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CRITICAL PERSPECTIVE ON THE NEOCLASSICAL ECONOMICS AND LABOR MIGRATION THEORY

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Abstract: *One of the main topics on the current global debate arena is represented by international migration. Despite its growth in the recent years, the theme is not a new one, and several theoretic frameworks have been created in order to better understand and contain it within a legal border. The aim of this paper is to examine the main arguments and ideas expressed by the neoclassic theoreticians of migration, by combining economic indicators with elements of the sociological theory, both regarding the microeconomic model and the macroeconomic one. The final part of the article focuses on observing some of the limitations of this theoretical approach and the critics that can be formulated regarding this theory.*

Keywords: neoclassic theory; migration; flows; economics; labor markets.

1. Early theoretical contributions to the study of migration

International migration is a fundamental process in the social construction of states, and analyzing it must bring together elements associated to different fields of study, such as political science, economic, law, international relations, sociology, demography and so on. Different theoretical approaches of the topic outline the importance of one or more of these scholar domains in the debate, depending on the period they were established, the geographic areas they regarded most, or the specificity of the process at a certain moment in time. Although migratory movements have been occurring in different zones of the planet since ancient times, a significant amount of theoretic attention was driven towards them starting in the XIXth century.

Furthermore, specific evolutions of the global relations and the situations in different states caused the appearance of migration factors that triggered new emigration flows, which needed to be handled differently on a national or regional scale. Such is the case of the European Union, which “did not have sufficient and strong instruments or consistent strategies, enough to face macroeconomic shocks. In the same time, it did not have very effective responses to prevent and combat high levels of unemployment and other structural problems of the labor markets” (Ilie, Pricina, 2014: p. 38), thus creating the need to enforce legal instruments to handle several issues, among which immigration has an important role.

Essential in the onset of migration studies are the seven laws outlined by E. G. Ravenstein at the end of the nineteenth century, hypotheses that underpinned an impressive volume of migration studies conducted in different parts of the world. According to him, the first law of migration is that the vast majority of migrants are traveling short distances, and there is a population movement that generates "migratory currents" in the direction of large industrial and commercial centers. Secondly, Ravenstein states that the absorption process resulting from migration takes place in the following way: the population around the big cities migrates to them and their free place in the rural area is occupied by migrants coming from more distant areas, until the attraction of the developed centers from an economic point of view is also felt in the neighboring regions. The third law of migration expresses the fact that the dispersion process is the opposite of the absorption, and has similar features. Fourthly, each important migration stream produces a counter-current. The fifth law of migration according to Ravenstein is that long-distance migrants generally prefer large shopping and industrial centers. Furthermore, according to the sixth law, population in larger cities is less prone to migrating than those residing in rural areas. The seventh and last law of migration formulated in Ravenstein's paper states that women migrate more than men (Ravenstein, 1885: pp. 167- 227).

Although these laws were formulated on the basis of data from the UK Census in 1871 (Grigg, 1977: p. 43), their value of truth proved not to have primacy over time. In fact, over the next century, they were developed and analyzed in the work of other researchers of migration, thus creating a theoretical framework on which future theoretical approaches of international migration were based.

We also owe Ravenstein the first classification of migrants in five typologies, ranking by reference to the distance traveled by migrants and the duration of time that the migratory act takes. First of all, he identifies the *local migrants* - those who change their dwelling within the same area, thus moving very on very small distances. Then there are the *short-distance migrants* - those who change their residence in a neighboring area, and the *long-distance migrants* - those who change their residence beyond the adjacent areas. The last two categories of migrants identified based on this criteria are the *stable migrants* - who travel longer distances, but in smaller steps, thus repeating the migratory act, and the *temporary migrants* - those who enroll in the migratory movement over a certain period of time (Ravenstein, 1885). This classification developed by Ravenstein leads us to the conclusion that, depending on the spatial and temporal coordinates, migrants can be grouped into various typologies. These criteria, based on which he has operated, are still valid and operable in the sociology of migration studies. By defining the push-pull models, migration was approached as the point of equilibrium between the

two spatial elements of the phenomenon (origin and destination), but the factors considered are exclusively of an economic nature.

In contemporary literature, the same kind of terms is used to define the criteria of influence that generate migration and direct it to a particular destination. In view of this orientation, we can consider that the value of push and pull models is represented by the imposition and use of certain terminological references in later works rather than the contouring of a theory.

In 1966, Everett Lee reformulated Ravenstein's theories, focusing his work more on the push factors related to the internal environment (Lee, 1966: p. 47-57). He was also the one who highlighted the influence of obstacles such as spatial distances, or physical and political borders on the migration process. In Lee's view, people react differently to push-pull factors, based on differences in age, gender and social class, differences that influence them, as well as their ability to overcome the obstacles they encounter. To these fundamental differences some specific ones are added, such as education, family or other ties that can make it difficult for an individual to decide to migrate, and also certain elements related rather to the space of destination, such as the degree of knowledge about the population of the host country, elements that have the capacity to influence migratory processes.

The positions described above, as well as the significant contribution they brought to the study of international migration, are meaningful as theoretical terms, since they created the bases of what today is known as migration studies, bringing together elements from sociology, history, geography, economics, political science etc. in building a trans disciplinary approach to one of the most influential phenomena of modern societies.

However, it is important to acknowledge the fact that the field of migration studies has developed continuously since these early statements, and, the empirical differences observed in the migration processes over the globe were mirrored in the theoretical framing of the topic. Starting from Joaquin Arango's commentary, "The construction of theories in this field is practically a matter of the twentieth century and especially of its last third.

Most contributions prior to the 1960s are today only of historical interest, except for a number of contributions to the vocabulary of migration and the special significance of a few remarkable precursors" (Arango, 2000: p. 285), we can argue that the theories of sociological argumentative value in the field of international migration start with the neoclassical economy. Contemporary literature in the field no longer deals in depth with gravity models or push-pull models. Moreover, some theorists of international migration argue that gravitational models are rather a "collection of empirical regularities", rather than a theoretical orientation in itself (Massey, Arango, Hugo, Kouaouci, Pellegrino and Taylor, 1998: p. 15). The analysis of the gravitational models also marks the beginning of the preoccupations for the

study of migration, by claiming that the volume of a flow is the result of the distance and population activity of the two areas: the one of origin and that of destination.

2. The neoclassical economics theory

The neoclassical economics and labor migration theory was the earliest theoretical framework developed to explain labor migration. In the position expressed by its theoreticians, migration is considered to be the result of geographical differences between labor supply and labor demand. Although such discrepancies can be encountered both at the international level and at the internal level, we will focus on analyzing the reasons people choose to migrate to other countries.

In the context explained within this theoretical approach, international migration can be defined as a type of human population movement generated by the differences in financial retribution that exist between different countries and labor markets. Following this logic, should all the wage differences between countries and labor markets be eliminated, any kind of labor migration would cease to exist.

The neoclassical economics theory contains two approaches, both of them taking into account mainly the economic aspects related to migration, that were defined in the specialized literature as the macroeconomic model and the microeconomic model. The macroeconomic model theory refines the arguments of neoclassical economics at the macro level, and focuses on the idea that international labor migration is generated by the existence of differences in wage and employment rates in different countries, and, therefore, the people who migrate do this because they have an expectation of being paid better for their work in the destination country. The microeconomic model, on the other hand, focuses more on the individual rationality of the person who migrates, taking into account the personal costs and benefits involved by the move.

The following two sections of this paper are dedicated to the overlook of the main arguments of each of these theoretic models, followed by an analysis of the critics brought to the neoclassical economics theory of migration.

2.1. The macroeconomic model

The neoclassical economy theory is probably the oldest and best known theory of international migration, being originally developed to explain labor migration in the context of economic development. According to this theory, international migration, similarly to the national one, is generated mostly by the existence of differences between the demands of labor markets in geographically different zones. Countries with a high amount of labor force

compared to the available capital have a lower pay rate, while countries with a limited labor market compared to the capital pay higher wages. The resulting difference among wages determines the workers from the states with a lower retribution rate to migrate to states with higher retribution rates. As a result of this population movement, labor resources are decreasing and wages rising in poor countries in capital, while in wealthier countries labor resources increase and wages decrease, thus leading to the creation of a balance.

The capital movement also includes human capital, with well-trained workers moving from areas with high capital to areas with lower capital in order to obtain significant material gains in return for their skills in a poor environment in human capital, leading to a parallel migration of managers, technicians, or other qualified employees. International labor flows must therefore be a concept distinct from that of human capital flows (Massey *et. al*, 1998: p. 433). The simple and comprehensive explanation of international migration provided by the neoclassical economy has profoundly shaped public opinion and provided the intellectual basis for many policies related to immigration.

This perspective includes several hypotheses and theorems (Massey *et. al*, 1998: p. 434). Among them, the most important one is that the international migration of workers is caused by the differences in wage levels between states. Starting from this presumption, eliminating differences in wages will result in the end of workers' migration. Furthermore, international human capital flows - especially those consisting in highly qualified employees - react to pay differentials through the return of human capital, which may be different from the general wage level, thus resulting in a different pattern of migration than the one of unskilled workers. The labor markets are the primary mechanism by which international labor flows are induced, while other types of markets do not have the same kind of significant effects on international migration. According to this theory, the way in which national governments can control migration flows is by regulating or influencing the labor markets in the countries of origin and / or destination.

