO <sub>2</sub> -eq.)
	1990	2008	2009	2010	2011	
Austria	78.2	87.0	79.7	84.6	81.9	68.8
Belgium	143.3	136.7	125.2	132.5	121.3	134.8
Bulgaria	114.3	68.6	58.9	61.4	67.9	122.0
Croatia	31.5	31.0	29.1	28.6	-	29.8
Cyprus	6.5	11.4	11.1	10.8	9.4	-
Czech Rep.	195.8	143.7	134.7	139.2	141.1	178.7
Denmark	68.6	63.6	60.7	61.1	56.1	55.8
Estonia	40.9	19.7	16.4	20.5	20.9	39.2
Finland	70.4	70.2	66.1	74.6	67.3	71.1
France	559	537.3	514.6	522.4	497.5	563.9
Germany	1 246.1	976.0	911.8	936.5	917.0	973.6
Greece	105.0	131.3	124.7	118.3	118.5	133.7
Hungary	97.3	73.3	66.9	67.7	65.6	108.5
Ireland	55.2	67.6	61.7	61.3	57.3	62.8
Italy	519.2	541.6	491.5	501.3	493.7	483.3
Latvia	26.6	11.7	11.0	12.1	12.1	23.8
Lithuania	49.4	24.3	20.0	20.8	21.4	45.5
Luxembourg	12.8	12	11.5	12.1	12.3	9.5
Malta	2.0	3.1	3.0	3.0	2.9	-
Netherlands	212.0	204.6	198.9	210.1	195.8	200.3
Poland	457.4	401.3	381.8	400.9	409.3	529.6
Portugal	60.1	77.8	74.4	70.6	70	76.4
Romania	253.3	146.7	123.4	121.4	123.7	256.0
Slovakia	71.8	50.1	44.2	46.0	45.9	66.3
Slovenia	18.5	21.4	19.5	19.5	19.5	18.7
Spain	282.8	403.8	366.3	355.9	356.1	333.2
Sweden	72.8	63.6	59.7	66.2	62.8	75.0
United Kingdom	763.9	626.1	572.3	590.2	549.3	679.3

Source: European Environmental Agency

For the year 2020, the European Union has set as unilateral objective a 20% reduction of the GHG emissions of the 28 Member States, compared to 1990 levels. The EU has offered to raise the threshold for this goal to 30%, if other major economies of the world would agree to contribute with a fair share to the effort of reducing the global emissions. The European Commission has published a communication in which is considering this possibility. At the same time, the reduction commitment of 20% is provided within the “energy-climate change” package and represents an objective of the EU 2020 strategy.

The EU also pledged to reduce their emissions by 20% in the second Kyoto commitment period (2013-2020). This commitment differs in some respects, in comparison to the unilateral 2020 commitment of the European Union:

- the Kyoto objective is measured in comparison with the reference years, not with 1990;
- the EU must maintain its emissions in average by 20% below the level of the reference year over the entire period, not only as a global target for 2020;
- as field of application (for example, does not cover international aviation emissions, because they are outside the scope of application of the Protocol, but it covers emissions from land use, which the unilateral commitment does not cover).

#### **4. Implementation of the Flexible Mechanisms under the Kyoto Protocol in the European Union**

##### **4.1. International Emissions Trading - EU Emission Trading scheme (EU ETS)**

The Emission Trading Scheme (EU ETS) is an important part of EU policy for combating climate change, and is a key element for an effective reduction, in terms of cost, of the greenhouse gases emissions generated by the industry sector. EU-ETS, the first and most important GHG emissions trading system, is covering more than 11,000 industrial centers in 31 countries.

The key elements of the scheme are the following:

- the companies receive or purchase emission allowances they can sell. The limitation of the total number of certificates shall maintain their value over time;
- after every year, companies must hold sufficient allowances to cover all emissions, otherwise risking severe fines. If a company reduces its emissions, it can keep the certificates to cover future needs or it can sell them to another company;
- by putting a price on carbon and by granting a financial value to each tonne of emissions “saved”, EU-ETS scheme has put climate change on the agenda of every major European company. At the same time, a carbon sufficiently high price promotes investments in clean technologies.

Launched in 2005, the EU-ETS is now in the third phase (2013-2020). A major revision in 2009 for strengthening the scheme refers to the fact that the third phase differs significantly from previous phases, which are based on harmonized rules much more than before. The major changes are as follows:

- auctioning, and not free allocation, is now the main method for the allocation of certificates;
- for the certificates granted for free, there are applied harmonised rules on the allocation which are based on the reference values of the EU's performance in terms of emissions.
- EU-ETS covers approximately 45% of the total greenhouse gases emissions from the 28 Member States. The greenhouse gases and sectors included in the EU-ETS scheme are the following:
- carbon dioxide (CO<sub>2</sub>) from:
  - the electricity and heat generation;
  - industries that are energy-intensive, such as refineries, metal production (iron, aluminum etc.), cement, lime, glass, pulp, paper, paperboard;

- commercial aviation;
- nitrous oxide (N<sub>2</sub>O) from the production of nitric or adipic acid, glyoxal;
- perfluorocarbons (PFCs) from aluminium production.

The success of the EU-ETS scheme has inspired other countries and regions to launch such projects. The European Union aims to join this scheme with other systems in the world to form the cornerstone of an international carbon market. The Commission has agreed to unite the EU-ETS scheme with the Australian system starting in mid-2015.

EU-ETS faces the challenge related to the surplus of certificates, caused by the economic crisis that has resulted in the depreciation of their value, more than anticipated. On short term, this surplus is likely to undermine the proper functioning of the carbon market, and over long term it can affect the ability of EU-ETS to effectively meet the objectives of reducing emissions from the standpoint of costs. As a first step, the Commission has taken the initiative to postpone the auctioning of a quantity of certificates. In addition, the Commission submitted a legislative proposal establishing a reserve for market stability, at the beginning of the next trading period, in 2021.

The EU-ETS scheme will help to achieve the objective of reducing GHG emissions in the EU by 40% below the 1990 level, by 2030. This goal was set by the EU 2030 framework policies for climate and energy, published in January 2014.

The European Parliament adopted Directive 2004/101/EC, known as the “Linking directive”, which revises the Directive 2003/87/EC for establishing a system for trading greenhouse gas emissions in the community, in accordance with the flexible mechanisms of the Kyoto Protocol. Directive 2003/87/EC establishes that the recognition of credits from the flexible mechanisms in order to ensure compliance with 2005 obligations will increase the cost-effectiveness of emission reductions of GHG worldwide, and that, to this end, the provisions should bind the mechanisms based on the Kyoto project, including Joint Implementation (JI) and Clean development mechanism (CDM), with the Community scheme.

Establishing a link between the Kyoto mechanisms and the Community system allows the use of emission credits generated by project-based activities eligible under articles 6 and 12 of the Kyoto Protocol to comply with the obligations of the Member States in accordance with article 12 (3) of Directive 2003/87/EC. As a result, this will increase the diversity of inexpensive options for harmonization within the Community system, and will lead to a reduction in the overall cost of harmonization with the Kyoto Protocol, at the same time enhancing the liquidity of European quotas of greenhouse gases emissions. By stimulating the demand for JI credits, the Community companies will invest in the development and transfer of cutting-edge technologies and know-how for environmental protection. The demand for CDM credits will also be stimulated, and the developing countries in which CDM projects are implemented will be assisted, in order to achieve their objectives of sustainable development.

#### **4.2. Clean Development Mechanism (CDM)**

Clean development mechanism contributes to the compliance with the commitments made by the European Union Member States through the Kyoto Protocol, allowing EU companies or Governments to introduce emissions reduction projects in developing countries, in order to fulfill their own objectives with respect to GHG emissions.

The merits of the CDM as a transferring method of the technologies with low carbon levels are mentioned in the literature as follows:

- CDM is the most important market mechanism that stimulates financing of the technology transfer to developing countries, by the private sector (Schneider and Associates, 2008).
- CDM has contributed not only to the transfer of equipment, but also to the transfer of knowledge.
- CDM has contributed indirectly to the development of local technologies, in developing countries.
- CDM has contributed to the technology diffusion, reducing the period of investment recovery and improving internal recovery rate (IRR) of the projects that use clean technology.

After an analysis of the existing literature, the following CDM limitations, as a method to encourage the transfer of technologies, have been highlighted:

- transfer of technologies through CDM is particularly prevalent in a few countries and sectors, and circumvents others.
- CDM, while contributing to the individual project level technology transfer, was unable to encourage support for policies related to technology transfer, for example for the energy sector.
- technology transfer through the CDM refers often to import equipment from other countries, a fact that does not improve the technological understanding and the capacity for innovation in developing countries.
- technology transfer in CDM is not monitored consistently due to the fact that there is no common definition of the concept of technology transfer. Data are collected on the basis of the application of the Project Design Document (PDD), and consequently, a comparison between the various projects may not always be made.

At the same time, a study on the integrity of the CDM for the European Commission, prepared by AEA Technology concludes that sectoral crediting and trading systems have advantages compared to CDM from the point of view of technology transfer in developing countries. (Chatterjee, 2011)

### 4.3. Joint Implementation (JI)

Although some countries and companies in the European Union fully benefited from this mechanism, its interaction with the EU-ETS scheme can create various problems.

Interaction of JI with a domestic cap-and-trade system such as the EU ETS creates the risk of double counting. Two types of double-counting must be distinguished:

- **Direct**, for example the situation in which a project is being implemented in an installation covered by the EU ETS. In this case the emission reductions would free up an equivalent amount of EUA (or would reduce the deficit) in addition to ERU, creating the risk of double counting.
- **Indirect**, in the case of a project which reduces emissions generated by an installation covered indirectly through EU ETS. For example, a project on renewable energy would provide additional electricity to the local network, reducing the demand for another installation covered by the EU ETS.

To address the problem of double counting, the Linking Directive stipulates that in the case of ERU's originated from an installation already covered by the EU ETS, the issue of new carbon credits should be reflected through cancellation of equal amounts of EUA's. In this case, there is virtually no incentive for the installations to implement JI projects within the EU, considering that the ERU's price is lower than the EUA's price. Theoretically, such JI projects would make sense only if the investor is forced to use the credits in a market where the EUA cannot be used, and ERU can be used.

In the case of the indirect double counting, the countries within the EU ETS may choose to create a "JI reserve" – a set aside amount of EUAs, which are cancelled progressively while ERUs are issued. Most countries in Eastern Europe have also created JI reserves in their NAPs, while, for example, Germany has not created such reserves, and excluded completely the double-counting by law. The difference in approach can be explained by the fact that most countries in Western Europe have a system of incentives for renewable energy, by means of other policies, such as feed-in tariffs, while Eastern Europe lacks such a framework, and the JI mechanism has to support renewable energy.

The formation of JI reserves is important for the encouragement of renewable energy projects (Mizerny, 2011). A good example about the support of renewable energy is Estonia, which has established a JI "set aside" of 0.95 million EUAs for the 2008-2012 period, for its wind and biomass energy projects (European Commission, 2011). The reserves have allowed avoiding the situation of double counting, successful registration of projects relating to renewable energy and the issuance of ERUs. It shows how a country can use the carbon credits to support certain types of projects, in the absence of other incentives.

Poland is another example of a country which has created a "set aside" for renewable energy approved JI projects, amounting to 0.75 million EUAs for the 2008-2012 period, of which two-thirds have been already used. An additional "set aside" of 2.67 million certificates per year has been created for new and planned JI projects that can cause double counting, such as projects relating to renewable energy. The changes in the law No. 35 of Poland, which came into force in June 2011 have simplified and clarified the procedures for the approval of this type of projects, offering the projects focused on renewable energy the possibility to be realized as JI.

At the same time, it may be mentioned that "set aside" creates competition for JI projects, because it establishes a limit on the quantity of ERUs that can be granted to projects in a given sector.

Projects relating to energy efficiency can also lead to double-counting, if they refer to electricity. Germany is currently hosting several activities relating to JI Programs of Activities (PoA), which offers incentives for plants and households, in order to improve their energy efficiency. One such example of PoA is the DE1000082 Project: Active Climate Protection – CO<sub>2</sub> Bonus natural gas (EWE, 2009). This project aims at offering financial bonuses to reduce natural gas consumption by implementing a set of measures relating to energy efficiency. The PDD of the revised project indicate explicitly that it refers only to reduce the consumption of gas and electricity; otherwise it would result in double-counting. Conversion of EUAs from a JI reserve would have been an alternative solution which would had stimulated the reduction of the consumption of electricity in accordance with the JI, if Germany would had fixed such a reserve. Other PoAs include energy efficiency measures in combination with changing the fuel used, with natural gas and/or biomass. Poland also hosts PoAs focused on energy efficiency - currently two projects are awaiting the letter of agreement. They are isolated from the EU ETS, which eliminates the risk of double counting.

In phase III of the EU ETS (2013-2020), the problem of double counting has been simplified: the revised 2009 Directive, has requested to stop the JI reserves, on December 31, 2012. After this date,

the German solution was introduced, this referring to the ban on JI projects that have a direct impact on emissions from sectors of the EU ETS. (Shishlov, Bellassen, & Leguet, 2012)

## **5. Conclusion**

Considering the existing data, it can be estimated that the European Union has successfully fulfilled its obligations during the first commitment period of the Kyoto Protocol. The implementation of flexible mechanisms, particularly ET (emissions trading), through the European Union Emission Trading Scheme (EU ETS) has contributed substantially to attaining the Kyoto objective. EU also undertook to reduce its GHG emissions by 20% compared to the reference years in the second Kyoto period (2013-2020).

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THE 9TH EDITION OF THE INTERNATIONAL CONFERENCE  
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REALITIES AND PERSPECTIVES

## The Approach of the Muslim “Other” in the Western Media

Alina Beatrice Cheșcă<sup>1</sup>

**Abstract:** The images of the other can be found everywhere in the Western civilization and undoubtedly, they have become part of the discourse of colonization. It must be admitted that the encounters between the Western world and the Islam have produced a portrayal of the Islamic religion and Muslim culture mostly in negative, unfair and self-serving ways. Considering that the literature approaching these stereotypes is quite comprehensive, this paper analyses why the Western world has always shown negative images of the Islam and Muslims. The Western image-makers, such as the religious leaders, political institutions and mass-media render the portraits of Muslims in both funny and cruel ways. All these images of the Other seem to have served important goals throughout the history of Western civilization. Sometimes these goals are not very serious, while in other situations they can be terribly destructive. Unfortunately, for Muslims there are bad consequences coming from the social and political background. However, we must all agree that, beyond culture, religion, politics or race, beyond image, prejudices and stereotypes, there should be no boundaries between human beings, our souls and minds, as we are all equal, valuable and important for the whole mankind.

**Keywords:** media; Muslims; otherness; stereotypes, Western civilization

*Motto: “Come, come, whoever you are. Wanderer, worshiper, lover of leaving.  
It doesn't matter. Ours is not a caravan of despair.” (Rumi Mawlana)*

Perhaps any study on Image and Imagology should start with the following suggestive and very touching lines belonging to a mystic, philosopher and poet in the 13<sup>th</sup> century - Muhyi 'd-din Ibn 'Arabi: “My heart has opened unto every form: it is a pasture for gazelles, a cloister for Christian monks, a temple for idols, the Ka'ba of the pilgrim, the tables of the Torah and the book of Qur'an. I practice the religion of Love; in whatsoever directions its caravans advance, the religion of Love shall be my religion and my faith.” (Muhyi 'd-din Ibn 'Arabi)

The idea of writing such a paper struck me several years ago when I was in Izmir for a conference and, during a break, a Turkish professor from Ankara started telling us very amused that, some years before, someone had been very surprised that he was Turkish, making the following remarks: “How can you be a Turk? You are wearing a suit, not shalvars, you are not wearing a turban and you don't have a moustache!!” The Turkish professor exclaimed in astonishment, addressing us: “Can you imagine?? That person thought that Turks were still wearing the same clothing like 200 years ago!! You see, Turks and Arabs are still the victims of stereotypes and prejudices...” Considering the professor's experience, I decided to make research in order to analyze the complex topic of the Muslim “Other” in the Western mass-media.

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To start with some theoretical aspects, according to professor Eugenia Gavriľiu, “Imagology may be defined at its simplest as the study of the representations of the foreign other in a literary work, in a national literature, or in the mental structures prevailing in a cultural community at a given historical moment in its evolution.” (Gavriľiu, 2002: 5) It is known that literary imagery is interdisciplinary, focusing on literary and intellectual cross-fertilization, this field being very interesting to Cultural Anthropology, History, Literary Criticism and Comparative Literature. The psychology of the peoples/nations has become more and more important due to the increasing awareness of national identities as collective representations of self-images. Eugenia Gavriľiu considers that “it is not the degree of truth of the image of national identity, nor the objective information of such images that constitute the main concern of the imagologist but how these have become recognizable through literary representation.” (Gavriľiu, 2002: 6)

It is also important to mention the two basic concepts, i.e. “differentiation”, when “the Other” is regarded as *different* from the examining “I/we” and of “appropriation”, when “the Other” is assimilated by the “I/we”. In analyzing the concept of “otherness”, we must identify the relation between the narrating “I/we”, which represents the *base culture* and the examined “Other”, which is the *target culture*; we must find the dichotomic coordinates underlying the representations of the foreign environment: East versus West, North vs South, distant vs familiar, included vs excluded, high vs low; we must understand the space of the Other in terms of appropriation (the foreign place being incorporated into the base culture) or rejection, in this case the place of the Other having a negative role. Last but not least, the text must be read as an anthropological document of the foreign Other, describing religion, social aspects, manners, customs and habits.

It is a very well-known fact that, for a long time, Muslims and Islam have had a bad image in the Western mass-media, being the victims of misconceptions and generalizations, which is an unfair attitude towards hundreds of millions of people. A stereotype is the creation of a biased point of view, i.e. an individual will consider the behaviour of one or few persons and state that all people belonging to that particular group, be it a social, religious and ethnic one, behave in the same way. This is a very bad attitude, both for the base culture and for the target culture, as people will start behaving in a judgmental and biased way. Nowadays, Arabs are seen as terrorists and murderers because of the manner mass-media presents them and newspapers use key words such as extremists, terrorists and fanatics to describe them.

When stereotypical images become stronger, more and more misperceptions appear, inducing “pictures in our heads,” a sentence introduced by journalist Walter Lippmann about eighty-five years ago. And he also said: “We are told about the world before we see it. We can imagine most things before we experience them. And those perceptions govern deeply the process of perceptions.” Unfortunately, a certain spite and fear towards the Arab countries have become embedded in the American psyche. Arabs are collectively indicted because of the crimes or alleged crimes of some extremists.

The question is why Muslims are labeled nowadays. They are judged by their appearance and because of the bad deeds committed by very few citizens of the huge population of Muslims, because of all the misconceptions about Islam spread by mass-media and American movies. Muslims are generally ridiculed, stereotyped, misunderstood and offended by the media today; the Muslims in the movies are looked upon as terrorists, wife beaters or killers and oppressed women. Sometimes it may be true, but this is the case with all cultures, races and religions and it is about individuals, not about a general attitude. It is generally accepted that the main stereotype is that Muslims are regarded as terrorists and the crimes committed by few Muslims are attributed to the whole population. But this is not fair at all,

as those who choose this kind of life are definitely extremists. The Islam does not accept terrorism as an act of faith and everywhere I have traveled so far, people (i.e. Muslims) have been of the same opinion.

A telling example of how media presents facts and events in a prejudicial manner was the Oklahoma City bombing. In 1995, only several minutes after the event, news reporters insinuated that the bombing was done by terrorists. Being used to the stereotypes regarding Arabs, the American public immediately developed images of the terrorists. This point of view was fueled by the fact that it was a state building containing several government agencies. For example, an American expert in terrorism advised people not to believe Islamic groups when they denied involvement. Moreover, the CNN news channel gave the names of the Arab suspects being detained for questioning. Critics state that this type of reporting was an exception from the normal objective CNN usually takes into account, that of protecting the identity of individuals involved in criminal activities until the facts have been confirmed. Certainly, it was almost impossible for the Americans to understand the word “terrorist” with regard to citizens of their own country, as the word “terrorism” was (and is!) synonymous with Arabs. However, it would be interesting to find out whether a change in their mentality occurred, considering that an American citizen was arrested for the Oklahoma bombing.

In April 1986, the columnist Sydney Harris, in “The World Shrinks and Stereo-types Fall”, Detroit Free Press, made the following remarks: “The popular caricature of the average Arab is as mythical as the old portrait of the Jew: He is robed and turbaned, sinister and dangerous, engaged mainly in hijacking airlines and blowing up public buildings. It seems that the human race cannot discriminate between a tiny minority of persons who may be objectionable, and the ethnic strain from which they spring. If the Italians have their Mafia, all Italians are suspect; if the Jews have financiers, all Jews are part of an international conspiracy; if the Arabs have fanatics, all Arabs are violent. In the world today, more than ever, barriers of this kind must be broken, for we are all more alike than we are different.” (Sydney Harris, 1986, in Shaheen, 1997:11) Professor Jack Shaheen emphasized very well the negative power of generalizations, of stereotypes and prejudices. A whole nation or ethnicity should not pay the price for the mistakes made by several of its members.

Edward Said, in his pioneering work on Orientalism (1978), stated that these cultural and ideological environments were not a new phenomenon, considering that historically they had served the interests of colonial powers like Britain. Orientalists were instrumental in furthering the goals of the empire. It must be mentioned that the Western colonial powers administering the Muslim countries targeted many aspects of Muslims’ way of life. For example, in Algeria, the French forbade the use of Arabic as an official language of instruction and also tried to abolish the chador (scarf), as the French wanted to impose their own perceptions upon womanhood.

Televisions prefer to perpetuate a stereotype instead of doing a normal research and being objective; when they perpetuate the stereotype, this unfortunately makes children adopt prejudices such as: “Arabs are very wealthy and have oil; all Arabs are named Mohammed, Ahmed or Abdul.” For instance, we can consider relevant the television cartoons which are popular among children, such as *Scooby-Doo*, *Porky Pig*, *Popeye* or *Woody Woodpecker*. In *Scooby-Doo*, they present uncle Abdullah and his genie; in *Porky Pig*, Ali-Baba dumps a bad-hearted Arab into a barrel of syrup. Bugs Bunny “escapes from being boiled in oil by satisfying the whims of a sheik with an unnamed goat.” (Shaheen, 1984) According to professor Jack Shaheen (1984), these cartoons define the world in very narrow terms, i.e. good vs. evil.