2.2. The microeconomic model

Within the microeconomic model, the focus is set on the individual choice, rational actors being those who choose to migrate as a result of a cost-benefit calculation that leads them to believe they will get a positive financial result, usually after the move. Therefore, international migration is conceptualized as a form of investment in human capital (Massey *et. al*, 1998: p. 434)). In practice, this can be explained in the following way: people choose to move where they can get the most productivity for their abilities; but in order to receive the highest wages, they must undertake certain investments, including material travel costs, financial support during the search for a job, the

effort involved in learning a new language and adapting to a new culture, as well as the psychological costs involved by the breakdown of ties to members of the family, friends, and the creation of new ones.

During the 1990s, Borjas proposed a developed version of the formula given by the neoclassical economy to the potential migrant (Borjas, 1990: p. 95): the expected salary plus the estimated salary at destination minus the costs of migration. Therefore, when deciding to migrate, individuals estimate the costs and benefits of each alternative destination, and choose the destination where the net expected benefits are the highest reported over the same time period. At least at the theoretical level, a potential migrant will choose to go where the revenue is expected to be the highest, which is a difference from the foregoing macroeconomic theory.

In addition, the microeconomic theory is different from the macroeconomic one in the following respects: firstly, according to the microeconomic model, international migration is generated by the differences between countries in terms of both income and unemployment. The individual characteristics of human capital that positively influence salary levels or the likelihood of a person being employed (such as education, experience, knowledge of a foreign language) will cause people to migrate, even if the other conditions remain the same. Equally, individual characteristics, social conditions, or technological innovations that lower migration costs increase the value of remittances, which increases the likelihood of the migratory act happening. Given the influence of these factors on migration, even between citizens of the same state, significant differences in migration intentions may occur.

Introduced by Sjaastad in 1962 (Sjaastad, 1962), this theory is also known as *the theory of human capital*, and its main thesis is that the social and demographic features of the individual are a determinant of the migration process (Bauer and Zimmermann, 1999: p. 16). According to this theory, the likelihood of migratory activity decreases with the aging of the elderly, reflecting the decrease in the period of time when income can be actually be achieved.

Another idea argued within this theoretical frame is that individuals with a higher education level are more likely to migrate because their knowledge and intellectual training, as well as the ability to accumulate new information, reduces the risks associated with migration. Moreover, the risks and costs associated with the migratory act increase in direct proportion to the distance that is to be traveled, as it is presumed that the individual has less information on the locations that are situated at greater distances. The theory of human capital can be used not only to explain permanent or definitive migration, but also to argue for other types of migratory behavior, such as circulatory or temporary migration. Furthermore, the main contribution of

human capital theory is the introduction of a new type of sociological approach to international migration: attention should not only be focused on the analysis of labor market variables such as salary and unemployment, but also to the individual socio-economic characteristics of migrants. Unlike the framework offered by the neoclassical theory, within this approach individuals from the same country may exhibit very diverse migration trends, as the remuneration for each type of activity varies greatly depending on the type of activity performed both in the country of origin and destination. In the light of the explanations proposed by the theory of human capital, it can be considered that the probability of obtaining a job at destination depends on the level of professional training of migrants, but also on their willingness to invest in the type of qualification required at the destination. This can be explained by the fact that in all labor markets “employers look for educated workforce for their needs and, on the other hand, potential employees are looking for jobs appropriate for their preparation” (Nita, Goga, 2016: p. 112).

3. Limitations and critics to the neoclassical theory of migration

As stated above, the neoclassical theory of migration is one of the first ones formulated in this field of research. Despite the fact that its arguments have numerous times been proven to be correct by empirical studies, scholars highlighted the fact that the specificity of contemporary migration processes depicts a landscape shaped by more factors than the ones taken into account when formulating this theoretical approach. Such is the case of the push-pull framework, which is usually regarded as being associated with the neoclassical theory, and aims at emphasizing the economic context of the movement of workers between different countries (Bauer and Zimmermann, 1999). Furthermore, it is stated that “push-pull factors introduce relational aspects into thinking about migration and compose dyadic frames in which migration flows are studied empirically” (Kurekova, 2011: p. 6). According to de Haas, the push and pull model of studying migration is not even a theoretical model, but rather a descriptive way of looking into a social phenomenon: “Another fundamental weakness of this model is that push and pull factors are generally mirrored in each other (...) It then becomes arbitrary and open to subjective judgment to establish whether the push or the pull is dominant. In fact, the differences in the relative scarcity of labor can be aptly expressed in one single variable, that is, wage differentials” (de Haas, 2008: pp. 9-10).

It is difficult to argue that migration, whether regarded as an individual act or considered in terms of flows and processes, can be explained by taking into consideration only a certain set of influencing factors. After all, migration is “most often influenced by a combination of economic, political, social and environmental factors, either in the migrant’s country of origin (usually

considered to be push factors), in the country of destination (the so called pull factors)” (Porumbescu, 2018, p. 41).

One of the main limitations associated with the neoclassical economic theory of migration is related to the fact that, among the causes that trigger international migration and the consequences that follow it, little to no attention is paid to the social transformations involved in such a move. Though the financial motivation may be the most important reason the individual decides to emigrate, most of the times, in the decision-making process, other elements, such as the family ties, or the sense of belonging to a community are being taken into consideration. In this regard, studies reveal that “social exclusion is analyzed separately from poverty: thus, it is promoted the idea that social exclusion does not necessarily imply the idea of poverty: it is about breaking relations with the rest of society, even family relations” (Motoi, Popescu, 2017: p. 112). Exposing to such risks of social exclusion can be a strong argument in the individual migration decision making process.

All in all, it can be stated that, although rigorously tested through several empirical studies, the neoclassical theory of migration has been, over time, the subject to a significant amount of critiques and inquiries. Among the main problems identified within this theoretical framework, some regard the fact that it actually ignores the specificities of different markets and countries, and reduces the roots and effects that determine migration to simple economic facts, thus creating a too homogenous image of migrants.

This theoretical approach pays little to no attention to the characteristics of states of origin or destination, to the social effects of migration, and to the policies in this field, that, in fact, have great importance in directing the migration flows. Furthermore, by developing approaches such as the human capital theory, the migration act is reduced to a simple choice generated by the possibility of an increased retribution, disregarding other types of migration that are not necessarily generated by financial reasons, including the issue of non-voluntary migration. According to Massey *et al.*, such limitations and critics induced in the specialized literature by the arguments of the neoclassic theory of migration and the push and pull model led to the development of new and more elaborated theories trying to explain international migration as “an interplay of individuals, motivations and contexts” (Massey *et al.*, 1998: p. 16).

To sum up, the most important questions associated with the studies of migration regard four fundamental investigation topics: what generates migration; how are the migrant flows directed and what keeps fueling them over a large period of time, what happens to the work force generated by labor migration, and which are the conditions and models of integration and social or cultural adaptation of migrants (Portes, 1999). Starting from them, numerous literature has been written in the study of migration and migrants. However,

many of the theoretical models that developed from the empirical studies investigating these topics “often grew in isolation and are separated by disciplinary boundaries” (Kurekova, 2011: p. 4), thus creating different theoretical approaches that are enabled to follow different hypotheses. It is undoubtable that theoretical debates over the study of migration are not to be followed in an exclusive, individual manner, but it can prove more prolific to study them as a complementary whole.

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THE IMPORTANCE OF THE SOCIALIZATION PROCESS FOR THE INTEGRATION OF THE CHILD IN THE SOCIETY

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Abstract: *Socialization is an interactive communication process that involves both individual development and personal influences, namely the personal reception and interpretation of all social messages, but also the dynamics and content of social influences. Thus, socialization is a complex process that is based on the theory of social learning, learning which a fundamental mechanism of assimilation of social experience is. Although retaining certain autonomy, man and society form an indissoluble unity, and society is generated by the relationship between its members. The socialization term is expressed in the literature by social learning, culture, etc. All these terms have the meaning of a process through which the little child is humanized by acquiring human behaviors. In order for the socialization process to prove its efficiency, it must develop the individual's ability to self-educate, to manage himself to discern between good and evil, to know how to choose between the moral attitudes that are assessed by society negatively and those which allow for adequate social cohabitation.*

Keywords: socialization; integration; education; social skills; social learning.

1. Introduction

Socializing means broadly transforming an individual into a social being, instilling gradually different ways of thinking, feeling and then acting. All these things are accomplished through a psychosocial process of transmission, but also by assimilating attitudes, values, concepts or models specific to a group or community, for the formation, adaptation and social integration of a person.

In terms of defining the concept of socialization, sociologists and psycho-pedagogues have different opinions. Thus H.Wallon (1959) considers that the whole relationship between humans and all forms of emotional communication is a social behavior, and the "term socialization" is improper because the child is born and grows in a social environment.

The human being has since birth the need of communication in one way or another and by its essence, man is a social being. Its existence is only possible in a social environment, in cohabitation with other peers.

Ursula Şchiopu points out that both the whole development and the human condition itself are flooded and stimulated by the socialization processes through which the social integration and identity of the person are formed. Because it belongs natively to the human species and the child is born

in a particular society in which to integrate, the newborn feels the need for a community.