What it is actually terrible is that TV programmes and newspapers ignore the fact that the Islamic religion preaches kindness and peace. The distortion of Islamic religion makes the audience believe that it is a gloomy religion leading to acts of terrorism and fanaticism. This point of view is also maintained by the film industry which presents Arabs, Iranians and Pakistanis as violent and religious fanatics. Mass-media portrays Muslims as being evil and corrupt people, dark-skinned men, with unkempt moustaches or beards, wild eyes and looks, wearing guns, turbans and robes, often sentencing their wives and daughters to death by stoning. Their women are seen as submissive and even oppressed, being forced to wear hijab and burka to cover their face, hair, arms and the rest of the body. They walk several paces behind abusive wealthy men, their heads lowered, keeping silence, uneducated and unattractive human beings. Besides, the diverse and colourful Islamic world is populated with bearded mullahs, wealthy sheikhs, palaces, prayers, awful punishments, bombers, curved daggers, bedouins, deserts, goats, camels, tents, palm trees, belly dancers, harem girls. Thus, people unfortunately forget about their millenary history and their fascinating and rich culture.

Whereas newspapers and televisions play the main role in the way we perceive individuals, it is sometimes the characterization of these individuals in movies and books that shape our stereotypes. A good example is the novel "*The Bookseller of Kabul*" written by the Norwegian journalist Asne Seierstad after living for five months in Afghanistan, in the house of a bookseller and his large family. The author describes the Muslim family (actually a typical one), starting with their everyday activities, the relations between family members, their mentality, at the same time analyzing the most important aspects of the life in Afghanistan and Pakistan: laws, social rules, customs, habits, education, the relations between men and women. The journalist approaches many sensitive issues of the Muslim world, portraying it like an environment full of prejudices, injustice (especially for women), poverty, hypocrisy, absurd rules and laws. The women in the family, especially the young ones, were treated like servants, having to do everything to please their mother and the men in the family and being allowed to do nothing for themselves. Even if the main character, the bookseller, was quite rich and appreciated books very much (considering himself an important man who brought his contribution to improving the level of culture of the people in Afghanistan and Pakistan), he did not allow his sisters to continue their education or find a job. Even his very young brothers imposed themselves on their mother and sisters. Asne Seierstad also mentioned a very tragic happening: the disappearance of a young woman in the neighbourhood who was said to have been killed by her mother's order for not observing a certain Islamic rule.

On the 30<sup>th</sup> of July 2010, *The Guardian* wrote about the author of this novel which enjoyed a huge popularity: "The news that Åsne Seierstad, Norwegian author of "*The Bookseller of Kabul*", has been successfully sued by one of her book's characters will be greeted as either a blow to artistic freedom of expression or a victory for the world's misrepresented and powerless poor. Seierstad was ordered to pay more than £26,000 in punitive damages to Suraia Rais, the second wife of Shah Muhammad Rais, with whose family she lived in Afghanistan for five months in 2002. Other family members have also announced that they will sue and the author and her publisher also face substantial legal costs. They have vowed to appeal the case all the way to the European court of human rights arguing that it sets a dangerous legal precedent." (*The Guardian*, 30<sup>th</sup> July 2010)

Certainly, the members of the Muslim family must have felt betrayed by the European woman they had accommodated for quite a long time and that is why they sued her. All the details she gave about their family life and about each and every person in the family must have offended them, being rightfully considered an attack on privacy. Last but not least, it may have been considered an attack on the Muslims' image generally speaking, i.e. family relations, the relations between men and women,

social rules, laws, ideology, education, business. I must confess that, although I liked the novel very much (especially due to my fascination for The Middle East), from the imagological point of view I read it in terms of rejection, meaning that some Muslim issues described by the writer made me feel displeasure, sadness, indignation, even fury and disgust.

As it has been seen, the continued existence of a stereotype diminishes individuals' value and character. It is our responsibility as human beings and citizens of the world to assure that we are perceived fairly, that all of us are judged objectively and that we will always be fair with the foreign "Other", no matter how different it is from us.

As this paper began with the wise and touching words of a Muslim scholar and poet, we should end it in the same key, with a poem belonging to Rudyard Kipling – the writer who was awarded the Noble Prize in Literature in 1907:

*“All good people agree  
And all good people say,  
All nice people, like Us are We  
And every one else is They:  
But if you cross over the sea,  
Instead of over the way,  
You may end up (think of it) looking at We  
As a sort of They!”* (R. Kipling, “We and They”)

It is indeed true that, from an imagological point of view, distance (either physical or mental and psychological) creates distortions, prejudices and stereotypes. It is probably much easier (and more superficial, of course) to think and feel in terms of “they” instead of assuming the familiar and comprehensive “we”.

To conclude, we should always remember that none of us is above and none of us below, that we should stand up for each other for a better world, as all of us are the children of the same planet.

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THE 9<sup>TH</sup> EDITION OF THE INTERNATIONAL CONFERENCE  
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REALITIES AND PERSPECTIVES

**Contemporary Globalization,  
the Transition from Border to Integration**

**Florin Iftode<sup>1</sup>, Ionel Sergiu Pirju<sup>2</sup>**

**Abstract:** In a new global economy, which is in a constant growth, more companies or nations are in a position to export their own business model, searching for new markets, more favorable production costs, or different strategies leading to performance. This paper does not claim an exhaustive analysis, the aim is to capture some aspects of the contemporary realities, because most of the aspects of the globalization can be passed through a cultural register. As a reference model, we used Locke's consensual inductive system, which involves the collections of opinions of specialist in the field with objective positions.

**Keywords:** globalization; culture; crisis; international relations; risk

*Motto: "The industrial revolution was not an episode with a beginning and an end... It continues to this day"*

(E.J. Hobsabwan)

## **1. Globalization and Cultural Interdependence**

Between culture, international relations and economy, there is a strong interdependence. The specificity of each culture manifests itself abundantly in a manner in which people cooperate and conduct their business. In the second decade of the XXI century, information about a complex business strategy runs through the Internet immeasurably faster than a sentence uttered at an official business meeting, and the technological performance manages to fall drastically the intercultural distances. The new order is placed on the principles of neoliberalism that guarantees a freedom of the market and of the individual in a global competition.

We are dealing with a phenomenon that transcends national culture. A national product is no longer the measure of a portion from the real history of a nation, no longer represents the originality and authenticity of an historical consciousness.

An IKEA product does not necessarily mean Sweden, but the materialization of a required object that can have the raw material from Congo Basin, which will be processed in Vietnam, assembled in Austria and sold in Qatar.

The economy has surpassed national borders, thus forming the global economy where arise more and more often obstacles in achieving a harmony in carrying out a business and the use of similar methods for different cultural clusters.<sup>1</sup>

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Based on the contemporary crisis scenario, on the relief economy, the cultural barriers tend to aggravate constant (Iftode, 2010), in more countries, naturally at the level of national strategy and not from the standpoint of multinationals operating in their territory. The countries strategy seems, in time of distress, to seek refuge in their own identity, preferring different scenarios of action from case to case (Duret & Pîrju et alli., 2011). Of this scenario is mainly econutered by those seeking a partnership through the internationals because different cultures have different ways of achieving the same ideals. Here comes the importance of cultural and international proximity that follows neither the uniformity nor the exact establishment of the hierarchy (Coman & Grigoriu, 2011), but fostering the economic exchange by arguing that different cultures have different ways to achieve the same kind of goals. The most intense international cooperation and economic exchange happened in the period hereinafter referred as globalization (Bobica, 2010), which means mostly the unprecedented interdependence intensification of business, political and cultural ties, from all over the globe. Globalization has brought new information in the international context, where both the consumer and the manufacturer dependent on cultural variables which are exhibited in the international market. The cultural factors are determinants for the international trade and cross-border relations. They can integrate or separate markets, influence multinationals and lead, if there is an understanding, to a tecnological convergence. We believe that new companies should not invalidate the national identity in any way, or put into a crucible the cultural specificities regarding their homogeneity.

The Linguistic Dictionary of the Romanian Academy defines globalization as being: “a phenomenon of transforming the world into a unity which is manifested world-wide by creating supranational institutions and political bodies through an economic policy and common security”.

The removal tendency of cultures towards a global idea, is not a reason for a cultural uniformity, in a global context “the cultures become an additional variable as well as a condition that international companies must take into account” (Cojocaru, 2011, p. 994).

Broadly, we can refer to globalization as the integration of different and various multinational companies in a single world market, supported by economic theories and neoliberalism<sup>2</sup> but also by international entities such as the International Monetary Fund or the World Bank. The International Monetary Fund defines globalization as the growing economic interdependence between countries, due to increasing the variety and the traded volume for goods and services, movement of capital and increasingly broad dissemination of technology.

The globalization is seen as a phenomenon of financial integration inevitably influencing international trade, various foreign investment, the expansion and growth of international financial transactions.

“Globalization is the process by which the geographical distance becomes a less and less important factor in the establishment and development of cross-border economic, political and socio-cultural relations. The relations and dependencies networks acquire a growing potential to become international and global” (Bari, 2010, p. 40).

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<sup>1</sup>A convincing example is Greece, which in the case of Community monetary strategy faces real trouble adjusting to the European common multiple.

<sup>2</sup> The neoliberal theory, in the vision of Paul R. Krugman appears as a reformulation of international trade, in this new context the economic exchanges have very complex causes other than distinguishing countries by equipping or not with factors of production, and the advantage can be created and modified both through the actions of economy operators and through state intervention. Compared to classical liberal theory, neoliberalism differs on the structure of the world market (oligopolies, imperfect competition) as well as in explaining the performance of foreign trade (some may gain and others may lose) and the foreign policy of nation states (Sută & Sută-Selejan, 2003, pp. 342-343).

The economic and political globalization is centered on the decline of domestic markets and increasing the global ones, and due to the new fundamental changes occurred, the competition laws will have to be redefined while the firms and governments will have to learn how to adapt (Brakman, 2009).

Internationally, the economic organizations have the greatest importance in achieving global network. There are about 250 organizations and government bodies, while the number of NGOs is over 2,500. The central role is occupied by pan-global organizations, as for example the United Nations (Maftai, 2010, pp. 73-81), plus continental and regional organizations combining the economic interests with the political ones - Arab League, the Organisation of African Unity, etc. (Dobrescu, 2010, p. 38).

Transnational corporations have a key role in promoting global interdependence, which is constantly increasing. These companies increase exports of the host country, which favors the provision of capital which injects it.

The expansion of international production has, in Bari's view (2010), three main factors:

- Liberalization of economic policies (open borders, liberalization of investment flows, etc.);
- Enhancing technological progress (reducing transport and communication costs, increased competitiveness, etc.);
- Increasing competition (exploitation of new markets both to reduce costs and to capitalize finished product).

Globalization of the last decades of the twentieth century and the first two decades of the next century, is a process of international integration of national economies, particularly influenced by low cost of transport, but especially communications.<sup>1</sup>

Once the explosion of the information phenomenon, top economies (especially the Anglo-Saxon) may outsource unhindered the values worldwide: "macro-economic policies of yardstick countries of the global economy reverberates on all world economies, with deep exogenous implications on the economic performance of the world" (Coșea, 2007, p. 57).

Globalization is basically a re-balancing of competing forces, which theoretically want to share the same responsibilities, whether large or small, looking like: "relentlessly about something that has sent in present its substance that has significance only in the future tense, but assaults us as if it would be an irreversible present" (Dinu, et alli, 2009, p. 343).

This integration process is mainly due to the growth of international trade, direct foreign investment, capital flow, technology exchanges, but especially the unprecedented migration that produced significant cultural change. All this creates correlated planetary interdependence: what happens in one country affects the jurisdiction of other remote regions.

According to some opinions, to which we subscribe, from the instrumental view of capitalism, connectivity is designed to increase functional proximity. It does not happen in every place the same, but it creates global spaces and connecting corridors, each with a capital flow marking connectivity compression of time and space with a degree of cultural compression (Tomlinson, 1999).

The relations between nation states are conducted in a very important way through transnational organizations which are based on their own culture, with a say in interstate relations. The national

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<sup>1</sup> The historical origin of globalization can be established starting with 1492 when Christopher Columbus arrived in the islands of the American continent, from this moment the global trade of the European colonial powers intensified every year. The first global treaty in history was the Treaty of Tordesillas between Spain and Portugal, sharing the colonization of new territories.

policies are seen thus limited to the international economic integration and national sovereignty must often yield to the supranational institutions to which it depends financially, politically or militarily (these global bodies have the ability to compel the state to reduce social spending, size of the public sector, in general affects the level in which the state applies the traditional policies). The financial proximity encouraged the states access to external loans, stimulating the financial control policies and supranational monetary integration processes, as in the case of the EU monetary union.<sup>1</sup>

A phenomenon that until recently was the standard positive globalization is the EU, which served as a model for many regional groupings. Namely, economic and political integration in its intention to homogenize countries may offer advantages in competition, protection, and political legitimacy within the global integrator process. There are times when globalization does not opt for multilateralism, preferring regionalism, where tariff trade rights are granted only to countries belonging to the region, adopting a line different from the one offered for rest of the world. If it is taken into account the regional integration policy in Central and Eastern Europe after the Second World War, regionalism can not be considered in the international foreign affairs as a second-best (Greffé & Maurel, 2009, pp. 206 -207).

Along with the exchange of goods and capital, globalization involves the exchange of persons, especially migratory people who wish to enjoy a better life in a foreign country. Often this process causes cultural shocks difficult to explain, but feeds from ethnic intolerance, aggressive nationalism or religious fundamentalism. All this adds to the globalization, a basic economic phenomenon, social and cultural issues that must be resolved on a global scale. The trend is not to internationalize only the activities and economic interconnections. To this was added the closeness between societies and cultures, especially since the nineteenth century, when the planetary population has drastically increased in direct proportion with the amount of income per capita worldwide (Brakman, 2009, p. 39).

The globalization can be seen from two points of view: a positive view by new political, economic and cultural links, economic cultural emerged in recent decades, which have managed to maintain a global relatively calm after the World War II, and a point less optimistic view that emphasizes the disagreement of many countries regarding the acceptance of new Western neoliberal policies. There are some views that deny the very existence of the phenomenon. Thus P. Hirst and G. Thompson cited (Țăranu, 2009) claim that the world is actually in the process of internationalization since the nineteenth century. While globalization implies the existence of free transnational companies without ties to any state, we actually have multinational companies with various locations nationwide.

## **2. The Effects and Manifestations of this Global Economic Crisis**

The financial crisis that began two years ago represents as used to say by the representative of a State in the Atlantic proximity of Europe, where it was manifested the first time, a history turning point quite significant for the global finance which will possibly mark the entry into a new economic era. In early 2007, both actors of the real estate market and credit institutions have realized that a growing number of customers are unable to pay the increased interests (Boghean & Boghean, 2011, p 1068).

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<sup>1</sup> The desire to create a single currency belongs not only to EU. The Mercosur countries (Argentina, Brazil, Uruguay, and Paraguay) have expressed since the beginning of creating the Andean Pact, the desire to adopt a common currency for regional trade (gaucho) to escape the scope of North American currency. (Pirju, 2011).



In the period since then has been noticed globally, like never in history, the risks in acquisitions, financial instability, and state intervention in cases of emergencies semi failure of states. The crises phenomenon is cyclical ones, having appeared in also in the last period (the deep crisis after 1990 that affected Argentina, Russia and some Asian countries, etc...). In this case, however, we speak of an economic phenomenon that rocked almost the entire world. In each case of recession so far, after a certain period occurred the opposite effect, financial systems have returned with a much greater force than the one encountered before. The current economic crisis has had, after the Great Recession of the thirties, the greatest impact on the system and banking security.

The current crisis is a consequence of the artificial policy of granting loans, supported by central banks that offered low interest loans without ensuring adequate safeguards, all of which led to an economic recession with negative effects with price explosion of raw materials (Dornean & Işan, 2011, p. 230).

At a European level, in response to the recession situation occurred in 2007, it was decided to establish a European system of European supervisors (ESFS) consisting of: European supervisors authority (Banking Authority, the European security and economic market authority) all performing actions to strengthen the common currency, applying strict measures regarding capitalization, liquidity and risk management (Dornean & Işan, 2011, p. 234).

For Romania, the crisis manifested itself as a result of the dependence that both public and private sectors have towards foreign capital, to which contributed the involution of national economy that was deficient from previous periods.

In Romania were taken under the auspices of the negative global crisis, a number of measures that were originally considered optimal strategy in order to restore the previous growth rate, such as: temporary reduction of wages by 25%, 15% reduction in social spending and increasing VAT by 5%, from 19% to 24%.

The only reference economy that, relatively, was not affected by the financial crisis was China, because of the strong state control over the flow of capital, both inside and outside its borders. In the past 20 years, China has significantly increased its capital surplus, with a strong ascendancy to superpower status (Joia, 2011).

If China's exports in 2000 amounted to \$ 250 billion, in 2011 they exceeded 455 billion (UN Comtrade). This is because in a short time due to low production costs, China has become the workshop of the world, which gave it a major geopolitical power.

Therefore, China has managed to hold a significant amount of fiscal reserves, estimated just before the crisis to more than \$ 1066 billion (Wolf, 2007), of which a large part was deposited in the U.S. Treasury bonds. From here, we explicitly deduce the strong interdependence between China and the U.S., although different in terms of cultural values, they managed to identify appropriate joint strategy for cooperation.

Since the beginning of the course of events (Nesvetailova & Palan, 2008) it was found that, we are far from the positive flow of change as long as the dominant model of financial capitalism, the Anglo-Saxon one is still in the recovery phase.

Related to the subject treated in this paper we ask whether, in a new global economic equation the variant of cultural proximity will remain with the same value or not. The first question mark concerns the fact that famous companies, symbols of international investment security (Lehman Brothers, Merrill Lynch, Morgam Stanley or Goldman Sachs) currently appear irrevocably stigmatized.

Particularly serious is the reputation decline of the entire U.S. financial system, considered by many, so far, the infallible Patriarch in making decisions worldwide.<sup>1</sup>

Personally, we doubt that the emergence of new American mega-companies will offer the same credibility and could raise as much capital from interbank markets even among the classic Anglo-Saxon investors, bound to US by history and cultural synergy. Apart from Britain, Canada, Australia, and the Netherlands, to this phenomenon it can align the Scandinavian countries and South Korea.

It seems unlikely to happen in U.S. relations with China, even if there is ideological incompatibility between the two countries, cultural values, etc.

First China tried over a significant period, that the value of the Renminbi<sup>2</sup> to be reported to that of the dollar. Although China's economy has grown constantly, Renminbi has been consistently underestimated, which compensates the exports from the manufacturing sector. The equality with dollar ensures the Chinese that their goods are not too expensive for foreign buyers, making this powerful advantage of China's economy, which is impossible for a revaluation of the yuan (French, et alli, 2009, p. 296).

For most regions of the world it will, however, issue the question if, following the classical policy further will not be implicated, as it happens in this moment, in the process of deleveraging, coupled with the decrease in assets or galloping inflation (Wade, 2008).

The finances it seems to not have geography and disregard the cultural compatibility, although the flow of capital in the new digital era has more than ever approached space to time.

To avoid the current situation in the future, it is necessary to locate the origins of the crisis, through a geographical prism: the financial centres, the everyday money geography, the global geopolitical and geo-economy of money and the financial mass media (French et. alli, 2009, p. 290).

A viable solution for crisis management with possible intercultural solutions seems utopian now, although renowned political and economic analysts offer their suggestions and therapies. In addition to increasing values in an era of uncertainty it is required the ability to transform comment into a working method (French et. alli, 2009, p. 391).

The European Union has to face the economic downturn in this period, especially due to the Greek collapse. Therefore, its priorities are forced to focus on economic development axes. The Lisbon Strategy initially aimed on a set of reforms having as their main objectives the preservation of economic stability, growth and promoting the transition to a knowledge-based economy. With all the surfacing issues, inherent to the current economic situation, the European Union has had a part in recent period, of the most complex and difficult expansion in its history. Doubling the number of members, to euro area enlargement for 17 countries and the failure to adapt the European Constitution in 2005 affected the desired performance. There were a series of counter-performance such as the increasing number of unemployed people, although some countries like Germany Austria, Denmark and the Netherlands have met their target. In other countries, such as Spain, Hungary, Romania, Malta and Italy, the percentage of employees is in many cases less than 60%, while the main competitors of the Europeans (U.S. and Japan) had an employment rate of 70 %.

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<sup>1</sup> This is much more significant than the memory of said companies because the American model was considered the architect of secured finance emerged after 1980. The mentioned institutions were regarded by many as the successors of the investment banks in hedge funds.

<sup>2</sup> Renminbi is the official currency of the Republic of China, its first unity being yuan, which is divided in 10 fen. <http://en.wikipedia.org/wiki/Renminbi>.

In terms of investment in research, some countries such as Sweden and Finland have reached the target of 3% set in Lisbon, while Hungary, Baltic States, Poland, Romania, Greece, Cyprus, Malta and Bulgaria have allocated for this area less than 1% of GDP. (Ignat & Ifrim, 2011, p. 272)

Poland is the only EU country that has not experienced the negative effects of the crisis because it has maintained economic growth based on the consolidation of the internal market, limited international dependence and stimulating local businesses to sell their products in both domestic and the external area. Regarding trade policy, Poland supported the balance between liberalization and protectionist measures, reducing international economic dependence, showing that an economy can capitalize not only through openness to outside as well as protecting the internal market.

In Romania's case, the situation is quite delicate; the economy (according to IMF projections) will get an increase only in 2014, only considering that the international market will have an upward trend, which cannot be confirmed with certainty (Ignat & Ifrim, 2011, p. 225).

The process of international market has to be understood and analysed as a coherent system of actions and reactions through which those involved seek to satisfy their own interests, the economy being therefore a complex network of information whose decoding depends on the business success or failure (Ifrim & Ignat, 2011, p 248).

The skills of an intercultural team can provide solutions in international performance because economic crises arising in a company are related in many occasions to identity crises of the personnel, and looking for a common system of values can provide stability and curb differences towards a permanent foundation of the society.

### **3. Risk Assumption in the Global Period**

The risk system that leaders assumes, can be defined as a loss of economic value, lack of confidence and an increase in uncertainty with negative consequences on the real economy. Through risk, the European Central Bank understands taking measures through which the financial system is able to face the challenges and neutralize potential threats, while the Romanian National Bank defines it as being a failure payment system to fulfil contractual obligations that can cause problems and negative effects for the financial stability (Avadanei, 2011, p. 178).

In the current period, to an international company, to the financial risk can be assigned, unfortunately, inherent elements such as natural disasters or terrorist actions (both political and economic).

The risk system reflects both exogenous and endogenous weaknesses because within a company we encounter several types of problems that may arise, which are related to credit, liquidity, market and technological progress. The exogenous problems are related mainly to corruption, political and economic changes, energy costs, all of which have a strong impact on the financial activity (Avadanei, 2011, p. 180).

We conclude that economic activities are really affected by the risk system, which in addition to the erroneous creation of autarkic policies, can lead to restrictive credit ones and rising inflation affecting the production process.

#### **4. The Impact on International Business Negotiation**

The main embodiment of international relations is represented by import – export operations that are legally guaranteed by the International sale of goods contract, which can be defined as: “relations among firms in different countries based on interdependencies in the sphere of marketing goods: foreign supply = import, sales abroad = export” (Popa, 2006, p. 12). While for profit, it is known that managers negotiate and behave differently from culture to culture. By negotiation is understood “the deliberate interaction of two or more complex social units which attempts to define the terms of their interdependence. The negotiation situation involves a conflict of needs or desires and choosing to negotiate as well as confidence that a better result can be achieved by negotiation than by its absence” (Cristoffersen & G. Jakobsen 2010). The art to negotiate well is the key to fulfil successfully any activity at international level to achieve the objectives must also be known some peculiarities of negotiations, particularly useful in the management strategy. A negotiation is successful when it is not accelerated the natural process of conducting discussions, keeping calm even in situations of the partners’ irritability (to be direct in questions and cautious in answers). Alternatively, creating a flexible space in negotiation, so one does not have a sense of failure, before taking account of several options for the same situation, using creative thinking in analysing compromise situations.

The negotiation has a fundamental importance in establishing and improving trade relations, its purpose being to officialise formal compromises, establishing rules to be followed for resolving the differences between partners. Communication is crucial to a successful negotiation, its role being in relief when we manage to reach an agreement precisely because we know our partner by differentiating the values that we share. The successful negotiation, at an establishment level of international economic relations involves ignoring small traps in favour of mutually satisfactory partnership, seeking the best possible outcome for both parties.

In international affairs, negotiations are often indirect than direct, they are achieved through lawyers, mediators etc... The disadvantage is that the indirect negotiation process loses its dynamic and can delay reaching an agreement because the intermediaries’ interest appears in the equation game.

It is preferable that the negotiation process to unfold horizontally, interested parties to be represented at the same hierarchical level, avoiding cases of subordination, or the location of negotiators on different levels of the structure. Knowing the cultural specificity of the business partner is a criterion that often facilitates discussions by avoiding the occurrence of polemics caused by ignorance.

Current technologies offer new channels of negotiation, speeding up the communication between parties as well as cooperation and competitiveness generated by the fast informational exchange.

Although intercultural management strategy involves valuing differences specificity of the other, Socrates's maxim, “Know thyself” implies the awareness of its own shortcomings in the field of negotiation. In addition to inherent material success, in the negotiation process is particularly important proving their values, a need to meet the desired goal. Self-knowledge means exceeding the classical human condition in this case, it denies from a single model of negotiation, adaptability appearing as a necessity for the success of this process. The exogenous factors also contribute in achieving partnerships important to take into account being: the competitive structure of the concerned sector, knowledge of the targeted government policies, financial issues, etc.

For large companies, in present global times, a complex negotiation is completed through a contract as a guarantor of fair dealing, however, if long-term partnership contract will never be able to capture all the specific nuances or the novelty of a situation, thus the knowledge of each other's and establishing a

cultural synergy is desirable to maintain collaborative relationships. Therefore, the proximity establishment between parties could be the vector of developing close ties.

## 5. Conclusion

We consider useful to maintain and develop traditional political business links, an open acceptance of the new ones, without rushing into selling our services before considering the recent partners as honest ones. A visionary management is required, which will establish an upward trend, able to convince international partners that our product is the best option for them. In this field is useful to develop continuous learning ability by inviting specialists in international relations and cross cultural management from private and public areas. The visits to strategic partners should be made with frequency, and the presentation development of its own services is indicated to be achieved briefly. A fair report, when you want to convince, consists in using a short time for your exposure and listen a lot based on the questions referred. A competent manager is required to solve problems sometimes inherent in a conciliatory manner to avoid any conflict damaging its own society. To earn its trust is indicated to leave the impression that the interests of potential beneficiaries are more important than personal interests. In conclusion, the best global integration of national economies is not quite an utopian goal, it aims for international cooperation to reduce the negative effects of the crisis, increasing the supply of public goods, troubleshooting information, facilitating performance and selecting the most competitive markets. The economic integration can also have some positive effects upon the economic growth because it favours the research and innovation, the example being offered by the European Union, although the hypothesis of potential long-term economic growth is ambiguous. Therefore, the globalization of goods, especially the rapid bringing to a common denominator of all intellectual knowledge, increases the need to develop intercultural teams, both long and short term. From the desire to adapt as accurately to globalization, some countries have opened the borders for the irreversible global process without being able to successfully cope with its challenges.

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THE 9TH EDITION OF THE INTERNATIONAL CONFERENCE  
EUROPEAN INTEGRATION  
REALITIES AND PERSPECTIVES

**Communication in Multinational Companies  
and the Role of Developing Countries**

**Victor Negrescu<sup>1</sup>**

**Abstract:** The development of world economy generated the apparition of big multinational companies that implement their activities at global level. This generates new working and communication methods and procedures designed to take advantage of the current context. Nevertheless few authors really analyzed the effects and evolutions produced by them. Our paper will therefore try to illustrate the new relations and concepts that appear within multinational companies by analyzing how the headquarter and the subsidiaries are communicating by pointing out the effects of different variables. A special point will be given to the national dimension of the subsidiaries and especially to those in developing countries in order to identify the position of the managers and the local structures in the multinational network. Our results will help managers and academics improve the communication in multinational companies and more especially to treat their relations with their subsidiaries across the globe and particularly in developing countries.

**Keywords:** Communications; Interpersonal Networks; Multinational Corporations; Developing countries

## **1. Introduction**

Le contexte économique actuel favorise l'apparition et le développement d'entreprises multinationales capables de réagir rapidement aux évolutions du marché en profitant des avantages comparatifs offerts par le réseau global. Désormais les activités sont gérées au niveau mondial et la communication et les procédures jouent un rôle important dans la réussite des entreprises.

Par conséquent, les questions qui se posent sont liées à la relation entre le siège central et ces filiales. Pour détailler, il faut évaluer le type de management qui permettra une croissance de la performance de l'entreprise en analysant la manière dont les structures et leurs managers interagissent. À partir de recherches antérieures on pourra vérifier et valider l'importance de certains facteurs sur la communication dans les multinationales. Pour ce faire on va appliquer ces variables sur une entreprise multinationale présente dans plus de 10 pays à travers le monde spécialisée dans l'outsourcing.

Un point important de notre recherche sera accordé à la relation avec les filiales des pays en cours de développement. L'objectif c'est de voir si effectivement entre le siège central et ces structures locales des pays du Tiers Monde il y a une approche différente et visible au niveau des prises des décisions et de la gestion des managers en faisant une comparaison avec la relation avec d'autres filiales se trouvant dans les pays de l'Ouest ou les pays de l'Est.

Afin de répondre à ces questions notre étude commencera par une structuration du cadre théorique de recherche. Dans le premier chapitre on va donc présenter les principaux auteurs et leurs recherches pour établir les repères théoriques de notre étude. Ces éléments nous permettront de fixer dans le deuxième chapitre les termes et les détails de notre étude de cas pour finalement souligner les

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variables et les hypothèses qui seront prises en compte. Finalement, dans notre dernier chapitre, on va présenter les résultats de notre analyse qui nous permettront de confirmer ou d'infirmer les hypothèses initiales.

## **2. Cadre Théorique**

L'activité dans la plupart des multinationales cache une complexité organisationnelle difficile à déchiffrer de l'extérieur. A l'échelle globale les entreprises dispersent leurs ressources et propriétés pour réduire les risques politiques et les effets des échanges (Kogut, 1985; Lessard et Lightstone, 1986). Cela met les multinationales dans des contextes nationaux très différents économiquement, socialement et culturellement (Fayerweather, 1978; Prahalad et Doz, 1987). Par conséquent, les managers de ces entreprises doivent évaluer un grand nombre de variables pour pouvoir prendre les meilleurs décisions. Le dilemme qui se pose c'est de savoir à quel niveau prendre en compte le contexte local et quel devrait être le degré d'autonomie qu'ils pourront mettre à disposition des filiales.

Les opérations globales génèrent d'une part une interaction continue entre les individus et les institutions, mais aussi une compétition et un jeu d'alliances au sein de la corporation. Ces éléments génèrent une interdépendance réciproque et sévère entre les structures de l'entreprise (Porter, 1986; Prahalad et Doz, 1987). Les analyses sur le design organisationnel ont permis d'identifier un dilemme dans la gestion de l'entreprise: soit d'éliminer les interdépendances par la création des tâches indépendantes, soit d'accroître la coopération par la création d'une infrastructure et des systèmes de communication verticaux.

A ce titre le système de communication qui reste le plus simple et le plus efficace est celui de la communication directe qui permet le meilleur processus d'intégration des informations (Galbraith, 1973). Pourtant plusieurs auteurs ont souligné la difficulté à mesurer en détails ces phénomènes surtout lorsque les substructures se multiplient (Egelhoff, 1982).

Une analyse réalisée sur la communication dans les multinationales a essayé d'évaluer l'influence de plusieurs variables en étudiant la relation entre les sièges centraux et les filiales de deux grandes entreprises, Matsushita du Japon et Philips des Pays-Bas. La première conclusion de l'étude a été que le degré d'autonomie n'influence pas la communication entre les filiales ou avec le siège central, mais que c'est bien le réseau interpersonnel qui permet une meilleure communication entre les managers et les différentes structures (Ghoshal, Korine et Szulanski, 1994).

Par conséquent, l'importance des réseaux dans la promotion de la communication au sein des multinationales, combinée avec les effets positifs de la communication sur le développement et la réussite des entreprises, renforce le besoin que des managers à investir dans la création de liens qui tissent les contacts (Ghoshal et Bartlett 1988).

Désormais le problème qui apparaît est celui de la gestion de la compétition interne sans une hiérarchie claire, et la prévalence des réseaux personnels. Ce type d'équilibre peut être facilité par une bonne gestion des données, un consensus entre les managers clés et une institutionnalisation des relations entre les filiales et le siège central (Doz et Prahalad, 1984). D'ailleurs les systèmes de management et les procédures utilisés ont été analysés pour déterminer un meilleur rapport entre les structures des multinationales. L'institutionnalisation met de nouveau en évidence le problème des particularités locales qui rendent plus sensible le management des filiales à la nécessité d'une réponse rapide aux évolutions du marché.



Pourtant cette perspective reste limitée face au contexte global de l'entreprise qui force parfois le management du siège central à prendre des décisions dures. Seulement les informations à l'échelle de la multinationale permettent de se rendre en compte de toutes les variables susceptibles d'influencer la totalité de l'entreprise. La difficulté qui apparaît alors pour le top management c'est de vraiment pouvoir analyser toutes ces informations étant donné leur complexité et leur volume (Bartlett 1979).

Plusieurs études ont démontrés que la tension entre l'intégration et la décentralisation a été résolue le plus souvent par la personnalité et les habilités des managers à contrôler directement la structure et le degré d'incertitude qu'ils pouvaient acceptés plutôt que par la recherche du succès de l'entreprise (Pfeffer et Salancik 1978; Crozier 1964). A ce titre la principale tension entre les managers des sièges centraux et des filiales est reflétée dans la manière dont ceux-ci perçoivent les données qui sont mis à leurs disposition. Alors que les managers des sièges centraux vont prendre en considération les « hard data » qui tiennent à une certaine évaluation quantitative et ciblée de la performance financière, les managers de filiales vont se concentrer sur le « soft data » dont la dimension est plutôt descriptive et qualitative.

Le maintien de l'équilibre est en pratique vraiment difficile. Les structures matricielles ne sont pas soutenables sans un management active dans ce sens (Goggin 1974; Davis et Lawrence 1977; Davis 1982). Les recherches ont déterminés trois variables qui permettraient de maintenir cet équilibre entre les structures: la circulation des informations et des données et leur prise en compte dans les décisions, la création des conditions pour un consensus entre les managers clés sur les décisions importantes et la gestion du pouvoir et des attributions relatives entre les managers (Doz et Prahalad 1984).

L'école de la recherche des politiques propose que le top management se concentre plus sur la manière dont les décisions sont prises plus que sur le type de décision prise. Cette perspective propose que le management organise un structure cadre pour les décisions qui donne la direction stratégique pour l'entreprise et le management des filiales (Bower 1970). On arrive désormais à la dimension humaine de la gestion des relations entre les managers qui met en évidence plusieurs variables qui influencent la qualité du réseau des managers comme l'évolution en carrière, les systèmes de récompenses et de punitions ou le développement du management.

Finalement la gestion de la communication au sein des multinationales réside bien évidemment dans un choix stratégique. Une option qui reste disponible c'est de choisir de gérer différemment chaque filiale selon leurs particularités ce qui pourra réduire l'interdépendance entre les structures mais pourra offrir d'autres opportunités contextuelles.

Les études ont réflétés des particularités dans le mode de traitement des relations entre les structures. Par exemple lorsqu'un important investissement est prévu le contrôle devient la fonction dominante de l'infrastructure de communication même dans les entreprises décentralisés (Keegan 1972).

La communication entre le management des sièges centraux et des filiales peut être classifié en deux catégories: les échanges personnels comme les visites, les entretiens et les conversations téléphoniques, et les communications impersonnels comme les rapports réguliers, les budgets, les plans ou les lettres (Brand et Hulbert 1976). Il y a des auteurs qui critiquent pourtant l'importance des rapports car le but de la communication serait justement que les filiales et le siège centrale se comprennent réciproquement (Skinner 1968).

Hors c'est justement cette bureaucratisation qui conduit à une baisse en qualité de l'information. La vitesse de la circulation de l'information et leur quantité semble se développer au détriment de la qualité et de l'effcience des communications entre les divers structures. Les études ont de plus

démontré que la nationalité du management influence sur la manière de relationner et de communiquer (Chorafas 1969; Brooke et Lee Remmers 1970).

Indépendamment de ces variables, les recherches ont montrés que la communication devient plus efficiente à fur et à mesure que les managers ont des expériences communes (Schramm, 1965), et par conséquent que la fréquence des interactions crée des attitudes favorables. La dimension humaine compte également lorsque les managers ont un passé commun et des positions similaires. Cela génère un plus d'empathie et un sentiment de partage d'objectifs communs. D'ailleurs l'ancienneté du management au sein de l'entreprise renforce la communication car les expériences antérieures permettent de renforcer la confiance. De plus, dans les cas où la nationalité du management du siège central est similaire à celle de la filiale la communication est meilleure (Zajonc 1968; Homans 1950; Brooke 1970).

La complexité des structures des multinationales reste un problème pour la gestion de la dimension globale de ces entreprises. Plus la structure est diversifiée, plus la compréhension réciproque est difficile. D'ailleurs, les résultats d'une étude ont démontré que même les rapports des filiales renforcent la compréhension du siège central alors que les rapports inverses réduisent l'entente entre les structures (Brandt et Hulbert, 1976).

Ces différentes perspectives nous permettent d'envisager une étude analytique pratique de la communication au sein d'une multinationale afin de valider ou d'infirmer les résultats et les conclusions des études présentées. D'ailleurs dans le chapitre suivant on va essayer de mettre en évidence les aspects qui facilitent la communication au sein des multinationales tout en prenant en compte une variable non-évaluée dans les études précédentes, l'emplacement des filiales, et plus particulièrement des filiales se situant dans les pays en cours de développement.

### **3. La communication dans les multinationales et le rôle des pays en cours de développement**

Les théories présentées dans le chapitre précédent nous ont permis de constater les besoins d'une analyse de la communication au sein des multinationales, les limites des études existantes et l'importance du facteur pays et nationalité dans la relation entre les sièges et les filiales. Afin de vérifier les hypothèses de ces théories, on va appliquer une série de variables à une multinationale française spécialisée dans l'outsourcing.

#### **3.1. Description de l'étude de cas**

Notre étude de cas sera appliquée sur une multinationale française ayant des filiales dans plus de 10 pays à travers le monde et 45 succursales. L'entreprise, qu'on dénomera ici génériquement *Multinationale F*, a plusieurs années d'expérience et a besoin pour fonctionner d'une coopération et communication continue entre les filiales et le siège central se trouvant à Paris.

Afin de mettre en place notre étude on a choisi d'étudier la communication avec trois succursales de France, Madagascar et Roumanie, et plus exactement Vitré, Antananarivo et Bucarest. On a choisi ces trois succursales car les trois ont une dimension comparable en terme d'employés et activités, mais aussi dans le but de pouvoir observer le comportement au sein de l'entreprise avec des structures se trouvant dans des pays différents tout en mettant en valeur le fait que Madagascar est un pays en cours

de développement. D'ailleurs ce pays se situe parmi les pays les plus sous-développés du monde étant parmi les principaux bénéficiaires de l'aide au développement.

L'analyse des questions et théories reflétées dans le chapitre précédent a impliqué une recherche directe des méthodes de communication avec les succursales soit par l'évaluation de la fréquence des contacts soit par l'étude des perceptions des managers du siège central ou des filiales. A ce titre notre étude a été réalisée durant le mois de novembre 2013 et comprend seulement les interactions entre les divers comités de directions. Cela nous a permis de concentrer notre étude aux communications managériales et d'entrevoir les perceptions qui existent au niveau des fonctions de direction.

### **3.2. Application théorique de l'étude de cas**

Nous commençons notre démarche par les questions de recherche qui ont motivés la réalisation de cette étude. Notre objectif c'est de délimiter les hypothèses initiales et expliquer la manière dont on a vérifié leur véracité.

*H1: La fréquence et le type de communication entre le siège central et les filiales est influencé par le facteur pays. On communique d'avantage avec les filiales des pays en cours de développement.*

L'évaluation de la communication au sein d'une structure organisationnelle aussi compliquée qu'une multinationale suppose un premier type d'évaluation qui se base sur l'étude de la fréquence et ensuite le type d'interaction. La perspective théorique identifiée dans le chapitre précédent anticipe une amélioration de la communication à cause de la fréquence des interactions (Schramm, 1965). Pour faciliter notre démarche de recherche on a étudié les interactions entre les managers du siège central et ceux des filiales sur une période d'un mois en analysant le nombre d'emails, les visites en filiale, les visites au siège central, les conférences téléphoniques et les conférences visio.

*H2: La fréquence et le type de communication entre les filiales est influencé par le facteur pays. Les filiales des pays en cours de développement communiquent moins.*

Au sein d'une structure multinationale la communication n'est pas seulement hiérarchique, elle est également latérale. A ce titre, en reprenant la méthodologie d'évaluation de l'hypothèse précédente, on a analysé la fréquence des interactions et le type de communication qui existe entre les structures internes de l'entreprise pour découvrir également si les succursales des pays en développement communiquent autrement.

*H3: La qualité de la communication entre le siège central et les filiales est déterminée par la perspective sur la qualité des managers*

Afin d'observer la qualité de la communication et le rapport de force entre le siège central et les filiales on a étudié la perspective des managers sur la dimension de cette interaction. En questionnant les managers on a déterminé leur appréciation sur la qualité de cette interaction et on l'a comparé avec leur opinion de la qualité des managers des filiales.

*H4: La nationalité et l'historique des managers constituent des facteurs qui influencent la communication au sein de la multinationale*

Plusieurs auteurs ont mis en évidence l'influence de la nationalité et de l'historique des managers sur la communication interne au sein des multinationales (Chorafas 1969; Brooke et Lee Remmers 1970). Les théories soulignent une amélioration de la communication due à ces variables qu'on va tenter d'entrevoir en demandant aux managers des filiales et du siège central leur perception sur la

communication avec les managers ayant la même nationalité ou ayant travaillé auparavant au niveau de la même structure.

*H5: La confiance dans les managers influence les besoins de communication entre le siège central et les filiales*

Une dimension qui a semblé être ignorée c'est le besoin de communiquer entre les différentes structures. A ce titre notre étude s'est proposée d'évaluer la motivation de la communication en partant de la confiance dans le management des filiales. Un aspect qui va être mis en évidence c'est l'incidence du facteur pays sur ces variables et plus exactement si les managers des succursales se trouvant au Madagascar sont traités autrement.

### **3.3. Analyse des résultats**

Les premiers résultats analysés font référence à la fréquence des interactions. On a découvert que la communication entre le siège central et la succursale Antananarivo a été beaucoup plus fréquente que pour les autres filiales, de Bucarest et de Vitré. Cela démontre que la distance renforce le besoin du siège central au sein de la *Multinationale F* à communiquer d'avantage pour renforcer le sentiment de contrôle et la circulation de l'information. Une autre explication de cette fréquence de la communication est expliquée par le fait que les risques générés par les problèmes de sécurité, politiques et économiques d'un pays en cours de développement sont compensés par un plus de communication.

**Tableau 1. La fréquence des interactions entre le siège central et les filiales**

<b>Siège central – filiale</b>	<b>Fréquence des interactions</b>
<b>Vitré filiale</b>	58
<b>Bucarest filiale</b>	86
<b>Antananarivo filiale</b>	126

Pour pouvoir comprendre la fréquence des interactions il faut détailler le type de communication employé pour interagir avec chaque filiale. A ce titre plusieurs auteurs soulignaient l'importance de la communication personnelle dans l'amélioration de la qualité de l'interaction (Brand et Hulbert, 1976). Le premier constat est que la principale méthode de communication utilisée a été l'échange de mails générée bien évidemment par la facilité offerte par ce type d'interaction qui suppose une transmission simple des messages.

Le deuxième constat a été que la conférence visio à travers un dispositif qui permet l'interaction visuelle est préférée pour Bucarest et Antananarivo alors que la conférence téléphonique est plus utilisée pour Vitré. Cela est motivé par les coûts de communication mais aussi par le fait que la barrière culturelle peut être mieux surpassée par une interaction visuelle.