“People live side by side with each other as human individuals and not as simple objects, and society does not appear as a mere sum of the individuals that make it up, but as an organic whole of the individual components.” (Șchiopu, 1995: 83).

The child can humanize and develop normally as a human being only integrated into a group, in human collectives, due to their socializing effect. The need for community is for the human being an expression of its original nature, and a solitary existence of the human individual is unimaginable, beyond human collectivity.

2. The *socialization* concept

According to J. Piaget, the child starts from a purely individual state, that of the first months of existence, in which no exchange is possible with others, after which socialization that develops progressively and which will never end. At the starting point, “he does not know any rules or signs and must conquer through a gradual adaptation formed by assimilating others and accommodating others, two essential properties of the outer society: mutual understanding, based on the word, and common discipline, based on reciprocity rules.” (Piaget apud Tomșa, 2007: 85).

The fundamental task of education is to form people who will be able to integrate socially (in kindergarten, school, society) and then take on responsibilities in the groups they belong to (Petrovai, 2012: 11).

The socialization of the individual is accomplished throughout his life, going through different stages, in an upward direction. Experience in childhood is essential in the socialization process. J. Piaget supports the idea that “the child starts from a purely individual state, that of the first months of existence when no exchange is possible with others, and then a progressive socialization that will never end” (Piaget, 1980: 132).

The socialization process starts from the youngest age when first social contacts and life experiences take place throughout the man’s life.

Erickson (1950) argues that “every stage of the human development is characterized by a certain type of socialization”.

Socialization has as main purpose the realization of the ability to obey the exigencies of social norms and ideals materialized in the cultural values of the group to which man belongs.

The content of socialization has not only a psychological significance (the maturing of the young person), but also a culturological (internalizing social norms and values) and sociological (social role-playing and development of appropriate behaviors).

The socialization process is based on a set of variables that include:

- individual characteristics (age, gender, maturity, development, intelligence);
- methods and forms of transmission (language, control mechanisms, rituals, child raising practices and social integration, forms of imitation, identification, substitution, inhibition or reinforcement)
- Structures of attitudes, values, actions and behaviors (roles and social status, morality of social relations, ethics of work, political-civic orientation, performance, altruism, integration, conformation, etc.)

3. The importance of social skills for child integration

School and family are the two resistance poles of education that contribute by specific means to the formation of children's personality.

In any type of society, the family is the main factor of socializing and forming the child, because within it both the stages of growth and development are fulfilled, as well as its psychological and social needs. Family is the first integrative community to support all subsequent acquisitions.

The first nucleus in which the child is socialized is the family. The first socialization (relations with mother, close people, conduct) is acquired in the family, parents' influences on children being loaded with socialization. Generally, parents impose certain rules, and so the child learns to evaluate their facts and form their awareness of social responsibility.

At the young age of children socialization has a strong maternal character, but associated with the strong influence of the father. Mother is the first model from which the child acquires language, certain skills, knowledge, teaches the first means of autonomous behavior.

In childhood, the most important agent of socialization is the family, who realizes socialization through a family-specific educational style. It uses certain parental sanctions and permanent control over children's behavior. For the children's orientation and the values accumulation, family life is essential, it is a true school of socialization, and "the family is an affectionate environment, a school of feelings." (Osterrieth, 1973: 134).

Sociologists argue that there is even a family sociology in which it is backed up, being considered an important nucleus. They also claim that the family has its unmistakable and irreplaceable imprint on the human spirit, the way people relate to themselves, their peers and, of course, the society in which they live.

The family is the one that influences the individual's moral profile most, and family life is significant in assessing the degree of a society development.

Generally, children who are raised in the family by their parents in a loving atmosphere have a positive development from a psychological and social point of view.

If parental conduct is appropriate and succeeds in stimulating the child in a normal direction, the child will succeed in socializing very well and have great chances of success in life. If the parents' models are not positive, the child will have great difficulties in the socialization process, which in the long run may have serious repercussions on the development of his/her personality, especially if he/she is not helped in time to overcome them.

The family environment, by its nature, implies diversity, with various determinants such as: the family type, its structure, its socio-economic and cultural status, its status and beliefs. Family diversity helps children to socialize by discovering basic social behaviors and at the same time individualizing it, giving it the chance to self-define. There are authors who claim that parents belonging to different social categories give their children different values. Thus, in popular classes, emphasis is on order, cleanliness, obedience, respect for age and outside rules, respectability, ability to avoid problems, and in the case of middle and higher classes, value and creativity, autonomy and self-control are valued. So the favorable nature of the conditions of the family environment: education, appreciation, stimulation, will certainly influence the skills' structuring and manifestation. Thus, by stimulating the child permanently, parents can develop not only sensory-motor skills, but also intellectual skills which can help the child adapt to the universe characteristic of every age, and in the future he/she will form his/her ability to relate and to understand with their fellow men and to deal with themselves in different social situations.

Thus, primary socialization also involves an affective dimension in addition to the cognitive dimension. The family socialization function can be performed in several specific situations, as M.Voinea (1993) shows:

- the cognitive learning situation (moments when the child acquires the necessary knowledge, attitudes and skills in life);
- the situation of "psychological communication" through which the affectivity that is needed for a moral and psychological balance develops;
- the situation of moral education through which the child is given moral rules, notions regarding debt, responsibility and interdiction;
- the situation that develops creative capacity and imagination.

The advantage of socializing in the family is that it takes place in a climate of affectivity that helps to transmit and appropriate social norms and values, and the positive role of the family in the socialization process is demonstrated by the affective link that unites its members. The family as an affective environment is considered to be the "psychological vitamin necessary to raise the child, and non-payment of this spiritual nutritional function is one of the great defects of the parents". (Berge, 1977: 16).

Thus, the family is so important that it determines the future trajectory of the child, and integration is largely influenced by socialization acquisitions in

childhood. The society exerts a maximum influence on the family, the child being totally cultured in relation to the society he/she is part of. The family has to convey the language, customs, beliefs, values, knowledge and concepts of the world and also develops the basic personality. "Ability to empathize with the needs of others is a child's innate abilities, but it will only be maintained if the adult in his or her life, the parent, exhibits empathy behaviors". (Petrovai, 2012: 9)

By respecting the society rules, the family can create the foundation of adapting the child for its future integration, achieving a complete and unitary development of its attributes, to its own individuality with a unique behavior, specific to the balanced personality. But if parents do not respect the set of norms and values elaborated socially, they will form a child with a deficient personality system and this will become the source of many adaptation impediments.

Even if the family role changes as the child grows, its responsibility is not diminished, because it is constantly underlined by other socializing agents, and the child will always feel the need for a family who should constantly show their support for the child to overcome the possible "dramatic episodes" in adolescence.

One of the most important moments that helps to develop language skills and socialization is family meals during which children learn to politely interact, tackle various topics during the meal, which helps cohesion and family unity, development the sense of belonging, a critical sentiment for the development of children. "Eating with the family goes far beyond nutrition. This valuable time is a perfect opportunity to communicate, change opinions, jokes, laughs. Meals in the family are moments that can express affection, emotions, states in which the bonds between parents and children can be strengthened, in which each of the messengers can enjoy the presence of others", all accomplished by socializing (Liiceanu, didactic.ro).

There is a misunderstanding and persuasion of some parents who believe that once their children went to school their role is over or the conviction of some teachers who claim that school is the only one child can socialize within, and without family support, but these are all wrong. Only if there is a close collaboration between the two factors, the maximum efficiency of the educational work will be achieved.

No matter how many valuable merits and preoccupations the family has in connection with children socializing, it will never be able to get positive results if it does not work with the school in the same direction.

4. The factors of the social skills' development

Alongside the family, the kindergarten and then the school are important socializing agents that facilitate the children and young people learning the conduct rules accepted by society.

First, kindergarten, then school uses various ways and means of systematic socialization, by developing and substantiating young people with attitudes and persuasions that facilitate their integration into society, because socialization is not just accumulation of representations and notions about family, friends, homeland etc.

Preschool education is one of the life stages in which freedom must be lived to the maximum, because only in this way the future adult can feel free and able to conquer his freedom through his forces. Most of the time, an inhibited, tense childhood, accompanied by blasphemy alters the construction of self-generating foundations of "Me" thus creating a dependent and very weak human being.

The socialization process represents the social integration and identity of the person. "The process, as such, has an ontogenetic evolution that obeys the social-historical one through the traditions, mentalities, the level of culture and civilization transmitted from generation to generation" (Șchiopu, 1995: 125).

The child's socialization as Osterrieth argues is very well done in kindergarten and school, and some works emphasize "the indisputable superiority in terms of independence, self-esteem, social adaptability and intellectual curiosity proven by children who have attended this institution, are maintained for many years after the child has left them" (Osterrieth apud Tomșa, 2007: 79).

After social psychology research, it was concluded that a massive socialization occurs around the age of five when the child's personality foundations are fixed. The discovery of similarity with the other is a factor of mental comfort and security that greatly facilitates the integration process.

At the pre-school age, "the child is emotionally identified with the significant people in his/her life taking on their roles and attitudes and transforming them into their own roles and attitudes" (Stănciulescu, 1996: 153).