Finalement, on a remarqué le fait que les visites dans les filiales lointaines sont plus appréciées par le siège central. En contrepartie seulement une visite de Bucarest a été faite au siège central alors que de Vitré et d'Antananarivo il y a eu aucune visite. Cela est dû au fait que les managers du siège central préfèrent aller dans les filiales pour vérifier directement sur place ce qui se passe.

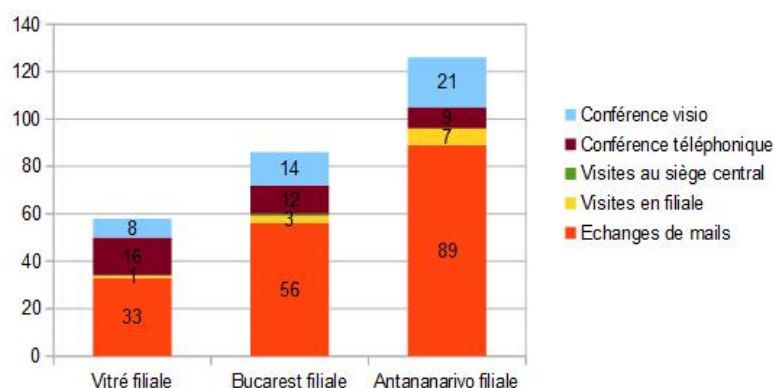


Figure 1. Fréquence et type de communication entre le siège central et les filiales

On a appliqué les mêmes méthodes d'évaluation à la relation entre les filiales. On a découvert que Vitré communique plus avec les filiales qu'avec le siège, Bucarest communique moins et Antananarivo communique beaucoup plus. Cela est du particulièrement au besoin ressenti par les succursales à s'intégrer au niveau de la filiale. Pour Antananarivo il s'agit de sortir de l'isolement alors que pour Vitré il s'agit principalement d'assurer la communication avec d'autres structures de France pour faire des échanges d'expériences.

Tableau 2. La fréquence des interaction entre les filiales

Filiale – filiale	Fréquence des interactions
Vitré filiale	60
Bucarest filiale	84
Antananarivo filiale	136

Pour ce qui est du type de communication les résultats restent plutôt les mêmes alors que les décalages entre les méthodes préférées et les autres s'accroissent. Cela est du plus particulièrement au fait que dans la communication entre les filiales le type de communication n'est pas imposé par le siège central.

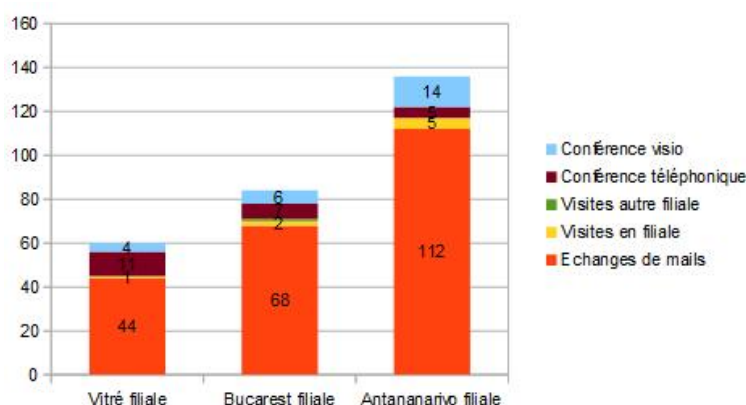


Figure 2. Fréquence et type de communication entre les filiales

Par conséquent, nos premiers résultats confirment nos deux premières hypothèses et on peut admettre que le facteur pays influence la fréquence et le type de communication employé. Plus particulièrement, on remarque une intensification de la communication avec les succursales des pays en cours de développement confirmant ainsi les prémisses de ces questions de recherche.

La vérification de la troisième hypothèse suppose une évaluation de la perception des managers sur le type de communication employé lors des interactions entre le siège et les filiales. Pour ce qui est de la perception des managers des succursales on remarque que tous perçoivent que la communication se déroule de haut vers le bas alors que cette tendance est accentuée par la distance face au siège. Si on regarde les résultats d'Antananarivo les chiffres sont impressionnants.

De l'autre côté, les managers du siège perçoivent différemment cette dimension autoritaire. Alors que pour les interactions avec Vitré ils ont l'impression de les faire débattre et même permettre d'influencer les décisions de bas vers le haut, pour Bucarest ils ont l'impression d'être plus autoritaires que les managers locaux perçoivent en réalité. Finalement, pour Antananarivo les managers du siège central s'assument leur position autoritaire mais perçoivent moins brutalement leur ingérence. Ces différences peuvent bien sûr être expliquées également par les différences culturelles qui existent entre les pays.

**Tableau 3. La qualité de la communication**

<b>Qualité de communication</b>	<b>Fréquence des interactions</b>	<b>Haut vers bas</b>	<b>Discussion</b>	<b>Bas vers haut</b>
<b>Vitré filiale</b>	58	25	18	15
<b>Paris – Vitré</b>	58	17	22	19
<b>Bucarest filiale</b>	86	36	28	22
<b>Paris – Bucarest</b>	86	43	33	10
<b>Antananarivo filiale</b>	126	102	15	9
<b>Paris – Antananarivo</b>	126	60	40	26

Afin de démontrer notre hypothèse il faut mettre ces résultats en relation avec la perception sur la qualité managériale des filiales. On observe que plus les managers du siège ont une bonne impression de l'efficacité et la capacité de communication des managers, moins ils sont autoritaires.

**Tableau 4. Perception de la qualité de managers**

<b>Perception efficacité managers</b>	<b>Vitré</b>	<b>Bucarest</b>	<b>Antananarivo</b>
<b>Paris</b>	71,00%	53,00%	37,00%
<b>Perception communication managers</b>	<b>Vitré</b>	<b>Bucarest</b>	<b>Antananarivo</b>
<b>Paris</b>	77,00%	48,00%	44,00%

La troisième hypothèse est partiellement vérifiée. La perception sur l'efficacité et la capacité de communication des managers des filiales sont des facteurs qui influencent la qualité de la communication avec les filiales mais cela n'est pas la seule explication. Les besoins de contrôle sont générés également par des raisons logistiques et organisationnelles.

Une des variables les plus débattues par les chercheurs a été celle de la nationalité et de son influence sur la perception des managers. A ce titre, on a compté le nombre des managers de même nationalité ou provenant des filiales pour voir dans quel mesure leur perception est différente.

Pour Vitré, les managers étant français comme la majorité de ceux du siège central, le facteur nationalité n'apporte pas une meilleure compréhension des besoins, même si l'expérience antérieure dans la succursale peut améliorer la communication. D'ailleurs, plus de managers de Vitré ont été promu au siège que des managers de Bucarest et Antananarivo. Pour ce qui est de Bucarest, la nationalité et le passé dans la filiale compte au même niveau ce qui diminue donc l'importance de la variable de l'expérience commune. Finalement, pour Antananarivo la compréhension des besoins est donnée par l'expérience commune dans la filiale alors que la nationalité ne semble pas générer une amélioration

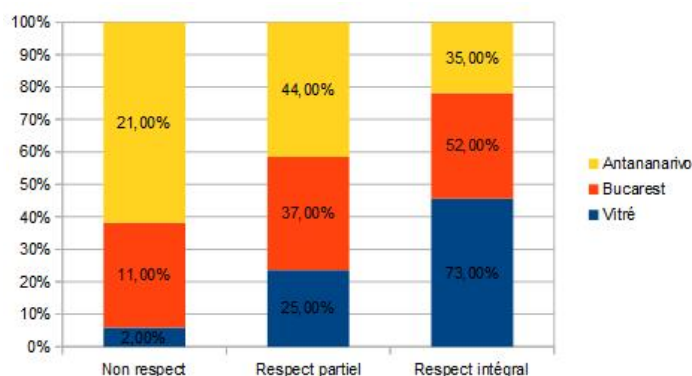
aussi importante de la perception. Cela est du plus particulièrement au contexte difficile social, politique et économique du Madagascar qui rend l'activité professionnelle difficile.

Pour comprendre l'influence de ces variables, on a rajouté une perspective en essayant de percevoir le point de vue des managers du siège central. On a remarqué que pour eux aussi la nationalité et l'expérience professionnelle semble améliorer le sentiment de meilleur compréhension des besoins.

**Tableau 5. L'influence de la nationalité et du passé commun sur la perception des managers**

Perception managers	Managers siège central de la filiale	Compréhension des besoins	Managers même nationalité	Compréhension des besoins
Vitré filiale	3	37,00%	15	7,00%
Bucarest filiale	2	56,00%	4	59,00%
Antananarivo filiale	1	71,00%	6	48,00%
Perception managers	Managers filiale du siège central	Compréhension des besoins	Managers même nationalité	Compréhension des besoins
Paris	3	66,00%	7	55,00%

La quatrième hypothèse se vérifie et reflète le besoin d'une plus grande interaction entre les managers des différents filiales. Plus de communication et de contacts permettra à ceux-ci de passer les barrières culturelles et partager une expérience commune qui rend meilleure la compréhension des besoins de chacun. Alors que plutôt on avait mesuré la qualité des managers en utilisant la perception sur leur niveau de communication et efficacité, désormais, pour cette dernière question de recherche de notre étude, on utilise le respect des décisions comme variable permettant de déterminer la confiance faite aux managers des filiales.



**Figure 3. Perception sur le respect des décisions du siège par les filiales**

Nous avons découvert que les managers du siège ont peu confiance que leurs décisions soit vraiment respectées par les filiales lointaines de Bucarest et d'Antananarivo.

**Tableau 6. Le besoin de communication**

Besoin de communication	Vitré	Bucarest	Antananarivo
<b>Du siège</b>			
- pas de besoin	55,00%	27,00%	12,00%
- rarement	39,00%	41,00%	23,00%
- souvent	6,00%	32,00%	65,00%
<b>De la filiale</b>			
- pas de besoin	29,00%	24,00%	29,00%
- rarement	34,00%	43,00%	40,00%
- souvent	37,00%	33,00%	31,00%

Cette appréciation est visible également dans le besoin de communication du siège et des filiales. Si pour Antananarivo la confiance dans le respect des décisions est la plus réduite, c'est toujours avec la

succursale de Madagascar que les managers du siège veulent communiquer le plus. Ce qui est également intéressant c'est que les mêmes filiales perçues comme étant trop indépendantes ressentent moins le besoin de communiquer. Cela peut être expliqué par les différences culturelles, un désir d'indépendance par rapport à la communication autoritaire du centre illustrée également dans notre étude ou par la trop forte pression communicationnelle imposée par le siège en terme de fréquence.

Par conséquent notre cinquième hypothèse se vérifie. Si la perception sur la qualité des managers passe par le respect des décisions du centre alors effectivement cela influence le besoin et le désir des managers du siège à communiquer plus avec les filiales trop indépendantes. La distance et l'insécurité de l'espace économique et social où se trouve la succursale influence sur leur comportement. En ce qui concerne la filiale malgache d'Antananarivo il est clair que les idées préconçues sur la qualité des services rendues dans les pays en cours de développement sont présentes dans la perception interne de la filiale. On a comparé ces résultats à l'appréciation donnée par la clientèle aux services rendus par les trois succursales étudiées et contrairement à la perception managériale, les clients apprécient comme étant meilleures les services rendus à Bucarest et Antananarivo (81% et respectivement 77% de perception positive) qu'à Vitry (53% de perception positive).

#### **4. Conclusion**

La communication dans les multinationales est un objet d'étude encore insuffisamment analysé par les spécialistes. La complexité de ce type d'organisation, mais également la difficulté à avoir accès à ce milieu, imposent des limites parfois difficiles à surpasser même pour notre étude. Notre recherche a eu effectivement pour but d'analyser la communication au sein d'une corporation et mettre en évidence les variables qui influencent la fréquence et la qualité des interactions dans les entreprises. Une place particulière a été accordée à la dimension transnationale de la communication par la mise en évidence du facteur pays et des particularités des filiales se trouvant dans des pays en cours de développement. Nous avons à ce titre délimité cinq hypothèses qui ont représentés les repères de notre démarche de recherche. Ces hypothèses nous ont poussé à identifier et analyser plusieurs variables comme la fréquence de la communication, la qualité de la communication, la perception des managers par les managers du siège central, le type de communication, la perception du respect des demandes, l'influence de la nationalité, l'influence de l'expérience commune ou le besoin de communication. Nos résultats nous mènent désormais à conclure que toutes ces variables ont une incidence sur l'intensité mais également la qualité de la communication. La complexité du phénomène rend difficile l'intervention des spécialistes qui pour pouvoir améliorer la communication au sein des multinationales doivent prendre en compte les multiples dimensions de tous ces facteurs. Pourtant, les entreprises et leur managers, malgré l'internationalisation de leurs activités, restent hautement influencés par le facteur pays. Les stéréotypes, la distance et le centrisme culturel rend la communication parfois difficile et intrusive surtout pour les filiales se trouvant dans les pays en cours de développement. Cette perspective, rassurante d'une certaine manière, ne permet pas pourtant de profiter des avantages offerts aux multinationales par la diversité des expériences professionnelles et culturelles. Dans cette logique une future étude devrait tenter d'apprécier l'importance du facteur culturel dans la vie des corporations et proposer aux spécialistes une manière d'intégrer cette dimension dans l'activité et la communication des multinationales.



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THE 9TH EDITION OF THE INTERNATIONAL CONFERENCE  
EUROPEAN INTEGRATION  
REALITIES AND PERSPECTIVES

**European Integration and  
the Process of Globalization**

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**Abstract:** The phenomenon of European integration may be analyzed in a theoretical interconditionality with the general phenomenon of globalization. Both aspects of the contemporary society are complex; therefore, they must be analyzed from several perspectives. Globalization, as a general phenomenon, concerns the entire human race and may be understood by several coordinates: economic, social, political, cultural, military, etc. The complexity of this phenomenon introduces certain contradictory aspects as well. The European integration is a phenomenon which mainly concerns the states located in the European geographical area and which explicitly manifested the desire to be integrated into the European Union. The European construction represents a recent mechanism, which requires permanent revisions, lest it should end up in failure. The two concepts, federalism versus intergovernmentalism, seem to outline the general context of the theoretical discussions concerning the sustainable development of the European Union. The common policies of the European Union represent the main instruments by which this mechanism defines today in the general context of globalization.

**Keywords:** globalization; European integration; common policies of the European Union; nation-state; European governing.

## 1. Introduction

*“The European idea is the idea of the economic and political unification of Europe”* (Bobică, 2008, p. 11). Thus, the European integration becomes an active and reflexive process, involving the inclusion of a part of a whole and the embedment and harmonization thereof with the general view. This concept seeks to respect the freedom for democracy, equality, affiliation, dignity, tolerance, integrity, protection, and solidarity among the EU member states and not only. In the contemporary world, this unity may constitute a harmonious blending of the economic, political, social, and cultural principles.

Starting from Enrique Baron Crespo’s statement, the President of the European Parliament during 1989 – 1992, who said that *“...we must answer the acceleration of the continental history with the acceleration of the community history...”*, it may be said that the acceleration of the world history must receive a European answer. In this case, *“the creation of a united Europe will be a continuous process, which started in the 50’s and has not yet come to an end.”* (Bobică, 2008, p. 80).

Under these terms, the observation of the conscious actions of the masses, of the peoples, presently becomes a decisive factor, lying at the foot of mankind’s hope for the instauration of a world of peace, prosperity, and justice. In conclusion, the countries belonging to the EU represent the forces able to determine the victory of reason and of what is right.

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### **1.1. The Globalization Concept**

Globalization is a multidimensional process which rapidly and deeply transforms the national and global activities, but also the interactions among the social players. The changes accomplished impact on all aspects of human life. Its speed, width, and character differ function to the dimension in which it develops: economic, political, social, cultural, military, etc. Although there is no “universal” definition of globalization, it is generally regarded as a process in which the barriers hindering the international flows of goods, services, capital, money, and information are eroded and even eliminated. At present, there is a fierce debate on the width and length of this process. Some specialists, such as John Gray, state that globalization represents an epochal transformation of capitalism, which has already been accomplished, being inevitable and irreversible. Others, such as Paul Hirst or Graham Thompson, claim that the width of globalization is exaggerated and that we are not dealing with a phenomenon, but with an acceleration of the internationalization process of capitalism and the market. Such comparisons are hard to make because of the complexity of the statistical data which must be gathered.

These acceptations are contrasted by the one perceiving the current globalization as a second wave of the process, on the whole, which has no precedent judging by its characteristics and the number of countries involved. Anthony Giddens describes globalization as “not new, but revolutionary” and proves that it is a multifaceted process, with various - often contradictory - aspects. On the whole, globalization may be defined from the perspective of three main theories: a) the theory of the world system, b) the theory of the world political organization, and c) the theory of world culture. According to the theory of the world system, globalization is a process, completed in the 20<sup>th</sup> century, by which the capitalist system was spread on the globe. Since this world system kept some of its main characteristics along the centuries, it may be stated that globalization is not a new phenomenon. The beginning of the 21<sup>st</sup> century finds the economy of the capitalist world in crisis; therefore, according to the most important promoter of this theory, Immanuel Wallerstein, the current ideological celebration of the so-called globalization is nothing more than the “swan song” of the world system. The explanation is that, in the 20<sup>th</sup> century, the world system reached its geographical limits, by expanding the capitalist markets and the state system to all the regions of the world. At the same time, it witnessed the consolidation of the USA as a unique superpower, while the new states and communist regimes improved their economic status, and the system intrinsically stayed polarized. Wallerstein calls this transformation “the transition period”. The new economic crises can no longer be solved by exploiting the markets. The economic decline will give rise to conflicts at the very center of the system, and the system will reach a critical point. As long as this chaotic transition does not lead to the configuration of a more democratic world, the “capitalist globalization” will vanish.

In the perspective of the theory of the world political organization, globalization is the enlargement and adoption of the world culture. Starting with the second half of the 19<sup>th</sup> century, a rational, institutional, and cultural world order took shape, consisting of patterns applicable at a global level, which configure individual states, organizations, and identities. The conceptions on progress, sovereignty, rights, etc. got to have a greater authority, structuring the actions of states and individuals and providing a common framework for the international disputes. At the end of the 20<sup>th</sup> century, the world culture crystallized as a constitutive element of the world society, a set of universally valid prescriptions. This culture became a common heritage, institutionalized all over the globe and supported by many transnational groups. However, it does not meet the general consensus, so the implementation of the global patterns will not lead to the configuration of a homogenous world, on the contrary, it may well give rise to conflicts. In the acceptance of the theory of the world culture,

globalization refers to the “compression” of the world and the consolidation of the vision thereof as a whole. The promoters of this theory believe that, at the end of the 20<sup>th</sup> century or even sooner, globalization turned the world order into an issue. Everyone must answer reflexively the difficult situation created by the new order, which leads to creating contradictory visions of the world. For example, there are specialists who believe that the world is an assembly of distinct communities and underline the importance of the existing differences, while others consider that the world develops according to a unique pattern, encompassing the interests of humanity as a whole. In this compressed world, comparing and confronting the visions thereof may lead to the burst out of a cultural conflict, in which the religious traditions play a key part, providing the supreme motivation for supporting a certain vision (for instance, the resurgences of the fundamentalist groups). Hence, a globalized world is integrated, but not harmonious, it is a unique, but diverse place, a construct of shared visions, but fragmentation-prone. (Jinga, Popescu, 2000, p. 123).

Globalization has certain effects of economic, political, social (demographic, cultural, religious), military, and ecological nature, which involve various risks and benefits. Understanding these aspects is especially important as the interactions among them may be destructive and may pose new risks, dangers, and threats to security. As for the dimensions of globalization, the economic and the cultural ones have the greatest impact on mankind. In order to ensure security, in the vision of the UNO, the economic and social development and observing the human rights are the key and interrelated elements. The debates concerning development evolved around two schools of thought: one which considers that development or its absence is, mainly, a consequence of the action of the national forces, and the other which, while admitting the importance of these factors, brings to the foreground the international ones, which tend to endanger or to perpetuate the existing inequalities. In this context, the UNO specialists identified the three main asymmetries of the global world, having a major impact on the global security status: 1) The extreme concentration of the technical and technological advancements in the developed countries, as a main source of their economic growth. We are talking about the concentration not only of the scientific research, but also of the productive industries related to the technological change (those industries representing the dynamic components of the global commercial flows and of the structure of international production and which benefit of the largest funds for innovation). The technical progress in the developed countries, meaning the “core”, sends growing pulses to the less developed or developing countries, meaning “peripheral”, through four main channels: the derived demand for raw materials; the relocation to the developing countries of the production sectors, considered “mature” in the developed countries; the technological transfer in itself, including the technologies embedded in the production equipment; the possible participation of the developing countries in the most dynamic production sectors. 2) It is obvious that the availability of the economic opportunities for the developing countries continues to be extensively determined by their stance in the international hierarchy, and this situation represents one of the most important implications of the discrepancies identified in the world economy. Certainly, the technical progress is distributed from the core through the abovementioned channels, but this transfer continues to be relatively low and irregular, and its benefits are unequally assigned to the developing countries. 3) The high macroeconomic vulnerability of the developing countries to external impacts. The existing macroeconomic discrepancies are attributed both to the fact that the international currencies belong to the developed countries, and to the pro-cyclic nature of the capital flows to the developing countries. This pattern is determined by the perception concerning the high level of risk characterizing the markets in the developing countries, undergoing financial cycles during which the stages marked by an appetite for risk alternate with the ones targeting the quality of goods. The effect of these factors is the acute macroeconomic discrepancy. 4) The contrast between the high level of mobility of capital

and the international mobility of labor, especially unqualified labor. This discrepancy is believed to be specific of the third wave of globalization, as it has not been noticed during the first one, where the production factor is highly mobile, or during the second one, where both factors are characterized by a low mobility. (Bărbulescu, 2001, pp. 45-74)

## **1.2. The Contradictory Consequences of Globalization**

Hence, in the developed countries, globalization led to a much more efficient distribution of resources, which triggered a substantial increase of income. However, the statistics concerning the poorer regions, where the population growth rate is high and where the environment undergoes constant degradation and the epidemics spread, proves that globalization also has negative effects. There have been debates concerning the fact that this process exacerbates poverty in various corners of the world. Thus, the ability of the economic globalization to create security matters is obvious. At the end of the '90's, many countries were faced with an economic downturn because of the speed, volatility, and sudden withdrawals of financial capital. The Asian financial crisis is a classical example thereof. Its effects affected the entire region and also fueled the intensification of the tensions and instability in Indonesia, which ultimately led to the UNO intervening in Eastern Timor. Furthermore, the unequal distribution of the direct foreign investments in the developing world intensifies the gap of income, both between the developed countries and the developing ones, and among the latter.

It is obvious that the sudden change of the level and distribution of income inside the states, but also among these ones, may negatively impact the political balance. As a general rule, globalization offers more economic chances to the elites and the middle class. If the income is massively distributed to these social classes, and corruption is one of the contributing factors, the government may lose its validity, as it happened approximately five years ago in Indonesia. The effect is dramatic, if the government deliberately isolates its citizens from globalization and restricts the free flow of information. The adequate examples are the protest movements of the Chinese and Iranian students and traders. The social tensions threatening the political balance and cohesion of the community are closely related to other forms of insecurity, rooted in globalization. Globalization confers new features to conflict. The fuel behind these conflicts is the global traffic of arms, involving new political players in various corners of the world. During the power void right prior to the Cold War, several military companies and mercenary armies started to offer their services to various governments and corporations, severely threatening human security.

The issue of the so-called rogue states also stems from globalization. Features of this process, such as the access to information and the communication technology, the mobility of individuals and assets, the emergence of new markets offering scientific expertise and weaponry, the maturation of the dual technologies and the commercial pressures to access a certain market, eased the activity of the "rascal" states and organizations. This feature appears because globalization seems to threaten the ability of those states to support their traditional national power. Globalization reduces the ability of the states to maintain their monopole of information and the use of force, strengthens the permeability of borders, and allows the non-state players to gather capital uncontrollably. Therefore, the globalization process seems to increase the opportunities of the "rascal" states (rogue states), along with decreasing the ability of the democratic ones to defend themselves. In the political field, globalization brings another sort of modifications as well. The policies used to be and still are the responsibility of the national political systems, and the national governments used to be and still are responsible for ensuring the security of their citizens. Together with strengthening globalization, the political activity more and

more develops at an international level, through the agency of various integrated political structures, such as the European Union, or of certain intergovernmental organizations, such as the International Monetary Fund. At the same time, the political activity may transcend the national borders by global movements and non-governmental organizations. The organizations of the civil society act globally, forming alliances with foreign organizations, using the global communication systems and lobbying directly in front of the international organizations, without the agency of their national governments.

The cultural dimension of globalization is also extremely important. The popular culture facilitated learning English, which became a language of international communication, easing and accelerating the global flow of ideas. Despite all this, the elites in the countries with a weak national identity or a recently formed one, which adopted foreign cultural practices, especially American, started to fear that their own cultural identity will erode to disappearance. At the same time, globalization consolidated the acknowledgement of the fact that in the case of the traditional cultures as well, there is the danger of extinction, although the ones having the ability to borrow and adapt foreign influences do much better when faced with the development of this process.

Globalization facilitates the expansion of religious ideas. The power of religious values and institutions helped people in many regions of the world hold on before the insecurity state associated with the decline of the traditional authority and the rapid economic changes specific of globalization. Many specialists state that, most of the times, the so-called religious violence is, actually, a political rebuff of globalization. This process undoubtedly accelerates the rebirth of the cultural and religious identities. The phenomenon of globalization itself is a cause of the increase of the transnational criminality and terrorism, as it heightens the economic inequalities, which determines the predisposition of the state or non-state players to participate in such forms of criminal action. At the same time, globalization contributed to the intensification of these antisocial activities both by accelerating the flows of individuals, assets, and information, and by conferring an international dimension to corruption. Globalization speeds up the rhythm of integration, but it also provides an environment prone to disintegration or fragmentation tendencies. Thus, globalization creates a new context for the formal or informal exercise of the national power. The regional and international institutions, the non-state players (especially the transnational corporations and the non-governmental organizations) and even the local governments use some instruments of globalization to lessen the monopoly of the nation-state of power. A part of power is transferred upon the international scene, a second part upon the local level, and another part is used by the NGOs and corporations to influence the national policies. The specialists note that in Europe, Latin America, and Asia, the regional economic agreements become dominant expressions of the relations among states, conferring structures at this level a “geopolitical” personality. Globalization also leads to the appearance of new international regulations and extends the role and status of such organizations as the United Nations Organization and the World Trade Organization. Hence, new instruments for regulating the economic, political, or security conflicts are created. However, outside the transatlantic community, such regional security arrangements develop much slower and there is the danger to remain informal and too flexible to have a strong normative character. (Bărbulescu, 2006, pp. 34-79).

Globalization does not remove the traditional geopolitical concerns. The national governments and various non-state players are motivated not only by the economic gain, but there are still many political conflicts concerning territory, boundaries, military competition, resources, cultural and ethnical differences. Globalization sometimes lessens these tensions, but, in many cases, it heightens them. For example, the globalization of finances determines the integration of the world economy, while the worsening of the geopolitical issues may lead to regional fragmentation. In the absence of a

bipolar political confrontation, the political and regional security issues occur as independent or, at the most, having a low impact upon the evolution of other regions. On the one hand, this situation reduces the danger that the regional tensions trigger a global conflict, as a characteristic of the Cold War period, and, on the other hand, it deepens the instability in those regions. Globalization is about to turn, from a multidimensional phenomenon and historical process, into a complex interdisciplinary science, with its own subject of study, categorical and methodological apparatus. Although, on the whole, globalization manifests at various levels: economic, political, social, cultural, ecological, etc., being a transnational, global phenomenon, which implies a double process of integration, disintegration, and gradual reintegration of the states, we shall further on examine the main effects of globalization at a political and identitarian-cultural level, putting aside such global matters as: economy, ecology, demography, poverty, terrorism, etc. (Gorincioi, 2004, p. 97). “Globalization” is a relatively new term, widely used in these past years in the political and scientific literature. The term “globalization” was introduced into the scientific use by the American researcher T. Levitt in 1983. In an article published in the “Harvard Business Review” magazine, he defined by this term “the phenomenon of the merger of the markets of specific goods, produced by large corporations”. This term gained its future development and popularity thanks to the works of the consultant to the Harvard Business School, the Japanese K. Ohne, who published in 1990 the book *World Without Boundaries*. He stated that the economic nationalism of some states had become absurd, and that the “global companies” are the actors evolving at the economic scale. (Gorincioi, 2004, p. 97).

The literature offers a wide range of definitions, conceptual data of globalization. But the determination of the concept of “globalization” gains a restricted meaning, as it is defined based on the analysis of the processes taking place either in politics, or in economy or the social sphere. Even more, several meanings of the one and the same term of “globalization” appeared, rendering more than one aspect of this phenomenon. Based on this, at a restricted level of the scientific knowledge, one’s own image of globalization is elaborated, which leads to the fragmentation of the issue range and makes highlighting the basic tendencies of the world development impossible.

Other values, such as the definition of “globalization”, are set in the political field. We underline the fact that an emphasis of the interdependence of the national and global politics takes place, which characterizes the development of the international relations at world level. Thus, in the opinion of Great Britain’s former minister of international development, K. Short, globalization means “the increase of the interdependence of the contemporary world, which reflects in the spreading of the global norms and values, of democracy, and of global treaties, including the international treaties concerning the environment and the protection of human rights.”<sup>1</sup> From the point of view of the science of international relations, B. Bady underlines a more complex feature of globalization, stating that: “globalization is a historical process, which developed over several centuries, originates in the homogenization of the world, of life based on common principles, general values, traditions, and universal rules of conduct. Globalization must be defined as being the acknowledgement of an ever greater interdependence among states, the result of which is the limitation of the national sovereignty, under the influence of various new players in the international arena - transnational structures, global companies, religious groups, etc.” (Bady, 1998, p. 50).

Another American scientist, F. Buell, characterizing the global transformations at the current stage, believes that the globalization processes must be regarded as a new stage of capitalism, also called

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<sup>1</sup> Short, K. *Eliminating World Poverty: Making Globalization Work for the Poor*. White Paper on the International Development presented to Parliament by Secretary of State for International Development by command of Her Majesty. II December 2000, source: <http://www.globalization.gov.uk>, accessed on December 15th, 2013, p. 145.

“late or disorganized capitalism”. (Buell, 1994, pp. 258-262). This type of globalization is characterized by a deep advance, integration, and post-modern hyper-development of the world. In the author’s vision, the actual globalization process must not be regarded unilaterally, as this would mean understanding it as the formation of a unique global system (albeit heterogeneous), very sensitive to the “turmoil in the farthest enclaves”, or as a “highly decentralized, interactive” and unstable system. Some American researchers concerned about the justification of the hegemony of the US see in globalization a path to elaborate the rules of the game to attract the states in the new world order. This purpose mainly explains the huge efforts of the globalists in some states and international organizations to promote world-wide democracy. Unlike the American groundswell, the French scientists L. Perillier and J.-J. Tur define globalization as “the whole of ideas and actions expressing the solidarity of the people on the globe, in their tendency to create common laws and institutions, based on the respect for pluriculturalism and national uniqueness” (Perillier, 1977, p. 6). They admit that the globalists propose to identify new international political organizations, which would lead to the transfer of a certain national sovereignty upon a global federal authority, capable of solving those issues endangering human existence. At the same time, three schools of thought may be identified within the debate concerning the globalization process, which try to understand and explain this phenomenon from a different perspective. The hyperglobalists, such as Ohme, who claim that the contemporary globalization defines a new era where all the peoples are more and more subjected to the penalties of the market. The skeptics, on the contrary, argue that globalization is, essentially, a myth which hides the reality of an international economy more and more divided in three major regional blocks where the reasonable governments stay very strong (Hirst and Thompson). The transformativists are convinced that globalization is a central driving force of the rapid social, political, and economic changes reconfiguring world order (Giddens, Rosenau). (Held, McGree, Goldbatt, Perraton, 2004, pp. 26-34).

Like any other social-political process, globalization triggers an ambiguous reaction of the public opinion. The Russian scholar A. Utkin suggests highlighting three main points of view on globalization – a revolutionary, evolutionist, and skeptical approach. The adepts of the revolutionary approach see in globalization the source of the future prosperity, reconciliation, unique rules for all, the path of survival, of raising the life standard, social stability, political importance, elimination of the submission stimulus of the neighboring states. In this new era, the traditional nation-states lose their power, since all the peoples and all the basic principles are subjected to the global market space. The adepts of the evolutionist approach consider the current form of globalization unprecedented. This direction claims from the state a gradual adaptation to a less stable, interdependent world. Globalization is a powerful force which transforms the world, a force responsible for the mass evolution of societies and economies, for the change of leadership forms and the whole world order. It gradually erases the differences between the internal and external issues, state and foreign. Globalization is a lengthy process, marked by contradictions, confirmed by conjectural changes.

According to the opinion of the evolutionists, the world divides into rich and poor countries, and this separation will be quite clear, however, there will be no second or third world, but this stratification will be more complicated. The sovereign states keep their control over their territories, but, in parallel with the national sovereignty, the influence area of the international organizations will expand. The approach above denies the disappearance status of the state; the change of status takes place slowly, gradually, but permanently along the whole history of mankind. The representatives of the third approach, which are usually called skeptics, consider globalization a myth, aimed at concealing the confrontational reality of the development of the international economy. The market forces are never loose, but depend on the regulatory norms of the national governments. Thus, globalization supposes



the gradual merger of the national economies into a unique world system, the creation of the unique world economy, of the unique world community which goes beyond the boundaries of the national states.

Despite certain principled differences, related to the cultural, social, and economic differences within the global system, these models share certain common features, specific to globalization: a) The increase of the global economic interdependence: the intensification of the exchanges of assets and the increase of the mobility of the population are the result of the development of the informational technologies and communications; b) The diversification of the power centers, the democratization of the international relations, and the appearance of new challenges for peace and national and international security, etc.; c) The diversification of the international players as a result of the decrease of the capacity of the national states and of assigning some of their functions to their non-state players: the transnational and multinational companies, the international non-governmental organizations, some informal pressure groups, etc.; d) The strengthening of the cooperation and interaction of the international players with a view to preventing and mutually solving the major global issues affecting the security of each individual player.

According to the scientific estimates, globalization on liberal principles leads to the “tossing” at the edge of civilization of a considerable amount of the population in many countries in the world. Most of the population in many non-occidental countries has a dramatic fate – marginalization, unemployment. The famous Senegalese scientist, Samir Amin, states that, to the extent of the inclusion in the liberal globalization system of 40% of Russia’s population, 50-70% of Morocco, Alger, Tunis, Egypt, Syria, Iraq, Turkey, Iran, Brazil, Mexico’s population, 70-80% of China and India’s population, practically the entire population of the countries in Tropical Africa, the Caribbean Basin, the Occidental Asia will find themselves in the situation of “spare labor army”, meaning the situation of the unemployed and outcasts.

Antiglobalism appeared as a reaction to the danger of globalization. It cannot be doubted that antiglobalism, in the civilizational plane, is, in the first instance, the “negative” reaction of the Western civilization faced with the global historical situation and the obvious tendencies of its development. Some scientists consider that the predecessors of the antiglobalist movements are the national liberation separatist army (Mexico), which opposed the agreements concerning free trade ratified by the US, Canada, Mexico (North American Free Trade Agreement, NAFTA) and entered into force on January 1<sup>st</sup>, 1994. In the summer of 1996, in the Chiapas state in Mexico, the first international meeting of the organizations opposing the performance of the agreement concerning free trade and the adherence of other countries in Latin America apart from Mexico took place. The essence of antiglobalism, according to the opinion of the Byelorussian researcher V. Sacovici, “manifests by the protests against the various aspects of life in globalization – the ingravescence of the social issues and social inequality, the market fundamentalism and global competition, the lack of attention to the issues of the developing countries, the degradation of the environment.” We have to note that the antiglobalist movement, reuniting individuals belonging to various social groups, is practically the sole mass movement opposing the fundamental causes of terrorism – cultural and social-economic. We may consider the Asian and Latin-American financial crises in 1997/98 leaving millions of people in sheer poverty a chronological mark of the beginning of the antiglobalist movement. (Jinga, Popescu, 2000, p. 88).

### **1.3. The European Answer to the Mondialization Tendencies of the Economic Life**

The main objective of the community industrial policy is strengthening EU's competitiveness at an international level and providing the purchasing countries with goods and services of a superior quality and at affordable prices, along with showing concern for the protection of the environment. Initially, upon signing the Treaty of Rome in 1957, it was considered that the existence of the community market would automatically equal, by its mechanisms, the industrial production and its marketing. At the beginning of the '80's, it became necessary to review this strategic orientation following the ever fiercer competition developed by the large foreign companies, including American and Japanese. Without making a deduction of its policy concerning competition, the EU started to show concern for the formulation of an industrial policy able to stimulate partnerships among the European companies and to promote cooperation in the field of scientific research, in order to enhance competitiveness on the world market in the long run.

In 1994, the European Commission formulated the following four priority actions meant to enhance the competitiveness of EU's industry: a) improving the regulating context; b) ensuring an efficient competition; c) promoting the investments in key sectors; d) developing the industrial cooperation. The priority fields of the community research-development programs are considered by the EU to be: the technology of information and communication, the industrial technology and the technology of materials, the environment, energy, human resources, and their mobility. It is estimated that a special part is played by the protection of the intellectual property, by the system of patents, which allows companies to recover the investments made in research and development. The instruments of the community industrial policy, without being defined by precise norms, interfere with those of other common EU policies: the commercial policies, the policy of competition, social benefits, the appropriateness of products and the access to various markets. The EU policy concerning competition proved to be an important factor of the enhancement of the industrial competitiveness, and is generally against mergers, which distort and annihilate free competition. Consistently promoting the aforementioned actions and measures, the European Union does it trusting and considering that industry will continue to constitute a basic branch of economy. Upon elaborating its policy and development strategy, the EU takes into consideration the endowment of the member states with production factors, the dimensions of its market, the import and export necessities, as well as the economic efficiency and the contemporary technical progress.

The issue fundamental to any society, both at world level, and at integrational or national level used and continues to be food security. In order to provide the population with the necessary nourishment, the six founding states of the European Union agreed upon the creation of a common market for agricultural produces, provided that a common agricultural policy of guaranteeing the necessary food supply against reasonable prices for the buyers be promoted. The common agricultural policy of the EU was formulated in Article 39 of the Treaty of Rome (1957). The following three main determinants were placed at the foot of the common agricultural policy (CAP): a) creating a single market of agricultural produces circulating freely and at the same prices in the member states; b) introducing the notion of community preference and its compulsory obeisance by all the member states and their citizens; the content of this notion is that in the trade with agricultural produces, the community produces are preferred, the buyers outside the EU being compelled to accept an overprice; c) the financial solidarity of the EU member states, meaning that they participate together in the constitution of CAP resources and expenses as a whole; (Stiglitz, 2008, p.111). During the last decade, however, the reform of the common agricultural policy became unavoidable. By guaranteeing a high level of the production costs, CAP favored the accumulation of exaggerated surpluses for the main

agricultural productions, such as grains, beef, and milk. On the one side, the technical advancements in agriculture allowed producers to substantially increase their yields, while the mutations occurring in the tastes and preferences of the consumers determined a decrease of the demand. In this situation, the Community was compelled to allocate more and more money to the export of the surpluses to the world market for subsidized prices. Thus, the result was an increase of the budgetary expenses of the CAP without a matching increase of the income of farmers. The importance of the common agricultural policy of the EU reduced, in time, for other reasons as well. Thus, part of its attributions in the field of rural development were taken over by the social and regional policies, and the creation of the unique market of industrial goods and services took over, at its turn, a whole range of community activities which used to constitute the objective of the CAP.

One of the fundamental values of the EU was and still is the social, historical, and cultural diversity of the regions composing it. It bestows upon the citizens of the Union a much deeper sense of identity – a feeling which increasingly manifests in Germany, France, and Spain. From the perspective of the consolidation of the Economic and Monetary Union, the intensification of the regional cohesion becomes a fundamental condition. In order to reach this objective, the policy for regional development and cohesion was conceived and promoted, the importance of which increased with the number of the EU member states. The objectives of the policy for regional development and cohesion cover several directions. Objective no. 1 stipulates that the less developed regions worthy of attention be the ones whose GNP per citizen represents less than 75% of the community average. Nine EU member states have such regions. We are talking about ultra-peripheral regions (the French departments of the Azores, Madera, and the Canary Islands). At the same time, Objective no. 1 includes the least populated regions in Finland and Sweden, which may benefit of special assistance by virtue of the adherence treaties in 1995. A special support program was elaborated under the incidence of this objective in order to support the peace process in Northern Ireland. This program, called PEACE, was foreseen for a period of 5 years and with an amount of 500 million euros, out of which 100 million for the account of the project completed in Ireland. Almost 70% of the total expenses are assigned to the less developed regions. Objective no. 2 seeks to remove the less developed regions out of the crisis affecting them and to promote the economic growth and employment. The regions targeted by this objective benefit of assistance in order to solve the issues related to their declining activities. These regions generally know a high unemployment rate because the industries the situation of which strongly deteriorates use a high manpower mass. This objective comprises 18% at the most of the population of the Union, meaning 10% in the industrial areas and the service areas, 5% in the rural areas, 2% in the urban areas, and 1% in the fishing areas.

Objective no. 3 is meant for educating, training, and promoting employment, meaning supporting the population to adapt and prepare for change. This objective serves as reference framework for any community strategy of developing human resources, meaning any type of action targeting the elevation of the professional competence of the citizens. It contributes, among others, to elaborating a new European strategy of employment and various action plans in the field, promoted by each community state within the common actions of creating new work places.

In order to implement its policy of regional cohesion and development, the EU uses the following four sources of financing, known as structural funds. a) the European Regional Development Fund (**ERDF**), meant for the most underprivileged regions, targets the productive investments, infrastructure, and the development of the small and medium-sized companies; b) the Social European Fund (**SEF**) focuses on the professional training and integration, the creation of new work places, the promotion of the equality of opportunities between men and women, strengthening the educational and

training systems of human resources; c) the European Agricultural Guidance and Guarantee Fund (**EAGGF**) promotes the adaptation of the agricultural structures and the development of the rural dwellings, the support of the small farming households, of the young farmers who start out in the respective form of activity, the association of the small producers and their entrance to the market, the reactivation and preservation of the cultural patrimony of villages; d) the Financial Instrument for Fisheries Guidance (**FIFG**) is the most recently created fund and finances the adaptation and modernization of this sector, the fishing fleet and the fish breeders, the protection of marine areas, the processing and selling of fish products. These funds cannot completely eliminate the discrepancies between nations, but they may still contribute to their diminishing. As noted from the above, there is the tendency to include the problems of the environment in the community agricultural policy. However, another tendency took shape in the last period, namely treating the environment separately, as an important, autonomous matter. The following are significant in this respect: a) first of all, by the Single European Act in 1987 and then by the Maastricht Treaty (1992), the community institutions were credited with an enhanced competence in the environment field. This was determined both by internal reasons, and by the acknowledgement of the transfrontier dimension of the environment issue; b) at the same time, the Amsterdam Treaty (1999) mentions, among the priorities of the policy of the European Union, the sustainable development and its ecological component. (Cociuban, 2002, pp. 45-87).

Important juridical acts fundamentally focus on the removal of the emanations causing acid rains, the establishment of some security norms for the bathing waters along the beaches in the EU member states. At the end of 1992, the EU adopted a special action program in the field, called “Towards a sustainable development”, within which the EU does not strictly deal with the environmental protection, but this matter is approached in the larger context of the future scheme of economic growth. The policies adopted by the European Union are not restricted to the aforementioned ones, but may also include the energy policy, the transportation policy, the trade policy, the policy in the field of scientific and technological research, the social policy, the policy in the field of external affairs and security.

If we refer to the actors of the European construction, we notice the same two features, unity and diversity: a unity given by the juridical and institutional context in which it operates, and a diversity of the role, function, interests, and power it exerts. The institutional architecture is one of the defining elements of the European Union, a unique institutional system, which finds no correspondence at national or international level. It is a true challenge to describe the structure, functioning, and manner in which the supranational, national, regional, and local institutions interact with other bodies, which represent the citizens’ interests (political parties, manager associations, worker unions, NGOs or interest groups). (Delumeanu, 1999, p. 25).