The first contact of the child with a pleasant environment of the kindergarten creates the necessary premises for all socialization processes. Kindergarten will become the child's place where daily surprises and joy await him/her, he/she feels free, finds playmates and satisfies his/her thirst for knowledge. Here, among other children, he/she will more clearly identify his/her place in the family, in the kindergarten, in the children's groups, he/she will gain autonomy in his/her daily activities.

With the integration into the kindergarten, the child goes from home to the kindergarten by coming into contact with street ambience, which offers him/her a real “social show” that he/she has to learn to select with a socially charged environment. All of these influence the pre-school child’s behavior, constituting a much wealthier information experience than that acquired in the family environment. In addition, age-specific curiosity causes them to observe the behavior of others and to constantly ask questions.

In the education process, the subject becomes aware of social relations, assimilating the norms and roles that will allow them to integrate into society.

At school, the child is in a position to say “we” instead of “I”, to adhere to some generally accepted rules. He/She will learn that his/her free actions must not disturb the free actions of others, that it is necessary to respect certain principles. Asking him/her to motivate each action, he/she will come to act on an inner motif in which he/she will take account of himself/herself and of others. In the child’s life, a series of changes arise from the new types of social relationships he / she enters, from the new social groups into which they integrate.

The institutional framework helps the child to know himself/herself and others, to establish relationships, to make appreciations. Here the child learns to subordinate the group’s desire, to act in the sense of collective will, sometimes giving up their own desires. In a word, “adapting to the requirements expressed to the child is represented by the adaptation to the following conduct plans: the plan of service, the plan of compulsory activities and the plan of integration in the community” (Şchiopu, 1995: 127).

In a social group, the more a child learns to socialize faster and respects the rules of a harmonious cohabitation, the easier it will be for him/her and for others when he/she becomes an adult. The institutional framework is ideal for making changes at the level of group interaction, and it helps to communicate better with those who are equal. Many children do not know how to behave with other children; they only communicate with adults with a lot of affection and tend to always be the focus of their attention. In an institutional setting the child learns the surprises of social relationships, learns to listen and listen to others.

This communication makes them altruistic and open to the needs of others, in a significantly improved way, towards a child who is grown without interacting with his or her own age and used to get from the adults around. It helps them to open themselves to others and renegotiate the selfish dimensions of their personality. “Ability to empathize with the needs of others is a child’s inborn ability, but it will only be maintained if the adult in his or her life, parent and educator manifests empathy behaviors.” (Petrovai, 2012: 9). Most of the time, the family is a place where there are more adults, but in kindergarten there are more children, they are equal and have equal rights.

5. Conclusions

The child's socialization appears as a continuous process of structuring, restructuring and internalization of adult-child and child-child, socio-emotional behaviors and relationships. Only effective, and not apparent, participation in collective game play, the acceptance of norms, the mutual control of their observance by everyone, first on a practical level, of action, then transforming into internal requirements, will lead to the elimination of egocentrism, to understanding and accepting the views of others, to the assessment of situations that are more and more objective, so that the child will acquire the authentic psychological basis of subordinating the individual interest to the collective one.

So, the child gains new experiences in relationships with others, experiences to which they have to adapt and act not only according to their wishes but also to take into account the needs of others. Through educational games the child will learn to cooperate, comply with group rules, harmonize their requirements with those of the group and act accordingly. Such inter-relational behaviors have the significance of child's socializing and capitalizing on its potential in the personality plan, which is in continuous development and expansion. In order to integrate and cooperate effectively with others, the child must reach a certain level of socialization, which involves a way of perceiving and considering the qualities of those with whom he/ she come into contact.

Social education is a set of approaches, a complex socio-emotional, cognitive, aesthetic, psychomotor approach, with emphasis on formative elements, so that the child is able to acquire the unanimously accepted human values. Didactic activities, play, are components with formative valences that structure the development of the child's personality, which is given the chance of an optimal integration, translated by the ability to solve tasks that require effort, will, co-operation, perseverance, respect for interests and work to the people around them, the formation of positive attitude towards work and the education of moral and aesthetic feelings.

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PARTICULARITIES OF THE CONTEMPORARY POPULAR LANGUAGE. CASE STUDY

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Abstract: *The great Romanian writers consider the Romanian language as a peasant language, which has acquired "the specific charm and expressivity from its original maker, who was the peasant" (Rebreanu, in Ungheanu, 1999 :181) it is owed its development to this day, because it was the only one who has always spoken it. For this reason, the language spoken to today in the Romanian villages by the elderly people is a picturesque freshness, the words and expressions have much richer meanings, they are more flexible and full of nuances, according to the rhythm of life in constant movement and change.*

Through this paper we intend to analyze the sociological significance of popular language in general, respectively that of popular words (proverbs, sayings, idiomatic phrases) in particular from Oltenia's countryside. The approach was mainly exploratory. We used, as a main method of research, the participant observation ethically external, structured and unstructured. To identify the main words shape the lexicon of Oltenia's countryside, we made an observational study on elderly people in Dabuleni city.

The observation aimed to identify some broadcast channels of the popular words and their intergenerational transmission, the contexts in which they are used, cultural elements that they reflect (values, norms, morals, stereotypes), this study bringing many innovative elements in this area.

Key words: popular language; Romanian village; rural culture; proverbs.

1. Theoretical considerations

1.1. Introduction: Language as a depository of culture

Specialist literature devotes many concepts and, at the same time, many definitions of the term „language”. Some of them identify language with dialect (Mihăilescu, 2003:384), for others language replaces language (Schaefer,

2008:65), while the third category of approaches tends to reverse this report. Language is that ensemble of significant units that hoard and perpetuate all the other defining elements of a culture (values, norms, traditions, rites etc.), uniting the participants to a culture in a community (Cioacă, 2018). By transmitting language in primary socialization, the transmission of culture takes place (Otovescu, 2009:231). From this point of view, language is, in a durkheimist sense, a social fact: it is imposed on individuals, having the character of over-individuality and exteriority, constituting itself as a genuine binder between the individual and the society. Looking from the perspective of structural-functional theories, language is the one that confers identity and historical continuity to a community. In addition to cultural productions such as poetry, songs, ballads and myths, a special interest in this study is the proverbs that „are important milestones of social representations about everyday life, how we relate to our fellow men, and how which justify our behaviors” (Salánki, 2002:2).

1.2. Characteristics of the contemporary popular language

“Our troubled ancestors suffered, fought, and died. And old songs and poems rose from their hearts like flowers on tombs.” says Mihail Sadoveanu in his reception speech in the Romanian Academy, entitled "Folk Poetry" (Sadoveanu in Ungheanu, 1999:153) in which he also makes his confession of faith, that "the Romanian people are his literary father" (Ibidem).

The relationship between language and culture has been surprised by Simion Mehedinți since the 30's of the last century, which notes: "Language and culture are conjoined facts. As the tool is the index of civilization, ie the adaptation to the material environment, so the vocabulary is the most obvious exponent of culture, ie adaptation to the social-ethical environment. The dictionary of a people measures the most obvious degree of condensation of the soul experience (thinking and feeling), which a generation passes over to the next generations." (Mehedinți, 1930:56). Speaking of millions of people, the Romanian language, as any living language, is in continuous development, which is why many words come out of use, others come into use both in written and in spoken language, the number of words can not be established exactly. For Romanian, there are a number of lexicons and dictionaries that approximate the total number of vocabulary words: in the dictionary published by Lazăr Șăineanu more than a century ago, the total number of words was slightly above 50,000, in the DEX edition of 1993, this number reached 65,000 words, and in the DEX published in 2016, the number of words in Romanian reached 67,000. According to the researchers, the new dictionaries of the Romanian language have the highest percentage of "et.nec." (unknown etymology) of all the dictionaries of languages that can be consulted (Georgescu in Chelcea, coord, 1998:102) and missing a bibliography of Romanian etymologies, a necessary instrument for the philosophy of science.

Romanian has always been the language of all Romanians, and we can not talk about dialects that are not understood by any of the Romanians, no matter what region they are part of. According to Oltenia Metropolitan Bishop Irineu, in an interview with Agerpres, about the unity of the Romanian language, Saint Simion Stephen, in the New Testament preface in Belgrade, claims that it is not the fault of the Romanians that they were scattered in different provinces, but the Romanian language a good coin circulated everywhere, and today there is no Romanian, no matter in which area of the country he would live, who does not understand the language of the Romanians in the other areas, as happens, for example, in other countries (ÎPS Irineu, Mitropolitul Oltenie, Interview Agerpres, 2018). And this is due to the contribution of the peasantry that had a primordial role in the life of the nation, and which cultivated the language only in connection with the earth, its source of life, and the concrete world in which it existed. "In the lives of other nations, the peasantry could have, and had, a secondary, erased role; but for us it is the source of pure and eternal Romanianism.

At us, the only permanent, unalterable reality was and remained the peasant. So much so that, in fact, the Romanian peasant is not even a peasant like other peoples. The word itself is of urban origin, at least in the present meaning. The peasant never calls himself a peasant. It was only in the newer times and under political influence that the word came to the country to indicate the man from the village in contrast to the one from the town.