It may be said that the European institutions have tried to keep up with the expansion and consolidation process of the Union; their number increased (upon the entering into force of the Lisbon Treaty, the European Council and the Central European Bank were awarded the status of institution), and their competences expanded (an example being the evolution of the Parliament from a purely consultative role, to precise attributions in the decision-making process). One of the objectives of the Constitutional Treaty and the Lisbon Treaty was making the institutional framework more proficient. This does not mean that there no longer are criticisms referring to the democratic imbalance and suspicions concerning the manner the Commission and work groups related to the Council and Commission represent the supranational interests, taking into account the fact that their members continue to be elected by the member states, or the manner in which the Presidency of the Council

manages to deal with the desire to defend the national interest, along with its duty to coordinate the “whole”, to reach an agreement, which should target the supranational European interest. (Weiler, 2009, pp. 134-156).

There are contradictory opinions concerning the role of the national state in the current European system. On the one side, there are the ones saying that the role of the state has changed. The state gave up part of its sovereignty to some supranational institutions and even accepts to be monitored and controlled by these ones. On the other hand, there are the ones claiming that there are only a few fields (customs union, competition, monetary and commercial policy or the protection of the marine biological resources) in which the Union substitutes for the member states, depriving them of their decisional power. In the other fields, the Union only completes and coordinates the action of the states or facilitates the compromise, its constraining power being limited. The state is still the lead actor, even within the European Union, being represented at all levels of power and in all fields. Even the commissaries, the judges at the European Court of Justice, the members of the Central Bank, of the Committee of Regions or the Economic one, and the European parliamentarians, are all sensitive to the national realities and interests, as they have either been appointed by the governments, or enlisted in national party records. The Union considers that the European political parties are an important element of democracy and of the creation of a European consciousness. There are also voices who claim the opposite, that we are dealing with a democratic deficit of the national parties, that these ones have not undergone a process of adaptation to the European integration, that they have not developed new rules and internal structures, in order to call the members activating in the European institutions to account. It all starts from the fact that the European issues and choices are considered “second rank”, some sort of external policy, which only appear tangentially in the national electioneering. Not playing the part of tutor in the European problems, or the one of binder between the citizens and the European Union, the political parties let the public opinion structure itself or be influenced by another important actor on the European stage, the mass-media, holding a double part: informational and formative. It is known that the manner in which the journalists decide to present a piece of information, to hyphen certain aspects, while neglecting or omitting others, greatly influences the individuals’ perception and attitude towards a certain topic. Yet, most European citizens admit that the favorite informational source concerning the European integration is the media.

More recent actors on the European stage are the regions and organizations of the civil society. The ‘80’s and the ‘90’s, by promoting the cohesion policy and the principles of subsidization and proportionality, determined a higher transfer of competences towards the regional level and an acknowledgement of its importance, from an economic, political, and cultural point of view. If the “Europe of regions” seems to be an accepted notion, the purpose of which is understood by most citizens, things are a little different concerning the organizations of the civil society. The first issue encountered in the attempt to present the role, structure, or influence held by the civil society in the European Union is that there is no clear definition of the organizations of the civil society in the official records of the Union. However, they are credited with easing an open political dialogue among all the parties involved or affected by a certain political decision, thus contributing to the reduction of the democratic deficit and to the legitimization of the decisional process within the Union. At their turn, they need access and credibility before the actors, who define and implement the policies; they need to inform the institutions of their political interests and preferences.

The institutional context, resources, organization of the group, and strategic choices determine the access and influence degree; then the interests they represent may be public or private, national or international. Thus, the controversies related to the transparency of the decision-making process

appeared, owing to the doubtfulness concerning the influence of the interest groups and experts in the whole legislative European process: from establishing the agenda and formulating the policy, to ratification and implementation. Although the European leaders have tried to create a set of rules (by the White and Green Papers, the Code of Conduct or the electronic record), in order to ensure that the influence and contribution of the representatives of the interest groups to the legislative process is a positive and constructive one, the discussions concerning the manner to monitor and regulate this access, without restricting the exchange of information, stay open. The debates concerning the democratic deficit and the rules that should govern the decisional process within the Union continue. In a European context in which the interactions among the players are characterized both by competition, and by collaboration, the desire of all the representatives of the public or private interests, local, national, or supranational, seems to be the enhancement of legitimacy and of the influence power that they exert at a European level.

In conclusion, we could say that the European governance is an approach which attempts to reunite the various perspectives concerning the complexity, diversity, and dynamism of the interactions among a variety of players. Both the vertical dimension, the interactions among the players located at different territorial levels (supranational, national, regional, and local), and the horizontal one, the network in which the role of the non-state players is ever greater, are taken into consideration. Attention is not focused on the integration process itself, but on the issues it poses (efficiency, legitimacy, sustainability) and its functioning principle (negotiations, decision making, implementation, creation of new partnerships, etc.), and an important remark would be that promoting the new forms of governance is not the responsibility of the European institutions or the Commission alone, but of all the levels of public, private, or civil society authority.

It is precisely this network of relations which determined in the last years the appearance of the two complementary phenomena: globalization and fragmentation, integration and differentiation. On the one hand, people have the feeling that they belong to some transnational communities and long for the material benefits of a world economy, but, on the other hand, there is the fear of losing the collective identity, the traditional values. Identity is usually built around history, traditions, the common language and ethnicity. But when these elements present a great diversity, what could the European identity be built upon and does the European Union really need an identity? It seems that for the European leaders, even from the '70's, the creation of the European identity has become an objective, and since then we may track history and the evolution of this concept and discourse. A change of mentalities and of our perspective of history was suggested. Actually, identity is built by continuous interactions, being a process which includes lifelong construction and reconstruction, under the influence of time, space, political climate, or norms, and the community is the idea that we have of it and the meaning we assign to it. This means that the ideas associated with the notion of identity may stay the same, but their meaning changes with time. An example in this respect is the idea of "diversity", which, in the '70's, was considered a possible hindrance to the European integration, being currently seen as an asset and a source of stimulation of creativity at European level.

The least trusting ones in the ability of this union concept are those European citizens who claim that the invocation of the community and identity appears precisely when they are lacking, when one cannot talk of the feelings of cohesion and holism. Then, a strong European identity would not be a functional precondition of the democratic governance of the European Union concerning the common policies. Since the European citizens are aware that there is a European economic and juridical space, which influences their lives more and more (most of them considering that this aspect is a positive

one), it means that some form of identity has already appeared, “weak”, but enough for the democratic institutions to function.

The new European identity is based on the principles of solidarity and cohesion, promoted by the regional policy. The Regional European Policy is one of the Union’s most important policies, its purpose being to promote a harmonious development from a territorial, economic, and social point of view. Trying to attenuate the discrepancies, which multiplied after the expansions in 2004 and 2007, the policy presents several basic traits. First of all, the financial resources of the regional policy are substantial, representing almost a third of the Union’s budget. Second, the regional policy is an important redistributive policy. Third, an important feature of this policy is the concept of partnership, based on which the players at the community, national, regional, and local levels are involved in various stages of the process. Moreover, the regional policy is based on four fundamental principles: concentration of the resources on objectives of utmost importance, planning of programs, partnership, and added value. Finally, we may say that the recent reports, concerning the economic and social cohesion within the European Union, show a remission of the discrepancies among regions and members states, an improvement of the budgetary deficit and of the economic growth rate. Nevertheless, there are still considerable interregional differences and therefore it is necessary that continuous efforts be made to reach the targets of the Lisbon Strategy (also known as the Lisbon Agenda or Lisbon Process). It is imperative that the community players, especially the European Commission, devise a long-term strategy, able to cope with the future global challenges (2013-2020), and that the regional players find the specific solutions to their problems. (Cociuban, 2002, p. 68).

Returning to the idea of unity in diversity, this one may also be applied to the cultural policy in the European countries. The European Union offers certain principles, recommendations, and guidelines, but each member state applies its own pattern of cultural policy, with differences concerning the relations with the other national policies, the centralization degree, the funds allocated from the national budget or the establishment of priorities function to industry. If we are to make a comparison with the regional policy, the cultural policy became a priority on the European agenda only in the ‘90’s, enjoying a much smaller budget - approximately 400 million euros during 2007-2013, as compared to the approximately 350 billion euros allocated to the regional policy for the same period. Some authors claim that, precisely because of this tight budget and the relatively limited competences, the Union cannot have spectacular results in this field.

All of these objectives may be attained only if there is a dialogue and a partnership between the European institutions, member states, civil society, and the professionals in the field of culture – cultural institutions, non-governmental organizations, European networks, foundations, etc., and if creative partnerships are developed between the cultural field and other fields (IT, research, tourism, etc.), in order to consolidate the social and economic impact of the investments in culture and creativity. By the studies conducted on the economy of culture, in general, and on the various initiatives of the European Commission and Council, the importance of the cultural industry and creativity to the economy and competitiveness of the Union was acknowledged. Creativity stimulates innovation and, at the same time, the economic growth, labor and employment, tourism, or the investments in the infrastructure. Moreover, these programs and initiatives impacted people, operators, policies, and cultural practices. Partnerships and networks were created, which continue to function and to bear fruit even after the termination of the financing period; the cultural operators have become more aware of the benefits of the intercultural cooperation; and the number of funds dedicated, for example, to the intercultural dialogue increased, by the development of national co-financing funds. Thus, we may talk of European added value, of an impact both economic and social. It was seen that

poverty may be fought by cultural activities and that social inclusion may be promoted, especially of the underprivileged groups: young unemployed, elders, refugees or disabled individuals, and the role of the European Union is a very important one when it comes to promoting and financing those projects reuniting the objectives of the cultural and social agendas. Besides, a common vision is needed, a long-term strategy, accompanied by initiatives, which should be supported not only by the political leaders, but also by the representatives of the civil society and the media.

## **2. Conclusions**

It was the great transformations marking the evolution of mankind which proved that a system of cooperation and security based on the norms of international law is absolutely necessary. Therefore, the 21<sup>st</sup> century pleads for a democratic international life, for the consolidation of peace, for the free and independent development of all nations, as well as for the instauration of a new economic and political order. In order to understand the current context of the community policies, it is necessary to see what the issues impacting Europe after WWI were and what the directions of the European states after WW2 were. By its very structure, the current paper did nothing more than present the risks and benefits of the European integration, as well as the positive and negative effects of the impact of globalization on the European and community principles and policies. Thus, we can realize how important the contribution of the independent economic and social development was – or not, the taking of all natural resources into one's own hands, as well as the opposition to an aggressive policy, a new settlement among the European states. This study shows that the process of European integration still has many opponents, lacking the quality of an accomplished process; however, ensuring the active participation in the solving of all international issues in a transparent and democratic manner, is the responsibility of the states comprising a whole: the European Union.

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REALITIES AND PERSPECTIVES**

**Constructivist Pedagogy and Alternative Teaching Methods  
for Intercultural Education**

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**Abstract:** Our research proposes to underline the role of the constructivist pedagogy in the formative accomplishing of the intercultural education objectives, starting from the premise that the intuitive learning and the use of active-participative teaching-learning methods cover in a greater measure this discipline's cognitive, affective and psychomotor dimensions. The research design is made up of: 2 homogenous lots of intentionality composed of 70 and 60 students. There were used quantitative and qualitative research methods: structured questionnaire, semi-structured interview, focus-group method, evaluative techniques and statistics applied on a 2 years period. The discovery theory applied in teaching and learning increases the acknowledgement degree regarding the existence of ethnic groups and possible discriminatory actions; the mediator role assumed by the professor stimulates the formation and sedimentation of attitudes envisaged by the intercultural education, respecting with great fidelity the principle of conscious appropriation of knowledge; the use of alternative evaluative methods illustrate an increase of the students' school efficaciousness at this discipline and in the same time of their enthusiasm; the principles underlined by the constructivist pedagogy apply with great success in intercultural education.

**Keywords:** intercultural education; constructivist pedagogy; intuitive learning; discovery learning theory; formative evaluation

**1. Constructivist Pedagogy and its Importance for Intercultural Education**

By constructivist pedagogy we understand a theory of scientific knowledge that can be applied at the problems of learning and which focuses especially on pupils' learning and not on teaching. This theory underlines the importance of individual knowledge, of intuitive acknowledgement of facts, which afterwards are to be discussed, negotiated, generalized, build in a personal frame of understanding, under the teacher's close guidance. The understanding, in this process, demands time, research, exploration, collaboration, comparisons of ideas, the obtaining of ideas consensus and, eventually, generalization and synthesis. It is a continuous process, at first subjective and socio-culturally influenced, and understanding is experiential, inductive, intuitive, based on multiple representation and directed towards exploration, in a real context (Joița et al, 2007, pp. 7-8).

In the modern mentality the dialogue, the social interactions, the need to communicate and exchange ideas are key values which also reflect in modern school – we are not referring only to the dialogue between the professor and the students and between students, the class being, after all, a place of human encounter, but also to the dialogue in teaching and learning. Disciplines like Intercultural Education are transforming students not only on cognitive level, but also, and especially on affective

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and attitudinal level, the human encounters engaging the trainees and the professors' personalities on a more profound dimension. For a discipline like this the didactics cannot limit itself at the analysis of communication as an intellectual exchange. The dialogue must be authentic, each personality should express with sincerity the emotions, ideas, experiences, feelings, thus fulfilling the need to understand, to construct attitudes and intentions, to cooperate with others in a common search (Leroy, 1974, pp. 7-8).

## **2. Intercultural Education**

Intercultural Education is a discipline which has a strong psychosocial dimension, the interpersonal relations having thus an important role in the educational action. The problematic of interculturality appeared in the last decades as an educational response to the increasing phenomenon of globalization. It is not a new discipline, nor a new science, but it is a methodology which seeks to integrate data from psychology, anthropology, sociology, culture, history etc. Its aim is to accomplish an education for all, in the spirit of recognizing the differences which exist inside the same society, and it seeks to prepare students to perceive, accept and respect alterity (Cucoş, 2000).

### **2.1. Competences and Objectives**

For the students at Educational Sciences, Intercultural Education is a discipline taught in the third year of study, thus having a particularized curriculum, adapted for the professional educational career they follow. Giving the professionalization in education, intercultural education occupies an important place in the students' curricula. The specific competences follow two dimensions - professional and transversal. The professional competences refer to the harmonious combining and utilization of knowledge, skills and attitudes in order to accomplish the expectations at the work site. Thus in the students' curricula were underlined the understanding of the theoretical approaches which explain the role of intercultural education in the social development and self-knowledge and the development of the group communication ability. The transversal competences are those skills, attitudinal and affective, which transcend a certain domain or study program, having a transdisciplinary dimension, their evaluation being mainly a qualitative one. For intercultural education: the development of a pro-active attitude, of facilitation of a person's adaptation to the social environment; the acknowledgement and respect for man's fundamental rights in different periods and conjectures of their existence. Starting from these necessary skills were formulated

- the general objective: the assimilation of the basic notions in the educational field for diversity, tolerance, active participation;
- specific objectives: the optimization of the interactions between students belonging to different ethnic, cultural, racial or religious communities; the optimal solving of eventual conflicts generated by the preconceptions referring to the affiliation to different ethnical, racial or religious communities.

### **2.2. Contents**

In order to acquire the competences and to achieve the objectives, the contents and applications were chosen in an efficient and compact manner, treating themes and activities like education in the context of globalization, cultural diversity and national identity; multiculturalism and interculturality, civil

identity; interethnic stereotypes and identity models; racial stereotypes, gender stereotypes in education; discrimination; intercultural education – principles and finalities; strategies of accomplishing intercultural education of school type; identification of mechanisms which lead to the apparition of preconceptions and comparative analyze of auto and hetero stereotype; the advantages of the promotion of cultural diversity. We can see that the accent does not fall on the cognitive dimension of knowledge, but rather on the affective, attitudinal and action ones.

### **2.3. Teaching, Learning and Evaluation Methods**

The specific skills and general and specific objectives of intercultural education show us that when formulating the operational objectives the affective, motivational and action dimensions have a more important role. There is a close relation between the didactic strategies and the educational contents and for our discipline the most efficient teaching and learning methods proved to be the active-participative ones. The intercultural concepts cannot be taught directly, but the professor must help the students build their own concepts. Learning, in this case, is the activity projected by the professor in order to determinate changes at the personality level by valorizing the individuals' capacity to acquire knowledge, skills, strategies and attitudes. The motivational faze which allows the students to envisage what learning will enable them to do must be shown a special attention – it is necessary to capture attention, to provoke curiosity, an attitude of openness by presenting the intercultural learning objectives in a significant context for the student, problems from the students' activity or from the life of the community. The principles of the constructivist learning theory and of social learning theory apply with maximum of efficiency at intercultural education. The student reconstructs mentally the reality, he constructs his own cognitive structures in the same time with the knowledge acquisition. Action stands at the base of learning which cannot be “forced” – the professor mustn't disturb the development processes, he has to adapt permanently to the student's needs. The learning succession: there is an initial equilibrium, represented by the experiences and knowledge the students acquired up to that point; a new situation is described; a disequilibrium appears in the student's cognitive and affective structure; the old structure is modified (assimilation) or a new structure appears (accommodation); a new, superior equilibrium appears, allowing a better understanding and adaptation (Cocoradă, 2010).

Intuitive learning and the gradated development of thinking are fundamental for accomplishing the intercultural education competences. To these we must add the social influence and discovery learning: the students are asked to refer to experiences, to induce conclusions, to analyze situations; they make generalizations of the conclusions inferred by action, they establish principles which refer also to other situations than the ones studied initially; eventually the students are able to apply the general principles to new cases, to apply rules in different contexts (Cozma, 2001). Even if such a didactic demarche takes more time than the traditional expository methods, it helps students construct appropriate attitudes and conceptions and to better understand the diverse world they live in.

Learning intercultural education finds a strong foundation on social observation and influence, starting from the principle that human learning is based on observation and imitation of other people's behavior. Students will do not only what they are told that it is right, but also what they see at others. Thus, by observation, they can acquire new reaction, they can consolidate the existing positive reactions, or eliminate the negative ones, such as discriminative thoughts, attitudes or actions. By modeling they can learn social behaviors, attitudes or values (Cocoradă, 2010).

We applied these learning theories in a series of active-participative teaching, learning and evaluation methods which allowed us to better accomplish the intercultural education objectives in a formative manner. The main constructivist question we put accent on was “how” we learn, and not “what” we learn, using thus interactive didactic strategies based on collaboration and cooperation, interactive group teaching and learning techniques (reciprocal teaching/learning, causes and effects diagram) and especially problems solving methods based on creativity stimulation (problematization, brainstorming, synectics, case study). The use of interactive teaching/learning strategies allowed us to successfully apply interactive evaluative strategies (portfolio, investigation, project etc.) which increased the student’s interest in this discipline and had a very favorable feedback, both on cognitive and affective-action dimensions. They are methods which allow surprising and unusual knowledge and observations, which stimulate a change of perspective and open new and wider horizons (Oprea, 2006, p. 96).

### **3. Research Problematics**

**Research design:** our research, qualitative and quantitative standard type, developed along a two years period - the university years 2012-2013 and 2013-2014. We worked with two homogenous intentionality structured experimental groups, one of 70 students and another of 60. The target groups were represented by the third year students at the Education Sciences Specialization, who studied Intercultural Education as an obligatory discipline in the first semester, 1 hour course and 1 hour seminary each week, in amount a total of 28 hours per group. The students were aware about our experiment and they agreed to take part at it. For the evaluation moment in January 2014 we organized them into five groups, each representing a specific (for our geographic area or for the areas the students come from) ethnic group: Romani, Greeks, Romanians, Bulgarians and Lipovans. Each group made a portfolio with various ethnic information, about traditions, history, traditional food, social and political problems encountered in time. At evaluation, they dressed up in traditional costumes, prepared (at their own initiative) specific dishes, and presented their case to the other ethnies, trying to convince them about how beautiful their traditions and history are, how complex the cuisine, how their ethnicity influenced, in a positive or negative way, their inclusion in the social life. The novelty of this evaluation method consisted in that it allowed the students to follow the professor’s instruction but to express themselves freely, to make a case and to discover on their own the beauty and complexity of different social groups among which they lived.

The research is relevant in that it identifies “best practices” used in intercultural education at students and was born out of the need of having a real feedback regarding the teaching activity and the students’ attitude to this discipline. We started from the assumption that the more the didactic strategy is based in a constructivist manner on interactive and participative activities, the more it increases the acknowledgement degree of the theoretic and practice-applicative competences and objectives specific for intercultural education. Moreover the learning process is accomplished at a more profound and formative level. In the first semester of the school years 2012-2013 and 2013-2014 we applied at courses and seminars the methods mentioned above and collected the results of our observations.

As research methods we used the questionnaire and the semi-structured interview (the peer-group discussions). The questionnaires were applied to students at the end of the course and seminar activities and were meant to measure de satisfaction degree. In the same time they contained semi-objective items where students could freely express their opinions on issues that could be changed or improved. The questionnaires also offered permanent feedback regarding the formative

accomplishment of the cognitive, affective and attitudinal objectives proposed by intercultural education. The interviews were conducted: 1. at mid-term when it focused on analyzing the students' perception on the effectiveness and strategies used 2. at the end of the semester, after administrating the alternative methods in evaluation, and this time it focused on analyzing the students' attitudes and feelings both on the contents of the intercultural education and on the alternative teaching/learning/evaluating methods.

The respondents were informed regarding the purpose of our study, the manner in which we will use the obtained information, accentuating the necessity of a unity between the intercultural education curriculum, the needs of the students who learn and the real benefits for the members of the group. Regarding the students' satisfaction degree, we observed three main dimensions – the communication and interaction professor – student; the intercultural education content presented with alternative methods (objectives, information, developed skills, values and attitudes); general attitude about the entire teaching process.

The questionnaire items were formulated so that to cover the quantitative and qualitative dimensions, and the appreciations were structured on a five steps scale, from 1 = *none* to 5 = *in great measure*. At the first item - *the communication and interaction professor – student*, we obtained the following answers:

- in great measure – 81%;
- in large measure – 19%;
- satisfactory – 0%;
- in small measure – 0%;
- none – 0%, thus most of the students considering that the professor-students communication improved due to the novelty and the interactive character of these methods.