In the 1970s, UNESCO created an international dictionary of literary terms, containing words belonging to the different languages of the world. From the Romanian language, only three words of netradus, namely "dor (miss)", "doina" and "colinda (carolina)" were accepted, and the fact that only three Romanian words were selected intrigued the philosopher Constantin Noica who also campaigned this sense, but unfortunately unsuccessful. "An international dictionary of literary terms, made up of words belonging to the different languages of the world is being prepared for UNESCO. Three Romanian words were accepted: "miss", "doina", "carolina". If the dictionary would have only 3,000 words, we would be present with 1 / 1000th of them, while the number of languages present in the dictionary can only be a few dozen. Let's overcome the fact that we are participating in quite a few words than would have fallen democratically. Culture languages do not know about democracy. Here the force (fortunately the expressive force, the artistic force, the power of spreading) is the force that is imposed, along with the historical prestige, of course (...). We are saddened by the fact that these are three. It would be, for all of us, especially interesting that we know what other words have been proposed. However, the UNESCO Committee (...) detained only these three tremors, leaving us in our eyes, perhaps in ours, where the world has found us a century and a half ago, when we went out and we in the light of history again: in folk culture" (Noica,

1987:246-267). No institution responded to Noica. The Romanian philosopher did not regret the fact that only three words were chosen, but the fact that they were the three, which reduced the Romanian culture to a single dimension - the folk culture, without making any reference to the philosophical dimension. Noica proposes a few words that he thinks would define Romanian culture in its much deeper structure: "lămurire (clarification)", "sine (self)", "întru (in)", "rost (groom)", "petrecere (party)" and says "we could present at any contest the beauty of the thought with this pride of our speech" (Ibidem).

Many of the expressions used by the members of the studied group are specific only to the area in which they live (Dăbuleni, Dolj, Romania), have been formed through social reporting to the daily life of that community, to common experiences and to its people, and have been transmitted from generation to generation in generation (Ca Veta lu' Purcică"; "Parcă e Pupăza lu' Nae!"; "Vă ia Samodiva!"). These phrases are testimonies of identity, historical continuity, self-awareness, and training based on shared experiences and creativity within the community. Veta lu' Purcica and Pupaza lu' Nae once lived, behaved in a way that remained as a prototype in the community where people can report whenever they identify a similar situation. A well-known Romanian doctor told in a TV show that he grew up in the countryside, "among the babies' skirts, for that he liked to listen to their stories, which made him in his medical activity to go after the problems of life. In all my activity, it was a great benefit to me to learn from the elders in the Romanian villages that gathered and talked about the undead, moroi, about all sorts of situations, they had all sorts of stories (many scary) which I liked to listen to and which later made me ask all sorts of questions in connection with life (Rachitan, 2018). The language of these people, whose average age is not a cultivated language, but it is a flexible, living language, because it has been in direct contact with the life of the community. "Languages that are too cultivated, mature, become rigid, abstractive, mechanical. Losing or despising direct contact with the people eventually ages, artificializes, they become dead bodies - Latin, Greek, Hebrew. (...) This language, like all peasant works, is conservative and defensively defends its conformation, remaining refractory to violent attempts. The neologisms, apart from the specialized ones with circulation only in certain spheres, generalize uneasily and only after they suffer the notional and formal transformations that are appropriate to its spirit" (Rebreanu, in Ungheanu, 1999:180).

In the Dolj county, at the 2011 census, 7 (seven) of the 376 villages had no inhabitants, and one of the seven villages belonged to the Dăbuleni territorial-administrative unit (Chiașu village). Also, in 46 other villages (over 12% of the county's villages), the number of inhabitants was below 100 (in 30 villages lived below 25 persons) (data provided by Dolj Regional Statistics Directorate). As one of the biggest problems in Dolj village is aging (most of the average age is around 60 years) and the departure of young people to work abroad, we ask what

changes will be recorded in the next 5-10-20 and at the language level in the area, what words? Surely, with today's people in villages whose homes will remain deserted, many of the words, expressions, proverbs used today will disappear, but those who go abroad to work with new words from the countries where did they work for decades?

Rebreanu claims that the Romanian language was kept in the present form by the peasants, and "the efforts of the former philologists who wanted to" relatinize "were condemned to fail as well as other more modern reformers who tried to "Rumance" through the resurrection of Slavonicism eliminated by its natural evolution" (Rebreanu, op.cit.). The same fate had its attempts to "urbanize" it by borrowing from foreign languages not only words, but also grammatical and syntactic constructions, "probably considering (...) that the Romanian people are "bad and not good. The peasant stubbornly spoke only Romanian and refused to learn a foreign language even when the circumstances or needs would have forced him. In Transylvania, in mixed regions, Hungarians and Saxons were always those who spoke Romanian, not Hungarians or Romanians. I did not know any Romanian peasant who knew Hungarian or any other foreign language, in the old Austro-Hungarian monarchy there were regiments of Romanians who stayed with foreign countries through foreign provinces. The soldiers spoke Romanian wherever they were, in Vienna as well as in Bosnia, and when someone addressed them in a foreign language, they invariably answered "I do not know.", because some bodies were even called "do not know regiment". It does not mean that the Romanian peasant is incapable of learning a foreign language, but only keeps above all his ancestral preface. How much talent and especially how much Romanians have a predilection for foreign languages proves our townspeople and overseers of all categories, who today, as always, think thinner and more cultivated if they speak, most of the time, badly, any other language, only strange to be." (Ibidem).

2. Case study

2.1. Methods

We conducted a research on the third-age people in Dăbuleni, the research being facilitated by the contemporary version of the corvee ("clacă"). A first aspect that could be attributed to this approach is the investigation of an urban community (Dăbuleniul is an official city) and the extrapolation of conclusions for the rural environment. However, beyond the formally distinguished differences, we consider that the sociological perspective must relate especially to the concrete social realities, less to the administrative ones. Thus, despite its "urbanized" community status in official documents, in the context of the wave of overnight transformation of rural communities into urban communities to meet the criteria for integration into the European Union, the

community of dwellers is, from the point of view of the nature of the relations social, norms of interaction and institutional model, neither more nor less than the ideal - the type of the Oltenian village. Collective consciousness acts uniformly on the inhabitants, and the set of morals is considered sacred to social interaction, with many cases of relatives excluded from the community, precisely because of the disregard of traditionally established normality. Institutions of public morality (Church and School) continue to enjoy a high degree of trust, and traditions are not optional but imperative. The discrepancy between social and legal-administrative reality should, in our opinion, be a constant concern of researchers. But this is another research topic that is not the subject of this study.

To achieve the research goal, we used a **case study based on a mixed methodology**. Thus, we used the **external deontological participatory observation** (the participants were informed about our observer status, correlated with our involvement in the discussion), alternating with the **neutral participatory observation** (low involvement in the discussion). We have indicated to the participants to use as many proverbs, sayings, popular talks as possible during the talks whenever the context allows. Otherwise, the observation should have lasted for tens of hours, given the rather low frequency of using these expressions in everyday language, even in rural areas. The phrases were written in a table, the observation being **structured** in this respect. The matrix underlying the observation sheets has been completed and will be presented and interpreted in the following. In addition to the observation, we used, in a non-systematic way, the **exploratory discussion**.

The observation took place on three distinct days, April 15, 2018, April 18, 2018, and May 6, 2018, for a period of about three to four hours each day. The meeting of local people is done "on the way" at the gate of one of the neighbors, the participants being always the same (10-12 persons). Another significant detail is the fairly balanced ratio of women and men (usually spouse couples), with the exception of the last day in which women had the highest share.

2.2. Results: expressions, proverbs and sayings

| EXPRESSION | CONTEXT MEANING | AND | GENRE ¹ | USE ² |
|------------|--|--|--------------------|------------------|
| 1 | <i>Toma necredinciosu'</i> (Toma the unfaithful) | Used by a gentleman in dialogue with a friend who did not think the postman came in the morning. | 1 | 1 |
| 2 | <i>Vă ia Samodiva!</i> | A lady draws attention to children aged 5-6 years not to eat mirabelle because they are not ripe. | 2 | 1 |
| 3 | <i>Te ia Zamodiva!</i> | Also used to attract a child's attention. | 2 | 1 |
| 4 | <i>Dă-i călcâie!</i> | A lady is encouraged to tell about her elder girl who married in Germany. | 2 | 1 |
| 5 | <i>Ca Veta lu' Purcică</i> | Referring to a woman with possible mental deficiencies, dressed very colorful and not at all assorted. | 2 | 1 |
| 6 | <i>Parcă e Pupăza lu' Nae!</i> | Referring to a woman considered light-hearted, because she divorced and remarried. This is how both social types are illustrated by allegorical characters and the community attitude regarding the second marriage. | 2 | 1 |
| 7 | <i>Fă-te frate cu dracu' până treci puntea.</i> (Make yourself brother | In a discussion of a land dispute, a person advises another to | 2 | 1 |

¹ 1 – the expression was used by a male person, 2 - the expression was used by a female person.