The second item, *the intercultural education content presented with alternative methods (objectives, information, developed skills, values and attitudes)* had the following answers:

- in great measure – 89,6%;
- in large measure – 10,4%;
- satisfactory – %;
- in small measure - 0%;
- none – 0%.

The respondents consider, in a proportion of 89,6%, that, in the actual form, the curriculum is adequate, the teaching and evaluation methods very interesting and efficient, the feedback from our students being more than convincing: “We wish more professors were using interactive methods like these”

Regarding the *general attitude about the entire teaching process*, the answers were:

in great measure – 97,6%;

- in large measure – 2,4%;
- satisfactory – %;
- in small measure - 0%;
- none – 0%.

The majority of favorable answers convinced us of the fact that active participative methods attract in higher degrees students, more than the traditional ones. “This is one of the most interesting courses I

graduated in college and I am happy I could take active part at it”; “It is a discipline I will never forget, I congratulate our teachers for the courage of organizing it like this!” “I really learned something during this semester and not because I feared evaluation, but because I really understood the problems raised by the intercultural education in our society”.

#### **4. Results and Conclusions**

The results showed that the students manifest a greater availability when they are implicated in their own training and are all the more enthusiastic to take part at the teaching/learning process. The professional and transversal competences of intercultural education are reached at a more profound level, the students manifesting behavioral and attitudinal changes when facing problems of the multicultural society we activate in. For intercultural education the learning ability cannot be taught, but rather it can be acquired in situations which can be organized from instructive-educative perspective, the constructivist pedagogy allowing a change of perspective in the didactic projection. For a formative accomplishing of the specific competences at intercultural education, the accent must fall on the participation with interest of the students at all the activities and their supporting for the building of cognitive networks. The students study with greater pleasure when they are actively implicated and take part at their own knowledge acquiring and instruction and evaluation have better results when they concentrate on thinking, understanding, active learning and not on memorizing. The metacognitive strategies and the effective and attitudinal objectives increase the quality of learning and the students’ interest for intercultural education and for the diverse world they live in.

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REALITIES AND PERSPECTIVES

## Globalization and its Impact on Contemporary Culture

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**Abstract:** For the last decades, the contemporary society is fussed, inter alia, by globalization. Globalization has inevitably a cultural dimension and a religious one. More than material indicators, the cultural factor can be considered a pivotal one to globalization. The main features of global culture are: lack of memory, universality, uniform technical basis, lack of historical background. There is nowadays a globalization of culture in the sense of complex connexity. Globalization is examined in relation to economy, to technologies (especially with the computerized ones). However, in its essence, globalization renders the state of our world in its entirety. And what this process reveals to us is the fact that man became truly “homo universalae”. The cultural dimension of globalization is unquestionable and more than material coordinates it can be considered a fundamental one of globalization. Globalization lies is the center of modern culture; there are cultural practices which affect the way we understand what culture really means in the modern world. In the context of globalizing scale discussions, the question is whether global modernity gives us a global culture as well. That because many concede that such a culture does not yet exist and probably will never exist. However, it can be argued that there is already such a culture, as anthropologist Ulf Hannerz expressed it already in the 90’s.

**Keywords:** globalization; culture; society; identity; trends; politics, economy

### 1. Preliminaries

The world we live in is still so strongly rooted in hedonistic materialism. In such world, man “devoid of roots” (Popescu, 2001), has become estranged from God and the idolatry of consumption along with ideologies is the leitmotif of everyday life. Likewise, inclination towards the bodily, the desert of passions and the pride that disfigure human face distort the lives of many. (The passage of the European world, from medieval to the modern era or the Enlightenment of the eighteenth century entailed considerable mutations on the European culture scene. From God the focus has shifted to human, from Theology passed on to science and from spiritual values has moved to material ones, as so many expressions of secular culture.) The autonomous man, proclaimed by the Enlightenment, is imagining himself alone in the world with his powers which, in the long run prove to be nothing but impotencies of late outcome and only this delay may explain the illusion that blind, in all ages, the mighty men of the world. (Bădescu, 2009, p. 6)

For a while now, the contemporary world is worried, inter alia, of globalization. Outstanding intellectuals, from Alvin Toffler (*The Third Wave*), to Francis Fukuyama (*The End of History*), Jürgen Habermas (*Theory of communicative action*) and Marshall McLuhan (*Global Village*) have placed the phenomenon in the ideological movement or information progress area, into “knowledge-based society”. In Romania, the discussion reached to the point especially under “Euro-Atlantic integration” form, minorities and privatization becoming the headlines of public life.

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Until September 2001 terrorist attacks on the United States, it was believed that globalization is generally an almost exclusively benign phenomenon, focused on borders, business, movement of people and funds opening. From this perspective, globalization was built on the quasi-myth of the open society (Karl Popper, *Open Society and its Enemies*) and that of neoliberal economic theory of market self-regulation rule. This is where the topic of Islam is back in force, terrorism being regarded as a failure of globalization – particularly from the side of advancing civilization, of American type. (Since 2001 onwards there have been occurring in pressed touches more and more operationalized “evidences” concerning the failure of the neoliberal paradigm in managing of trade and capital flows – considered the main vectors of globalization. If until now the International Monetary Fund and World Bank views had appeared as compelling and obligatory for all countries that wished to develop, today history of these international financial organizations is reinterpreted and their economic doctrine is seen as a series of statements ideologically valued rather than economically. (Băltasiu, 2009, p. 10)

From a spatial or geometric standpoint, *globalization* is a phenomenon that may be analyzed from two perspectives: horizontal and vertical one, respectively outside or inside human, as a being. Globalization on *horizontal* (or as external process) refers to the geographical expansion of the modern world system, commenced already in the sixteenth century (Wallerstein, 1986). The process begins once with the affirmation of capitalist Venice in early European Middle Ages, especially in the Mediterranean and Black Sea, and encapsulates the expansion at the known geography scale of an organizing rational system of capitalist work.

Globalization on *vertical* refers to the unification of space, driven by the spiritual integration of societies, in other words to man's spiritual conquest. Such recoveries of humanity are linked with major faiths, and the last and most powerful form of union of large masses of people on large spaces is the Christian faith. Classical Roman world had reached to an impasse and reborn itself as Byzantine world on Christian pattern for the next thousand years. According to Arnold Toynbee (“Theory of History”), society was divided between a proletariat (the common man) increasingly exploited and a more dominant elite (even parasitic). This is the point when the solution offered by Christianity to the social problems of the time springs out: the reunification of society by releasing the full potential of man. In other words, the community, from the scene of “satisfying the interests place” becomes *communion*, that means place of rediscovering the individual through the other. And the space where meeting happens presents itself as ultimate (sacred) value and is called Church. (Phenomenon that represents the last significant synthesis of universal spirituality – with the aid of unification of the three major centers known: Athens, Rome and Jerusalem –, Christianity gave birth to the new man, found himself through the revolutionary concept of love of neighbor, considered as condition and source of all things.) (Băltasiu, 2009, pp. 12-13)

Thus, we understand globalization through its both planes of analysis, referring to it as to a relationship of coexistence. Moreover, the expansion on the horizontal of physical geography once performed at the expense of other communities (nations, fellows), reflects an weakening of the spiritual component; and vertical expansion of man accomplished by his interior restoring is one that has reformed the Roman Empire and rewrote the type of reporting of human to the world includingly.

Regarded in terms of horizontal expansion especially, globalization can be defined as a process of unifying or interpenetration of spaces under a single socio-economical coordination. In other words, it refers to the integration of the output on states horizontal geography, to the movement of financial capital and to the vitality of international trade, processes that can be understood (but not obligatory) in relation to the idea of success that is measured in particular in terms of poverty reduction in the world. For some scholars, globalization is the advance interest on behalf of social justice, and the main

result or effect of that is Islamic terrorism (Hoffmann, 2002, pp. 103-115). Thus, globalization gets a cultural dimension as well.

## **2. The Cultural Impact of Globalization on Contemporary Society**

### **2.1. Aspects of Globalization**

The term “globalization” (This concept is first used by Theodore Levitt in his *Globalization and Market*, Harvard Business Review, May-June, 1983. The French prefer the term mondialisation) could not be included in a sufficient definition, complex and elaborate. Generally, globalization refers to the development of universal connection, integration and interdependence of economic, social, technological, cultural, political and environmental spheres. Affecting all these industries, globalization has succeeded to affect mankind in several respects:

*Industrial*, which identifies itself with the development of a global manufacturing market and with the importing of products for companies and consumers;

*Financial*, translated as financial market development throughout the world and facilitating the access of external funding to national and multinational corporations;

*Economic*, i.e. achieving a common global market, based on the exchange of goods and capital;

*Political*, meaning the creation of a government of the world, which regulates relations between nations and guarantees the rights arising from social and economic globalization;<sup>1</sup>

*Informational*, related to the development of media of different geographic locations; media and especially the Internet contribute decisively to the information almost instantly of a good portion of the world population about whatever happens in any corner of the planet when a free access to information is allowed;

*Cultural*, i.e. the developing of cultural communication throughout the planet, capable of giving rise to a new global consciousness and identity, through the desire to consume and to have access to foreign products and ideas, adopting of a new technology and practices and participating to a worlds culture.

*Ecological*, which lies in protecting the global environment, which may not be possible without the support, intervention and collaboration of international corporations; climate change, pollution, rising sea levels, ocean fishing ban and the rise of predatory fish species, are only a few examples.

*Social*, regarding the free circulation of people in the territories of other nations. (Dumea, 2010, p. 46)<sup>2</sup>

What makes the difference between the old (sixteenth century onwards) and the new globalization process is the industrial revolution. We can affirm that globalization, in terms of expansion of the modern world system is marked by the revolutionizing of Western civilization phenomenon by the mechanization of eighteenth-century and the British state administration (domestic market and colonialism) (Baltasiu, p. 22). In a short definition, it refers to the overall transformation of social relations, political, cultural and economic by spreading mechanization and mass production.

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<sup>1</sup> For example, we can talk about the empires in the mirror, American and Russian, which conduct a large part of people's life of our planet. (Chaudet, 2008).

<sup>2</sup> See website: <http://emildumea.ro/carti.html>.

Unlike other periods, the industrial revolution marked the interplay between society and the machine at all levels of social life, either directly in the industrial production – thus becoming mass production – or indirectly, to the rest of society level, especially through democratization of access to products. The phenomenon of industrialization occurred firstly in England at the end of the eighteenth century until the first half of the nineteenth century. Mass production has become possible due to the expansion rate of the steam machines technology, which made both spread and transport speed at a scale never seen before. In Romania, the industrial revolution occurred abruptly, by the first part of the twentieth century, by burning evolutionary phases (Stefan Zeletin) that went through Western societies, so that Romanian society has suffered from what Maiorescu and Eminescu called forms without substance. “Forms without substance” social malady refers to the contradiction between modern institutions imported from the West, and the real needs of the country that stands further in poverty. (An important feature of the industrial revolution in the West, which even today is precariously achieved in less developed countries such as Romania, refers to the integration of agriculture in the industry and banking circuit, in the national and international market. Globalization can mean, from this point of view, the expansion of the industrial world towards the village, the disappearance of peasant and anthropological pattern of rural policy.)

On the other hand, the thesis of history as progressive triumph of reason, so the coverage of globalism through a human reason having the center in itself, devoid of transcendent dimension and free of eschatological tension is a later idea. Fukuyama's theory, i.e. the end of history is part of this kind of understanding. There are also many other ideas and theories fitting the same pattern of understanding such as: b) theories of modernism; c) the theory of Oswald Spengler, of the Western civilization universalisation simultaneously with its decline (In his celebrated *Decline of the West* Spengler believes that on the basis of the evolution of history there is a cyclical pattern. Thus, he replaced the linear paradigm of universal history representation with the cyclic one and denied the existence of a general sense of history, disavowing firstly the validity itself of the term *general history* and proposing instead the concept of “private histories”. The central theme of the book *Decline of the West* is that all cultures are following a development cycle similar to that of organic evolution: birth, maturation and death/decline. He sensed also the analogy with the four seasons: spring (birth and childhood), summer (youth), autumn (maturity) and winter (old age and death). German philosopher identifies eight cultures that present their own “style” or “soul”: Egyptian, Classical (Greco-Roman civilization), Chinese, Babylonian, Indian, Arabic and Western culture (Faustian), each of them going through an identical life cycle for several hundred years. Thus, history is general biographies of these cultures which are like organisms.<sup>1</sup>); d) theory of human-mass of Ortega Y. Gasset; e) transition theory: community-society; f) socialist theory – Marxism; g) mondialist theory.

As against these theories one has to notice the hidden face thesis of globalization as in: a) huntingtonian theory; b) theories of dependent capitalism; c) the theory of the four laws of count A. Sturdza; d) corporate theory of Emile Durkheim; e) ethnohistory theory of Adam Smith; f) ethnocentrism theory of Nichifor Crainic; g) Mircea Eliade's theory, on replacing “knowledge of the outside with the experience of inner growth”. Such a perspective is based on the following requirements: look for “ascent and not circumference”; human must look for secrets of life inside his experience, not outside. (Such perspective warns us that totality of concrete life is mediated by the frameworks of profession, i.e. natural law of property in Sturdza; frameworks traditions i.e. Sturdza's positive law and frameworks of faith, i.e. supernatural law. Instead, globalization and modernity make

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<sup>1</sup> See website: [http://ro.wikipedia.org/wiki/Oswald\\_Spengler](http://ro.wikipedia.org/wiki/Oswald_Spengler).

parties, classes, conflict, struggle, thus emptying life formulas of their spiritual content and what remains are the needs and interests that is the law needs.) (Bădescu, 2009, p. 106)

Globalization is examined in relation to economy, to technologies (especially with the computerized ones), etc. However, in its essence, globalization renders the state of our world in its entirety. In the sense we identify to this process, what reveals to us is that man became truly “homo universalae” but that this has occurred through an extraordinary compression of spiritual dimension and a suppression of concrete space. Global man, as a man who lost his eschatological tension and therefore the religious dimension, has neither spiritual interiority (inner dialogue with God) nor “real space”. (Bădescu, 2009, p. 106)

### **3. Towards a Global Culture?**

Globalization process had as starting point the transformation of economic relations, but so far it got to be felt and influence all areas of our life, including cultural specificity of each country. Culture is the indispensable element to be included and analyzed in any process of characterizing the identity of a nation. It can unite and divide at the same time appearing as the factor to which members of a community are reported consistently. If national identity is reflected in the unit based on a common language, culture and spiritual life, then the answer to the possible vulnerability of this identity will have to aiming just at keeping or preserving this community.

The cultural dimension of globalization is unquestionable and one can even affirm that more than material coordinates, cultural factor can be considered a fundamental one – though perhaps less noisy and visible – of globalization. John Tomlinson argues that “*globalization lies in the center of modern culture and in the center of globalization there are cultural practices (meaning that all other forms of globalization can be addressed by using the conceptual vocabulary of culture only), and these, in turn, change the very texture of cultural experience and affect the way we understand what culture really means in the modern world.*” (Tomlinson, 2002, p. 9)

The issue of a global culture is an extremely complicated one and in any case its definitions are quite confusing. It seems that a “culture” of the global type has a history (although some contest it), referring to the “universal empires” (of Hammurabi, Alexander the Great, Justinian, Harun al Rashid, Genghis Khan, Charles V, Napoleon, the British, etc.), who proclaimed themselves carriers of civilization, were considered “sacred civilizations” reaching the then world domination and exercising it through the “*language of the elite and high-culture without borders. These «universal empires» were dashed, invalidated and lowered by offensive nationalism, even if they were not completely abolished.*” (Bădescu, 2006, p. 38)

We try an examination of the features of this “global culture” in order to detect human patterns they generate (or at least support them). In this endeavor we refer at British authority in the field of nationalism and ethnicity, Anthony D. Smith (especially in his famous work “Nations and nationalism in a global era”).

A *first* feature distinguished by A.D. Smith refers to “*lack of memory*”. Global culture is a “culture devoid of memory” (memoryless culture). Global culture is “without spatial and temporal links”, a “juxtaposition between globalism and postmodernism,” a “cultural eclecticism”. (Smith, 2000, p. 19)

*Another* feature of global hybrid culture is that of *universality*. Not even the largest empires – Chinese, Roman, Buddhist, Islamic – would be able to portray a universality as that of the current global culture. Its universality, meaning its ubiquity is unquestionable. “Mainstream American culture,

English language, pop culture, visual media, computer technology of informatics” are conspicuous features of this “global culture”. These trends will persist for a while. “Global Culture” notwithstanding (even if it is more advanced in Europe or in America) “can not be easily rooted in time and space.” “It really becomes a planetary”. (Smith, 2000, p. 21)

*Thirdly*, “its cosmopolitan trait reflects the uniform technical basis” with its multiple communications systems that create social networks, expressed themselves through a very standardized speech, identical, often technical and quantitative. This explains why technical intelligence became so crucial in late modernity and the reason why it replaces humanist intellectuals and nationalists.

*Fourthly*, this culture does *not have time*, “is void of historical background, has no pace (of development) and has no sense of time and of sequential.” Timeless and lacking in context, it can “stir the past to use it cynically or illustrative” as an “eclectic caprice” but “it refuses to locate itself in the history” (Smith, 2000, p. 21). (In the light of *noopolitics* – translated as policy of spirit – one states and other features as well: global culture is culture without limits and so without inner measure, a non-personalist culture and therefore with no soul, no gender patterns, by and large without personalist patterns, an artificial culture, so without any link with the land and therefore implicitly anti-peasant-like, a culture without specifying and therefore with no national specific.) (Bădescu, 2006, p. 39)

Unlike this demithologized, ambivalent and cosmopolitan culture promoted by globalization, cultures of the past were formed on the foundation of archetypal myths and symbols, of uttered, re-uttered and updated values and memories by successive generations of each cultural community. Against this future, global, axiologically neutral and traditionless culture, many particular cultures of past and present have always sought to preserve what Max Weber called “irreplaceable values of culture”: the symbols, myths, ideals and traditions of those who have wrought and shared them.” (Smith, 2000, pp. 22-23)

In contrast to the global, memoryless, historically superficial culture, based on an actant speech, proper to everyday life practices, the cultures of past were built around shared memories, traditions, symbols and myths belonging to successive generations of cultural or populational political units, of class, region, citadel, ethnicity and religious community, which aim to crystallize and express them.”

Compared to all these aspects, A.D. Smith asks rhetorically if we can imagine that we were able to “get rid of our lively past along with all its beliefs and postulates” and to pass “purified” in the act of “building a global culture without time, without localization, technical and universal.” Remain out of doubt, says Smith, that all cultures are “historically specific and so their imagery (Bădescu, 2006, p. 42). (Smith's conclusion is that the world historical process keeps both sides simultaneously: on the one hand, impulse to a cultural imperialism, to a mass commercial cosmopolitanism, and on the other, constant resurrection focused on national autonomy.)

Furthermore, on the modern world it can be said, with obvious reason, that is, paradoxically, the most secularized and, at the same time the most religious in relation to the worlds or societies experimented ever by mankind. The world society is entirely secular, dominated by a global rationality of instrumental consciousness and power, yet this society is flooded everywhere by identities, practices, rebirths or revivals and religious strife. Globalization delivers, within the global culture, opportunities and challenges for religion. For beliefs and religious practices in society take the form of an explicit collective action that employs global rationalism. This since for many specialists on globalization phenomenon, world culture identifies itself or is seen as a global rationalism (Beyer & Beaman, 2007, p. 608). (An additional emphasis on culture signals the inclusion of religion relation in cultural broader social context and allows also the questioning of the boundaries of religion, so as to avoid an obvious

bias in favor of analysis of institutionalized religion. However, the main emphasis of the book edited by Peter Beyer and Lori Beaman: *Religion, Globalization and Culture* is on specifically focus on religion, a subject that is still largely ignored in the so flourishing scientific literature, about globalization.)

In the context of globalizing scale discussions, the question arises whether global modernity gives us a global culture as well? This interrogation is significant since many concede that such a culture does not yet exist and probably will never exist. However, in a way it can be argued that there is already such a culture. As anthropologist Ulf Hannerz expressed since the early '90s, “*there is nowadays a global culture, but it is advisable to understand what that means. [...] The complete homogenization of systems of meaning and expression has not occurred yet and does not appear to foresee in the future. But the world has become a social relations network and, among its various regions, there is a movement of meanings just as there is movement of people and goods.*” (Hannerz, 1990, p. 237)

Hannerz means, of course, that there is now a globalization of culture in the sense of complex connectivity.<sup>1</sup> Thereby globalization refers to the larger and denser network of interconnections and interdependencies that characterize modern social life. This context of integrating cultural practices and experiences in the network (networking) throughout the world can be broadly understood as representing a “world culture”.

Hannerz suggests that this meaning must be distinguished from the one most widely used and powerful, according to which global culture is understood as a single, “homogenized” system of meanings. In this strict sense, global culture is equivalent to the emergence of a single culture that would include all the inhabitants of the planet and would replace the cultural systems diversity so far. However, obviously, such culture did not yet appear.<sup>2</sup>

#### **4. Conclusions**

Globalization refers to the historical process through which all people in the world come to live increasingly much into a single social unit. General paradigm underlying the perspective on globalization assumes that lately we are witnessing an unprecedented expansion of communication and communication techniques without capability of recording a similar increase of encounters between people, i.e. contacts in which human individuals recognize one another. Conversely, the area of unfamiliar (foreign) meetings is enhanced by new communication techniques. And the immediate implications are the so-oft discussed increased stress due to the multitude of unwanted contacts (Dunbar, 1993, pp. 681-735)<sup>3</sup> but especially the growth of aggressiveness potential. Duplication of contacts does not mean in the same time their assimilation. Volubility becomes an indicator of the growth potential of the aggressiveness rather than an offspring of social harmony increase.

In its turn, national identity is in peril to disappear not through competition with globalization, but in competition with individual passion to claim an identity of difference. As the economy goes global, collective identity crumbles. The *social*, which was the ultimate transcendence of classic modernity,

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<sup>1</sup> We resort to the word *connectivity*, in a broader sense, with respect to the translation of the term connectivity (“quality or state of connection, especially the capability to connect or communicate with another computer or information system” according to Merriam Webster’s Collegiate Dictionary,), which we used to define all the specific connections of modern life.

<sup>2</sup> Even though Hannerz is rightly skeptical on the appearance of such culture in the future, he did not completely rule out this possibility. Since discussing the emergence of a global culture, in the strict sense, we enter the realm of a fundamentally speculative discourse. We are facing problems of the possibility and probability genre and with interpretation of trends and indicators. See (Tomlinson, p. 105).

<sup>3</sup> The maximum number of persons that can be stored by a person throughout life is about 150 – “Dunbar’s number”.

loses its transcendent aura. It has no more *natural* authority to impose a collective identity. Fully desecrated or desacralized, that is, from metaphysical point of view, the state, society and politics are now hitting the same refusal that swept out of history, through human action, religion and the Church. (Patapievici, 2001, p. 330)

One might assert, sometimes unequivocally, that the target of this age is *no-identity-generation*. American humanistic psychologist, Stuart B. Hill investigated the malady of this human pattern through what he called “sand-box syndrome” – i.e. induction at nations’ scale of some life models that mingle self-oblivion with playful mood, able to nullify the realistic, serious and mature perception of things. Therefore, the worst threat is the one directed against identity property of individuals and to the nations themselves. Modernity has triggered a massive des-allotment of identity process (Patapievici, 2001, pp. 330-331), which worsens the current global crisis.

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THE 9TH EDITION OF THE INTERNATIONAL CONFERENCE  
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REALITIES AND PERSPECTIVES

## Succession of States in Respect of Treaties

Jana Maftai<sup>1</sup>

**Abstract:** Although the issue of regulating the succession of states was forcefully expressed especially after the Second World War, in terms of emergence of new states after the decolonization process, this institution has not lost its actuality, not even in the early 21<sup>st</sup> century. The transformations, which occur within the international society and affecting the sovereignty, generate legal consequences, regarding the succession of the successor state to the treaties of the predecessor state. We have analyzed in this paper the issue of succession of states to the international treaties related to the Vienna Convention on the Law of Treaties from 1969 and The Vienna Convention on Succession of States in respect of Treaties from 1978. To the traditional framework of solving situations of state succession to treaties we have added recent and concrete dimensions that states have chosen to use in this matter. For the elaboration of the paper we have used as research methods, the analysis on issues related to the mentioned problems referring to the doctrinal views expressed in treaties and scientific papers, documentary research, interpretation of legal norms in the matter.

**Keywords:** international law; sovereignty; Vienna Convention on the Law of Treaties; international legal order

### 1. Introduction

The succession of states issue remains a “*domain of great uncertainty and controversy*” (Brownlie, 1990, p. 655) and that is because the feature of its legal and political institution involves not only applying a set of rules of law in order to solve issues arising from the change occurred in the international society, but also taking into consideration the political dimension (Duculescu, 1982, p 13) of these international relations.

The succession of states can be viewed from three perspectives: the succession to treaties and to international organizations reflected by the relations established between the successor state and the other subjects of the international community; succession to property, archives, debts regarding the relations between state successor and predecessor State; succession referring to relations between the successor state and citizens. Only the first mentioned dimension of the state succession represents the subject of this paper, a complete analysis would require a larger space, being determined by the complexity of this issue.

The complexity of the succession of States issue for international public law is given by the fact it is needed to take into consideration not only “*two partners - the predecessor State and the successor State - as it was erroneously claimed by some authors in the specialized domain, but a considerable number of third party states engaged in an extensive network of international agreements.*” (Duculescu, 2002, p. 442)

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The constant changes<sup>1</sup> that took place in the life's community, such as changes in the structure of the states, the creation of new states on the territories of former colonies, social revolutions with implications in internal legal order of some states (Corlăţean, 2012, p.7) affect the legal relations between topics of international law, whose content consists of exercising the rights and fulfilling the assumed international obligations. All these changes affect the sovereignty<sup>2</sup> of a state over a particular territory. It is the role of the international law to regulate such situations in order to ensure the stability of the state. Within the UNO there were negotiated and adopted two multilateral treaties relating to solving situations arising from the succession of states: The Convention on Succession of States in respect of Treaties adopted in Vienna in 1978<sup>3</sup>, and the Convention on Succession of States in respect of State Property, Archives and Debts, adopted on Vienna in 1983.<sup>4</sup>

For the elaboration of the paper we have used as research methods the analysis on issues related to the mentioned problems referring to the doctrinal views expressed in treaties and scientific papers, documentary research and interpretation of legal norms in the matter.

## 2. The Definition of the Succession of States

The specialized literature has recorded numerous definitions of the concept of succession of States, this theme represents the subject of much debate and controversy, but also subject of ruling of the some conventions and treaties, being the cause of many misunderstandings and international disputes.

In international law, the term "succession of States" is used to name the set of rules of international law governing the legal consequences resulting from the change of sovereignty over a territory.

The succession of States in international law represents the substitution between the two countries on the same territory, as a result of the disappearance of a State as a subject of international law (the predecessor State) and its replacement by a new state (the successor state), or other mutations that a territory is likely to experience.

The name "succession of States" has its origin in the law (Ciuvăţ & Lupu, 2006, p. 170) and it was considered by some authors as being "wrong" (Starke, 1984, pp. 310-311), "inaccurate" (Rousseau, 1970, p. 166), but the International Law Commission used it as such in the two conventions adopted in Vienna in 1978 and 1983. Vienna Convention of 1978 (article 2, point 1, letter b) and the Vienna Convention of 1983 (article 2, point 1, letter a) define the succession of states in legal terms as "*by the expression succession of states we understand replacing a state in the place of another, in terms of responsibility for the international relations of a territory*".

The diplomatic dictionary (Alexie, Androne, Antal, & al., 1979, p. 829) states that the succession in international relations represents the transmission of rights and obligations of a state onto another state, which can intervene whenever changes occur in the structure of a state, in the meaning of changing the sovereignty over a territory.

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<sup>1</sup> After the Second World War, due to the process of decolonization over 100 independent states have arisen; the events in the 90s of last century led for example to the reunification of Germany, or the dissolution of Yugoslavia or the former Soviet Union, which has generated much discussion in matters of succession; there are political, legal and not least doctrinal disputes also regarding Crimea joining Russia.

<sup>2</sup> The holder of the sovereignty is the state. It belongs to the state as a whole. The content of sovereignty has two aspects: external sovereignty, called independence or sovereignty of the state and internal sovereignty, also called sovereignty in state.

<sup>3</sup> It came into force on 6 November 1996, after almost two decades since its adoption.

<sup>4</sup> It has not yet entered into force; article 50 provides that "*the present Convention shall enter into force on the thirtieth day following the date of deposit of the fifteenth instrument of ratification or accession*".

The succession of state institution was created by analogy after the succession model of civil law, but ruled by the international law.

What determines the succession of a state is the change that occurs regarding the sovereignty exercised over a territory and determined by replacing a state with another, within the limits of that territory.

In terms of this replacement there is the issue of the position of the new state towards the pre-existing rights and obligations: they will be automatically transmitted to the successor state or the new state has the right to decide whether it takes or rejects some of them. The successor State, under its sovereignty, has the right to decide whether to maintain the legal relations of the predecessor State, to determine according to its interests and the framework established by its internal and external policy, the system of legal relationships with other subjects of international law taking, rejecting or confirming the international rights and obligations of the predecessor state.

### **3. The Succession of States to Treaties**

#### **3.1. International Treaty and the Law of Treaties**

The International Treaty represents a legal instrument of particular importance within the international society, which by its normative function grants accurateness and stability in the international legal relations and it contributes to the development of interstate cooperation, in all areas of international life.

Vienna Convention on the Law of Treaties<sup>1</sup> of 1969 defines the treaty in article 2, paragraph 1, letter a) as “*an international agreement concluded between States in written form and governed by international law, whether embodied in a single instrument or in two or more related instruments and whatever its particular designation.*”

In the Romanian specialized literature the treaty is considered as being: “*an agreement of will between two or more States or between other subjects of international law intended to produce legal effects and submitted to the rules of international law*” (Geamănu, 1983, p 63) or “*any consensual commitment made under the international law and it represents one of the means by which the international law subjects acquire rights and assume, to one another, obligations by which they bond in accordance with the international law*”. (Anghel, 1994, p. 3)

Charles Rousseau considered that we can call a treaty any “*agreement between the international community members which is intended to produce certain legal effects.*” (Rousseau, 1970, pp. 61 and the next)

The Law of Treaties contains all norms, principles, rules of substance and form ruling the conclusion, the application, the observance, interpretation, amendment and termination of treaties. A. Maresca (1971, p 82) noted, referring to the Law of Treaties, that the rules in this area deal with all phases of the existence of a treaty, from its emergence to its termination, and scope of implementing these rules extended to all categories of international treaties, whatever their name, object and nature. The Law of Treaties therefore comprises also the rules on the succession of States to international treaties.

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<sup>1</sup> Done at Vienna on 23 May 1969. Entered into force on 27 January 1980. United Nations, *Treaty Series*, vol. 1155, p. 331.

### 3.2. The Succession of States to Treaties

The relationship between the law of treaties and the succession of states institution appears as evident if we consider that the succession can be either a cause for termination of applying a treaty, or a means by which the state becomes a party to such an international legal instrument. (Duculescu, 2000, p. 41)

The convention of coding the Law of Treaties of 1969 contains a single article on the cases of succession of States, article 73: “*the provisions of the present Convention shall not prejudice any question that may arise in regard to a treaty from a succession of States or from the international responsibility of a State or from the outbreak of hostilities between States*”. It is clear that the regulation was not intended at that time the regulation of treaties’ termination as a result of the succession of States to treaties, considering that there is no succession of states in this matter, arguing the idea of tabula rasa on the independent states and the right of peoples to self-determination on the states of the former colonies. But the Convention of 1969, nevertheless, was designed to solve this issue. Thus, article 26 establishes the principle of *pacta sunt servanda*, according to which “*every treaty in force is binding upon the parties to it...*”. This means that the successor state is third party compared to the parties to the treaty making it operable regarding the effects of the provisions of article 34<sup>1</sup> requiring the consent of the third State. Article 29 regulates the territorial application of the Treaties and it establishes the rule according to which “*unless a different intention appears from the treaty or is otherwise established, a treaty is binding upon each party in respect of its entire territory*”. If this territory undergoes changes, this has appropriate effects on the extent of the applicability scope of that treaty as well.

Following the activity of the International Law Commission of the United Nations and following the work of the Vienna Conference, in 1978 it was adopted the text of the 1978 Convention relating to the succession of States to treaties. The scope of this Convention is expressly stated in article 1: “*the present Convention applies to the effects of a succession of States in respect of treaties between States.*” The Convention rules only the succession between states, and not the one between the states and other subjects of international law, it regards only the treaties concluded in written form and, subject to the rules set out within an international organization; the treaties represent the constitutive act of an organization, and also the treaties adopted within such an organization.

The Regulations of the 1978 Convention have codified the practice of states and they established doctrinal views regarding the succession of states to treaties identifying two main situations:

- A) the succession in the situation of the newly emerged independent states after the decolonization process;
- B) the succession in the case of unification or separation of states.

The United Nations Organization has expressed a concern presented to support former colonial states on asserting their independence. In this regard, the UN General Assembly adopted on December 14, 1960 the document entitled “*Declaration on the Granting of Independence to Colonial Countries and Peoples*”<sup>2</sup> where it is stated the intention of taking immediate action “*in Trust and Non-Self-Governing Territories or all other territories which have not yet attained independence, to transfer all powers to the peoples of those territories, without any conditions or reservations, in accordance with their freely*

<sup>1</sup> “*A treaty does not create either obligations or rights for a third State without its consent.*”

<sup>2</sup> Declaration on the Granting of Independence to Colonial Countries and Peoples adopted by General Assembly resolution 1514 (XV) of 14 December 1960, <http://www.un.org/en/decolonization/declaration.shtml>.

*expressed will and desire, without any distinction as to race, creed or color, in order to enable them to enjoy complete independence and freedom”.*

The succession of independent states is established in Part III of the 1978 Convention, articles 16-30. These regulations are subject to a fundamental principle of international law, the right of every people to decide their own fate. Therefore, when acquiring independence all treaties mandating colonial dependence have ceased; and the situation of the other treaties was solved in States' practice, either by agreements between the new member and the former metropolis, or through unilateral declarations of the successor state. For example, the Treaty of Amity and Association between the Kingdom of Laos and the French Republic in 1953 stated that the French Republic acknowledged and declared the Kingdom of Laos as fully independent and sovereign state. Article 1 of this Agreement provides explicitly that the new State “*substitutes French Republic in all the rights and obligations resulting from the international treaties or private conventions contracted by the latter on behalf of the Kingdom of Laos or French Indochina prior to this Convention*” (apud Corlăţean, 2012, pp. 24-25). Regarding the unilateral declarations of the new independent states, they may include the consent of the successor states to continue the former metropolis agreements or their rejection, the new states stating that they do not consider themselves as related to any of the former metropolis agreements. There were also states such as Cameroon or Nigeria, which unilaterally declared that they consider themselves as related only to specific treaties. Convention of 1978 established two situations in article 8 and article 9 relating to *Agreements for the devolution of treaty obligations or rights from a predecessor State to a successor State*, respectively, *Unilateral declaration by a successor State regarding treaties of the predecessor State*.

It is important in terms of the succession of the new independent states the differentiation between the succession to bilateral treaties and the multilateral treaties. The participation to multilateral treaties in force at the date of the succession requires, as a rule, the transmission of a notification by the new state to the Depositary by which it is established the status of party to those treaties. Exceptions to this rule are cases where the treaty does not apply to the new state as the application would be incompatible with the object and purpose of the treaty, or the application requires to obtain by the new state the status of party to the treaty status of the agreement of all parties concerned (article 17). The participation to treaties that are no longer in force at the date of succession is regulated in article 18 of the Convention of 1978, to establish the status as contracting state to a multilateral treaty that is no longer current, if, on the date of the succession of States, the predecessor State was a contracting State regarding the territory which is the subject of the succession of States. Likewise it is solved also the situation of treaties signed by the predecessor State, subject to ratification, acceptance or approval (article 19).

Important aspects entail the succession to treaties regarding the reservations. The reservations to a treaty represent, according to the 1969 Vienna Convention on the law of treaties, Article 2 paragraph 1 letter d) a unilateral statement, whatever its content or its name, made by a State when signing or approving a treaty or accede to it, by which it expresses the intention to exclude or modify the legal effect of certain provisions of the Treaty on their application to that State. The reservation to treaty was the subject of another paper (Maftai, 2012), so we will not dwell upon issues related to the effects of reservations or substantive and procedural requirement that have to be met, and we will refer only to the possible actions that a successor State can take regarding the reservations formulated by the predecessor state. In connection to these aspects, the Convention of 1978 establishes that a successor

state is entitled to become a party to a multilateral treaty<sup>1</sup> only on the basis of a notification of succession, achieved under article 17 or 18 of the Convention.

From the interpretation of Article 20 of the 1978 Convention it results that there are three possibilities for action of the successor state in matters of succession to treaties on reservations: a) to become party to the treaty without maintaining the reservations or reservations formulated by the predecessor; b) maintain the reservations formulated by the predecessor State; c) issuing new reservations.

In the first case, the fact that the successor state may decide to become party to a treaty without maintaining the formulated reservation by the predecessor state does not contradict the general law of treaties. 1969 Vienna Convention on the Law of Treaties established in article 22 point 1 that if the treaty otherwise provides, a reservation may be withdrawn at any time without having the consent of the State which has accepted the reservation. Moreover, the successor state has the right to decide likewise by the notification of succession.

In the event that the successor state chooses to maintain the reservations formulated by the predecessor state, it may mention this explicitly in the notification of succession. Although such statement was not in the notification, it operates the assumption of the existence of the reservation maintenance, except in those reservations, which by their nature are applicable exclusively to the predecessor state (Anghel, 2000, p. 670).

The third situation puts the successor state in a position similar to that in which they decide to become a party to that Treaty by accession, during which it would be entitled to make reservations. The formulated reservation in the notification of succession must fulfill the requirements provided for in article 19-23 of the 1969 Vienna Convention.

The new independent state establishes a party to a multilateral treaty by a notification of succession. Article 22 of the Convention of 1978 establishes the requirement of the written form of this document and its signature by the president or head of government or by the Ministry of Foreign Affairs. These persons are considered as representing their State under which they hold functions (article 7, paragraph 2 of the 1969 Vienna Convention). In the situation where this condition is not met, the state representative who makes the communication must have full powers, i.e. a document emanating from the competent authority of a state in which a person or more are entitled to represent the state in order to bind that State by a treaty or to perform any other act regarding to the Treaty (article 2, paragraph 2, letter c) of the 1969 Vienna Convention). The new independent state must send the notification to the depositary, and where there is no depositary, it should be sent to the parties of the Treaty.

Regarding the succession to a bilateral treaty in force to the date of the succession regarding the territory to which the succession is related, article 24 of the Convention of 1978 states that the application of the principle of continuity were tacitly or expressly accepted, if from their behavior it results that they agreed as such, the regulations of this treaty will be considered in force from the date of succession, if from their agreement it does not show a different intention or otherwise determined.

The succession issue to the existent Conventional commitments exists in the case of the new states formed by the merger of two or more states, by the dismantling of a state in two or more states. The recorded events in the evolution of the international society highlighted by the actions of the states, which under their sovereignty and as subjects of international law have decided either their union (such as the unification of Germany), or the separation and the formation of new independent states (such as the collapse of the USSR or Yugoslavia), raises important issues concerning the applicability,

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<sup>1</sup> The reserve to treaty may be made only in the cases of multilateral treaties.

the amendment or termination of international treaties previously concluded regarding the respective territories.

The practice of the states' association illustrates forms of a great diversity and each situation must be analyzed separately according to the legal status of the new formed entity. The doctrinaire solutions offered after examining the concrete analyzed situations regard:

- personal union, where the treaties in force for those States are not affected (McNair, 1961, p. 671);
- the real union, a situation that will lead to the extinction of all political treaties concluded before the creation of the union (Castrén, 1951, p. 441);
- the Confederation of states, involving the completing of only the treaties incompatible with the purpose of the confederation;
- Federal state; the constitution of the federal state will lead to the extinction of treaties concluded by Member States before their entry into the Federation.

The establishment of a unitary state by transforming the federal state will not affect previous treaties, except for the treaties regarding the federal structure. (Corlăţean, 2012, p. 45)

If the unitary state (Negrut, 2008, p. 11) consists of two or more distinct states, the new state entity is a new subject of international law again; as such it will not take and it will not answer for previous treaties concluded by the concerned States.

Creating and strengthening the European Union, the European integration process, which is “dynamic and unlimited” (Marchis, 2010, p 143), implies also the need for harmonization of Member States' conventional practice with the perspective of community construction, which involves correlating the concluded treaties independently of the Member States (before and after accession) with the imperatives of EU treaties.

Legal solutions offered by the Convention of 1978 on the effects of the states' unification on treaty express international practice tendencies and it is established, in articles 31-33, the principle of continuing the treaties, with certain exceptions.

Regarding the formation of the states as a result of the detachment of certain territories from the independent states and their establishment as independent states, the Vienna Convention of 1978 adopted the continuity principle of international commitments (articles 34-37) offers the following solutions: in the case where a part or some parts of the territory of a State is separated in order to form one or more States, whether the predecessor State continues to exist, any treaty in force at the time of the succession of the State on the entire territory of the predecessor State shall remain in force on each successor State so formed; any treaty in force at the time of the succession of State only on part of the territory of the predecessor State which has become the successor state remain in effect only regarding that successor State.

If after separating any part of the territory of a State, the predecessor State continues to exist, any treaty which at the date of the succession of States was in force, regarding the predecessor state, remains in effect upon the rest of the territory, unless the States concerned agree otherwise or it is determined that the treaty relates only to the territory that separated from the predecessor State; or resulting from the treaty or it is otherwise determined that the application of the Treaty on the predecessor State would be incompatible with the object and purpose of the treaty or it would radically change its operating conditions.

The Convention of 1978 covered the situation where a part of the territory of a state or when any territory for whose international relations a state is responsible, not being part of the territory of that state, it becomes part of the territory of another State. Since it is about a substitution of sovereignty, article 15 establishes that the treaties of the predecessor State ceases to be in force on the territory to which the succession of States relates from the date of the succession of states, extending the effects of the treaties of the successor state that are in force regarding the territory to which the succession of States relates, except the case in which from the treaty does not appear or is otherwise established or their application would be inconsistent with the object and purpose of those treaties.

#### 4. Conclusions

The importance of succession of States in international law has resulted in the encoding of the rules referring to the institution of international law in the wording of the two conventions, The Vienna Convention on Succession of States in respect of Treaties from 1978 and the Conference on Succession of States in Respect of State Property, Archives, and Debts, adopted in Vienna in 1983. Both conventions are a synthesis of international practice and they represent the general international law in this matter. Only the 1978 Convention became operational, by its entry into force and the rules identified in this international legal instrument may be summarized as follows:

A) succession to international treaties of the new independent states arising from the liberation struggle of the colonial peoples are subject to the rule laid down by article 16 under which *a newly independent State is not obliged to maintain a treaty or to become party to a treaty only for the simple fact that at the time of the succession of State the treaties were in force regarding the territory to which that succession refers;*

B) succession in international treaties matter in the case of the union of two or more States; the general rule that applies is the continuity of the validity of international treaties of the predecessor states for the successor state, mentioning the case *where the states in question decide otherwise;*

C) succession in matters of international treaties in the case of a division into several states; the successor states take the treaties of the predecessor State, if they decide otherwise;

D) in the case of crossing a territorial area under the sovereignty of a state which is under the sovereignty of another state, it applies the rule of territorial validity to the territorial international treaties.

Citing a work by Jennings, Matthew Craven stated in a study that the succession of states is *“the subject is largely confused and resistant to simple exposition”* and *“the overriding impression is that the more that is written on the subject, the less clear or coherent the whole becomes.”* (Craven, 1998, p. 143)

But the rules of the Vienna Convention of 1978 and the Vienna Convention of 1983 are insufficient to ensure a balance in international society and to avoid conflicts. Recent events such as the incorporation of Crimea, part of the territory of Ukraine, to Russia generated reactions of the international actors who have described this situation as a violation of the international law.

We consider that the problem of the succession of State to treaties should be seen not only from the point of view of the parties to the treaty, but its analysis should be related to the international legal order, to the necessity of ensuring its stability and consistency, to ensuring the international security.

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