² How many times the phrase was used during the discussion.

| | | | | |
|----|--|--|---|---|
| | with the devil until you cross the deck.) | continue working with a lawyer, although he is moving very hard. | | |
| 8 | <i>Nu-i face altuia ce ție nu îți place.</i> (Do not do to others what you do not like.) | Variation of the proverb <i>What you do not like, another does not do it.</i> Also in the discussion of the earth, a person recommends that another person should not take revenge on a neighbor. | 2 | 1 |
| 9 | <i>Rău faci, rău primești, bine faci, bine găsești.</i> (You do wrong, you get bad, you do well, you can find good.) | We note the attachment of two distinct proverbs, thus reaching a complete meaning, similar to the one in the proverb <i>After deed, and reward.</i> It is used in the same context as the previous proverb. | 2 | 1 |
| 10 | <i>Cine uită pământul, uita-l-ar și el.</i> (Whoever forgets the earth, forget it be.) | The curse-shaped curse, used with reference to a lady's son who had left the village for eight years without giving any sign. Interesting is the implicit synonym of earth / homeland / home. | 2 | 1 |
| 11 | <i>Lua-te-ar Domnului!</i> <i>Maica</i> | With reference to a child who, through his noise, disturbs the natural course of discussion. The expression was consecrated in the theological circles by Father Ilie Cleopa. Can we ask if Father Cleopa has picked it from folklore, or is it a creation that has spread | 2 | 1 |

| | | | | |
|----|--|---|---|---|
| | | to the south of the country? Or is it just a coincidence? | | |
| 12 | Mai bine-ar vedea bârna din ochii ei. (She'd better see the beam in her eyes.) | Proverb of biblical inspiration, used to highlight the whims of a gossiping neighbor, absent from the discussion. | 2 | 1 |
| 13 | Semeni vânt, culegi furtună. (Plant wind, you're picking a storm.) | Proverb of biblical inspiration, referring to a person who refused to marry, reaching old age alone and pawned by a paw. | 2 | 1 |
| 14 | A căzut din lac în puț. (He fell from the lake into the well.) | About the "trouble" of a small entrepreneur selling smuggling cigarettes. After hiding them in the attic, in an attempt to escape the law, they were found by the wife who had no knowledge of his husband's unclear affairs. | 1 | 1 |
| 15 | Nu ți-ai înghițit gălbinarea? | With reference to a woman, extremely withdrawn, asleep and apathetic during the talks. | 2 | 1 |
| 16 | Gura omului o astupă doar pământul. | About gossip. Paradoxically, moralistic reflection comes after two hours of gossip. | 2 | 1 |
| 17 | Ce tot te olicăiești, dadă? | A reply to a woman complaining of headaches. | 2 | 1 |

| | | | | |
|----|--|---|---|---|
| 18 | <i>Ești galbină ca lămâia.</i> (You are yellow like lemon.) | With respect to that woman, extremely pale. And, as the coincidences are quite rare in socio-cultural life, we find this comparison in folk songs: "And the wine is made of beard, yellow as lemon" (Maria Lătărețu, De ce nu te-nsori Gheorghita, 60s, Electrecord). Given that lemon is, however, an exotic fruit, it is possible that this comparison has been publicized through popular songs, being taken over and sent by a metaphorical deviation to the idea of pale, sick. Operating with another hypothesis, the term could come from lemon, a popular flower in the area, but which is white, not yellow, or from a grape variety of the same name. | 2 | 1 |
| 19 | <i>I-atârnă ochii după ea.</i> | About a young man in love. | 2 | 1 |
| 20 | <i>Mă uit ca curca-n crăci.</i> | A lady's reply, very attentive to my laptop. Perhaps a local variation of expression You look like <i>a hen in the wood</i> . | 2 | 1 |
| 21 | <i>Domnul îți dă lumânarea, dar nu ți-o și aprinde.</i> (God gives you the candle, but he doesn't light it.) | Perhaps another variant of the proverb <i>God gives you, but he does not put it in the bag</i> . It is used to describe the situation of a very rich woman from the perspective of | 2 | 1 |

| | | | | |
|----|--|--|---|---|
| | | cultivated plants and animals raised by the work of her husband, but too lazy to cook these foods. | | |
| 22 | <i>Ce ți-e scris în frunte-i pus.</i> | Referring to the success of a villager, a university professor, whose parents live nearby. Social prestige and social success in general are at the expense of predestination. | 2 | 1 |
| 23 | <i>Tot cu secera și ciocanul, că altfel...</i> | Expression used to emphasize the importance of work. Very likely, a communist-era remanence. | 2 | 1 |
| 24 | <i>De când era țiganul alb.</i> | Asking an old lady about her shirt, because she had a lot of specific characteristics of the Oltenian one, she responded to me since she was the white gypsy, to express her age. The likely meaning of expression is: from ancient times. | 2 | 1 |
| 25 | <i>Nici răchita nu-i ca pomul, nici țiganul nu-i ca omul.</i> | Referring to a Roma person with a low, uneducated and excluded education level in the community. So, through proverbs, social stereotypes are also transmitted. | 2 | 1 |

Tab.1. Results: expressions, proverbs and sayings

2.3. Observations and conclusions

➤ **Women - the depositories of tradition**

The gender distribution is obvious. Only two men used a popular word, and those well-known.

➤ **Using names to illustrate certain social types**

We note the use of some nouns to designate certain social prototypes (Toma Necredinciosu, Veta lu 'Purcica, Pupaza lu' Nae). Ask if these people actually existed, the answer was: we do not know, as it were, from elders! Thus, Toma Necredinciosu was, according to a native, a 93-year-old, rather unbelieving, who had died five years ago.

In this context, there are two working hypotheses that could guide further research:

- Persons designated by their own names have existed, remaining in collective memory for the features they have embodied;
- These are, in fact, fictitious characters, constructions of the collective imaginary, designed to validate values, morals and social norms in general.

➤ **Incantations are a source of popular expressions**

When we noticed the different phonetic use of the term "samodiva" or "zamodiva", I asked what is the correct form. From that moment on, the women gathered in counsel were divided into two camps - some (five) claimed that the self-righteousness was the right one, while others (two) claimed that correct pronunciation was defamatory. At one point, one of the women brings an argument that will turn out to be decisive: "that's what the gossip says." It should be stressed that Oltenia's rural south is heavily impregnated with incantations, widely used for the treatment of various mental and physical affections. The pedagogical principle of gossip is as follows: the gossip is transmitted from the mother to the daughter, and the daughter must keep it from flight, not to teach it in a systematic manner. This explains the differential learning of the pronunciation of the self-titled term. Interestingly, some structures in the spell are "cut" and used as such in everyday speech.

➤ **Popular folk music, but also political ideologies can generate and diffuse expressions, which later intergenerationally losing their origins.**

This is the example of the popular song quoted in the table (but one example identified can not validate this hypothesis), but also of the phrase *Tot cu secera și ciocanul, că altfel...*

➤ **Biblical quotations or adaptations of them have an important frequency, although their origin is unknown.**

➤ **Through proverbs, social stereotypes are also transmitted.**

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THE “BAMBOO NETWORK” OF SOUTHEAST-ASIA AND ITS SOCIO-PHILOSOPHICAL GROUNDS

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Abstract: *The Chinese bamboo network designates an economic network of enterprises run by Chinese diaspora in Southeast Asia. In general, these firms are medium and small-sized, having at their top the members of one family. The bamboo network is largely concentrated in the major cities along Southeast Asia: Hong Kong, Jakarta, Singapore, Kuala Lumpur and Ho Chi Minh City.*

The entrepreneurs connect their businesses through a network of relationships. In Southeast Asia, they represent what Amy Chua named “market dominant minority. The Indian scholar Pankaj Mishra noted that the bamboo network represents the most powerful economic entity in Asia except China and Japan. In the same time, what makes the bamboo network so specific is that they have kept the traditional beliefs in Confucianism. What is the specific of the Chinese bamboo network and how does it function within the regional political environment?

The research methods used in this paper are mainly based on the analysis of social documents from economy books and handbooks, academic and press articles. The application field of the paper can be used in the human sciences, as for example sociology or international relations, but it also has a large application in the economic sciences.

We showed that Southeast Asia’s business environment is extremely specific, and even unique in the way of making business. Its features are deeply grounded in the Confucian philosophy which makes it hardly approachable by the Western managers.

Key words: bamboo network; economic development; chinese diaspora; emerging countries; relationship network (guanxi); Confucianism.

1. Introduction

The press nowadays writes about the existence of a Chinese Commonwealth that consists of many individuals and companies that are spread around the world. These individuals follow the same culture. Seagrave wrote that “Overseas Chinese is an empire of 55 million people interlaced by systems of guilds, benevolent societies, tongs, triads, kongsi, and name-and-place associations, which individually and together supply the personal connections

and financial linkages that make the Overseas Chinese such a potent force. It is an empire without borders, national government or flag” (Seagrave, 1995, p.2, apud. Ordóñez de Pablos, 2009, p. 205). Ibrahim Anwar, a Malaysian scholar found out that 55 million Overseas Chinese people are spread around the continents but more than 30 million are residing in Southeast Asia. Between these people a lot of them formed heterogeneous business groups based on the same language or dialect. Their origin is of course diverse and sometimes in the business operations they will follow some different styles and will specialize on very diverse sectors. This Chinese diaspora is an emergent economic power for the Asian Pacific zone. Numerous scholars studied their economic weight in the economic emergence of China and the massive development since the 1980’s. The bamboo network is a dominant power in Southeast Asia and they control the investments and finance sectors in every country of the area, except South Korea and Japan. We will not discuss North Korea due to its isolationist regime, but some economic relations exist. The bamboo network detains an enormous reservoir of capital, but they also have the access to better business opportunities and information based on the *guanxi* as we will discover further on. These connections go up to the higher echelons of the government and represent a crucial matter in order to survive the business and the political environment as a whole. China, Indonesia, Vietnam, Malaysia or Singapore have undergone plethora of political turmoil over the decades. But the bamboo network sought to survive by their own means – for instance the belief in hard work, frugality, integrity, long-term plans, entrepreneurial spirit, but the most important are the values of trust and the strong family bounds that represent the key to the success in the business. But these are a legacy of the tradition that shapes the behavior. The business is thus the highest expression of the Confucian education. Yet there is a downside of this philosophy. In the Confucian vision the merchants are at the bottom of the hierarchy. This is interpreted by some scholars as an explanation of the propensity of the Chinese people towards the Communist revolution. We will discuss the importance of the Confucian values further on. Perhaps the success of the bamboo network business is explained by the experiences of the people. After fleeing the mainland for various reasons, they have been struggling to survive and to make fortune. This struggle transformed into a sub-culture, having a philosophy and a work discipline based on the Confucian values. Because of the lack of social, economic and political institutions that could ease among others an access to the social security, the Chinese bamboo network learnt that the most effective measure is to save and develop a lot of relationships. Historically, the bamboo network developed in high statistics with the European colonialism in the 19th century. Chinese people have been undergone famine and plague during that period, being obliged to stream into Southeast Asia as pauper workers. Their knowledge and hardworking discipline made them careful. The laborers that worked on the rubber plantations

and tin mines owned by the colonial powers became small merchants. After the colonial period, these people had experience in business and became very important in countries such as Malaysia, Indonesia or Vietnam (Ordóñez de Pablos and Lytras, 2009, p. 205).

2. The structure of the Chinese bamboo network

Many scholars agree on this matter. Precisely, the political instability was decisive in the creation of the business structure. The bamboo network business, nowadays even multibillion-dollar companies remain family-owned and ruled by a patriarch who has makes the key decisions. The business is operated with the close networks of friends and associates because he relies on the guanxi as the only way of prospering. A major benefit of this culture and practices is the speed of information and operation. The long-term planning strategy describes a great deal of time put into studying the field and “smelling the opportunities”. This gives a major space of maneuver after the right opportunity is spotted. It entails a great amount of pragmatism and to some extent some illegal aspects. But as we will see later on, even these small illegal practices are very common in Southeast Asia. Another aspect of the strategy is the patience. The investments are made for the future because the family structure allows it. Thus the great deals that could take time are present a better chance to be successful. The guanxi represent the foundation of the bamboo network that generates an intelligent and efficient flow of capital across all the Chinese communities in the region. Many scholars agree on the guanxi as “cross-shareholding, familyconnections and a system of intricate business practices based upon achieving economies of scale and putting stronger emphasis on dealing with other Chinese firms” (Anwar, 1996, p. 812 apud. Ordóñez de Pablos and Lytras, 2009, p. 205).

Guanxi or the personal relations has a primary place within the structure of the business of the bamboo network. It is one of the most commented-upon characteristics of the Chinese business. The reason why they are so essential when doing business in the East is because people need to build the ground for trust in each other. Be the individuals, or the companies or the other organizations, trust needs to exist in order to make business. The political observers and economists often write that one of the most evident differences between West and East is that people in the West trust the institutions, whereas in the East they tend to be put their faith directly in the individuals. For instance, the legal systems such as the Courts are expected to offer protection between interhuman relations or between the individuals and the political or economic entities. For this reason, the Westerners mostly believe that the institutions will be impartial, the justice being one of the third powers within the modern state. In the United States, and to some extent also in Europe, the relations sociopolitical and economic relations are determined through a contract. As an example, we have to Parties, A and B that agree upon the responsibilities, the

duties and the competence of each other. In case one of them fails to respect the conditions, the other Party can use the legal system to either constrain the contract to be respected or to ask for compensations. In the East on the other hand, the society prefers to entrust the relationships between the people who are proven as trustworthy. In comparison with the West, there are a few advantages of making the business less susceptible to default because if the parties trust each other, they will not establish legal constraints. The disadvantage is that if the mutual contract is dishonored there are not always ways to redress. How do the businessmen trust each other? The explanation is that the trust is always created over some existing relationships. First of all, there is the family element. The parents and children, briefly all the blood bonds construct a pre-existing network where the successful businesses were born in Southeast Asia. When growing up, relationships with friends, classmates and even teachers are important. But the family bonds have the most important gravity as they are more reliable and enduring, hence the business has above all, the family. Ian Rae gives the example of Charoen Pokphand, recently named CP Group which is a Thai-based multinational firm. Its senior head built a team where predominantly his family was entrusted the key posts and positions. Cousins and brothers that were at the top of the hierarchy all came from the original founders. The Southeast Asian business is to a larger extent dominated by this type of economic structure, oftentimes associated with the ethnic Chinese. But the other ethnic groups are not excluded. The Chinese concept of "guanxiwang" simply refers to the network of contacts and it represents a crucial concept in understanding how the trading operates in this part of the world. First hand we can place the family, then it comes the friends and the other employees or associates. In the same way, the external relations are conducted by the same model. If the business seeks a partner to exchange or to invest in a new opportunity, it turns to members of their own network. The relationships between the clients are also influenced, meaning that those who belong to the network will benefit. They will have a more special treatment than a stranger. There are advantages and obstacles as well. For example, an issue can be when government officials grant contracts to trades that are run by their friends or relatives. Money can therefore change hands, so sometimes these cases can turn into corruption scandals. On the other hand, the government officials who accord the contract are considering that the risks are minimized as it is a better choice to entrust the contract and the opportunity that comes with it to someone from their personal contacts rather than someone from outside, even if he might be a qualified professional. The logic is always on this model (Rae, 2008, pp. 123-126).

The economic power of the bamboo network resides in the publicly traded enterprises as Bruton's study shows. In Indonesia for example, the Chinese people represent almost 7 percent of the population but they control a large part of the private companies. According to Hofstede and Bond, the culture

of the bamboo network presents some features that the Western business does not have. These two authors named these cultural features as “Confucian dynamism”. Chen also noted that the culture of bamboo network differentiate the family-run businesses from those in the West. These differences are related to the role of guanxi in the economic operations, the role of the owner manager in doing business and the financing of company (Chen, 2001, Pye, 2000, apud. Bruton et al., 2003, p. 539). In the West, a small business owned by a family might present these features as well. But the difference is that when it is developing into a larger business, the market requires that its leadership has to be managed according to the other public companies. So the role of the family is decreasing once the business is ascending. Some scholars and the management literature show that even when company is publicly traded, it continues to function following the same model. The pressure from the equity markets and norms are much less restrictive with respect to the business environment in Southeast Asia. In the same logic, other writers note that the levels of family ownership and the weak presence of regulations can limit the outside pressure over the companies allowing a closer control of the top manager (Brancato, 1999, Phan, 2000, Rohwer, 2001, apud. Bruton and al. 2003). One major consequence is that the manager has a larger space of maneuver and can take any decision he considers effective for the functioning of his business. Family within the bamboo network is a paramount value. Many authors as we will see later on agree on this topic. The primacy of family is transposed on the very structure of business. The members of one family are in the key positions and remain there even when the firm is publicly traded. Family and guanxi network shaped the business in a way that the managers rely very less on debt and over the years they have avoided to grow long-term debts. The managers had the tendency to borrow capital of any type for a short-term from their guanxi network. The political instability can also be an explanation and as we noted above, the Chinese bamboo network learnt this lesson in the history. The bond market is very limited in Southeast Asia for this very reason (Chen, 2001, apud. Bruton et al., 2003). The culture shaped the structure of capital in a different way than in the West as well. It impacts the commercial activity in a decisive manner. A lot of scholars agreed on this matter as well considering that the organizational theories that developed in the West may not be applicable in Southeast Asia. What is promoted in the West may not have the same impact within the bamboo network and the business environment from the countries where they are. There is a tension between the Western theories and their applicability elsewhere (Bruton, Ahlstrom, Wan, 2003, pp. 521, 522).

The family role into the business is largely described by Henry Xi who notes that one popular image of the bamboo network is that of the family as the main provider for employment despite the obvious paradox that hiring its own

relatives for a manager does not designate a goal in itself. Yet it has a paramount role in order to carry on economic operations (Xi, 2014, p. 79).

Weidenbaum's research might seem the most useful work when it comes to analyzing the composition and the economic links between the businesses within the bamboo network. The ethnic Chinese families manage in general medium-sized firms which are inter-connected in the Southeast Asia. The family represents the very foundation of every business so we must say that it is the most important factor in the structure of the trading. The Chinese overseas started with very little and in time became the major players in the economies as in time they saved money and reinvested them very reasonably at tremendous rates. The family as the base of the economic structure of the bamboo network, grants the necessary values of the business such as loyalty, resilience assuring the speed of decision making process as it lessens the firm bureaucracy and paperwork. As a consequence, the eventual government investigations are hardened by this process. The most important information is expressed on the base of trust and most of the times is left out of the paperwork as well. In other words, the information is orally expressed and retained by the businessmen. From another point of view, this draws a very subtle line between the business in Asia and the business in the West. The family and the personal connections can provide the money, which is also an operation based on trust. Greater-sized transactions are made by mutual understanding and noted in a diary. One of the most successful Chinese businessmen in Philippines, Henry Sy, gives the example of how business works in his family. Quoted by Weidenbaum, he considers himself a modest person. His company is composed of his children and grandchildren and he declare that most of the decisions that they make are proposed and discussed during the family gatherings. It represents a tremendous social occasion to negotiate and plan the finance. The decisive word is the family's head one traditionally (Weidenbaum, 1998, p. 2).

The structure of business inside the companies is based on a strict control of the information. Basically, all the important decisions or changes are brought up by the leader. He is the one who decides how much knowledge a subordinate can be given as it depends on the trust that he offers to every individual even though the family members occupy most of the administration positions. Other posts considered to be strategic for the business are filled most of the time with the relatives or the individuals having worked for the family for a long time. Sociologically we can see that the leader is the most important within the firm so that we can emphasize that the leadership is authoritarian. During the years, this working method has been proven highly effective. The leader is considered the moral instance whose authority cannot be discussed because it is given by his experience over the time (Ibidem).

This type of structure represents a limit for the professionals who are hired within the companies. In the same time, the outside managers that work

for these firms encounter some borders when it comes to dealing with the family members that are working with them. Generally, they have to obey without any kind of resistance. One of the managers of a successful enterprise, Li Ka-shing once declared that he was only the subordinate driving the car while the leader told him which way to go (Ibidem).

Traditionally the leadership goes from one generation to another. It represents a rather hereditary pass of control. For example, in Indonesia, one important company as Salim Group which today is one of the biggest producers of instant-noodles in the world remained for a period of time in the 1990's de jure in the control of its founder Liem Sioe Liong, but de facto the founder's son was in charge of the economic operations. Another example is Formosa Plastics Group, presided by Y.C. Wang. This businessman kept the control of his financial empire within the family, for instance, all his 10 family members occupied an executive post. Mr. Wang's brother was the leader of Formosa Chemicals Fibre in the same time running the company with Mr. Wang's son, William. Cher Wang which is Y.C.'s daughter is the leader of Everex Systems, an important firm that manufactures personal computers in California. Another son of Mr. Wang, Winston, is a vice president of Nan Ya Plastics, an enterprise that produces circuit boards and other electronic components. Y.C. Wang also provided financing for his daughter Charlene and her husband which was the chairman of First International Computer, at some point being the largest manufacturer of motherboards of the personal computers. Even if she started her business by her initiative, the aid from her father was crucial as it guaranteed an enormous chance to successfully continue her work. Kuok Group in Singapore is another good example of leadership. In 1993, its leader Robert Kuok retired from the economic activity which remained a family-run conglomerate. Basically, his decision after his retirement was to separate the business in a "Chinese manner" between his two sons. The older one took over the activities in Hiong Kong and Singapore and the second in Malaysia. The Chinese tradition also implies that the former leader keeps a close look the economic activities and the major decisions (Ibidem).

Within the bamboo networks companies, the leader has a role of what Weidenbaum called a "paterfamilias". What it means, is that he has the power in the social and the economic spheres. He is allocating the key positions to the family members such as the sons, sons-in-law, nephews, brothers or uncles. An interesting aspect is that the masculinity is predominant as the daughters are not always entrusted the key activities. But the most important aspect that differs the Chinese business from the Western one is that the interests of the leaders and implicitly the business are well promoted and carried on because the family members have an obvious tendency to maintain their business. On the contrary, in the Western economy, the confidence might suffer as the managers either fail or do not make all the efforts to promote the interests of the owners. When

retiring, the executive chiefs frequently ask their elder sons to return home and take over the businesses. When for example in Taiwan and Hong Kong the leaders of companies had to retire, their sons had to leave their jobs even if they were far away. But when Y.K. Pao which was the magnate of shipping and property in Hong Kong had to leave behind the business, he found himself in a particular situation because he had no sons. What he did was to divide the business between his four sons-in-law, a doctor, an architect, a banker and a lawyer. Even if it might seem that they had various backgrounds, Mr. Pao never willed to leave his business to the professional managers. This fact highlights the importance of the family for the Chinese business leaders (Ibidem).

Likewise, the size of the family can determine the size of each firm, given the habit to separate the father's estate between his sons. For this reason, businessmen made investments in large networks of small-sized companies, avoiding the large Wester-style corporations. As businesses cannot function without the interaction between the others, the trust has also been broadened beyond the family to some extent. These sub-ethnic relations were formed by cooperation and *guanxi* (personal relations) as they were proven effective. The origin is more or less the same; traditionally it comes from the clan and other regional connections. And in addition, many of the entrepreneurs speak the same dialect so that they can create coherent groups relatively easily. In this context the trust is assured and they can work with ease within the same business network (Crawford, 2000, p. 80).

The uniqueness of the business within the bamboo network maintained the competitiveness of the firms. The enterprises have never been forced to downsize or upsize. The reasonable care or more precisely the due diligence in juridical terms is rather a conversation with the trusted contacts and families than a series of studies and researches or meetings with lawyers, accountants and bankers. The kinship offers the necessary framework for the business as people that have common origin tend to trust more their concitizens when it comes to make business deals even if they are conducted at long distances. Their thinking is grounded on a common set of values that are exceptionally constant in their behavior such as hard work, scrupulousness, devotion to the superiors and trust within the family or the clan. And the results that come out of this are enforced by the informality of transactions that sometimes circumvent the political limits. As an example, when Taiwan had firm exchange controls, a businessman from the bamboo network was able to make a large deposit in a gold shop in Taipei and just a few hours later one of his contacts could withdraw money from an affiliated dealer in Hong Kong (Weidenbaum, 1996, p.3).

The family business has grown up and expanded over the years allowing the future management of the related firms to grow as well. For instance, The Lippo Group in Hong Kong was indirectly linked with the Salim Group of Indonesia. The head of the Indonesian enterprise was originally financed by the

Sophonpanich family who detained the Bank of Bangkok. Now, the most interesting part is that each of these entrepreneurs was an ethnic Chinese that in the recent years began to invest more and more in China, Southeast Asia and in other parts of the world. The investment capital that was directed towards China did not come from the Occident, but from the Chinese overseas. It is also a boost for the economy and an aid to pass from the Communism to a rather social capitalism. These investments were controlled by the bamboo network, more precisely from those who left China after the establishment of the Communist regime in 1949 and their descendants (Ibidem).

Since the economic reforms in the late 1970's, China received a lot of investment from its ethnic people from overseas. Some statistics usually show that around 80 percent of the foreign investments come from the bamboo network businessmen. Furthermore, there were a few Western firms installed successfully in China, starting new projects with members of the bamboo network. Companies like Motorola, Coca-Cola, KFC or Chrysler moved into mainland China and hired the members from the bamboo network as they lacked the necessary expertise and needed managers that had a good comprehension regarding the market. The technical skills and the competence to administrate the major operation in the production field was also an advantage of the "bamboo" managers. It also represented a chance for the Chinese businesses not to get the public and political attention as they maintained their low profile in comparison with the major Western corporations. They served as intermediary entities, manufacturing components for the other firms. The holders also had contacts among the government officials of the states where they carry on their work as they have some very important skills in deal-making. But they did not have experience in producing and marketing consumer products, thus lacking the maturity of managing large manufacturing operations. Their advantage would be rather in real estate or hotels, than machines such as cars or aircrafts. The combined effort between Asian and the Western style of business might seem difficult to bind as transforming the informal Chinese economic operations into a bureaucratic-style business specific to the West is meant to failure. Yet, there are numerous partnerships that could bring mutual advantages if the trust between the two players is present. Also, they should mutually agree regarding their operating methods. The Chinese businessmen are able to offer some important access towards the growing leading economic branches in Asia (Ibidem).

3. The socio-political environment in Southeast Asia

The business of the bamboo network can be highly different from the way people do business elsewhere. This tendency has to do with understanding how the tradition and a specific zone can shape the institutions. The institutional theory provides the background for acknowledging how such differences are possible. The culture of the bamboo network members shapes the institutions in

Southeast Asia because their commerce is a very important part of the private economy. We will then review the topics of the business environment through the culture of the bamboo network firms (Bruton, Ahlstrom, Wan, 2003, p. 520).

There are a few disagreements about how the institutions work. All the scholars have not yet convened on the institutional theory. Gary Bruton, David Ahlstrom, and Johnny Wan have found a few commonalities into the theory of Scott, DiMaggio, and Powell about the normative, coercive and mimetic institutional force. The regulatory institutional structure which implies setting coercive rules and law-enforcement seems to be less impacted by the culture due to the fact that they are more like a convention to which the parties agree. The regulatory aspect of the institutions provides the legal basis for the business environment. But the normative and cognitive elements that characterize institutions are more flexible because they are constructed over a long period of time giving them certain legitimacy in front of different business actors. The normative and cognitive components of the political and economic structures were modified by the bamboo network culture unwittingly. There are a few anthropologic theories about how culture can shape the structures giving importance to the social constructs (Geertz, 1973 apud. Bruton, Ahlstrom, Wan, 2003, p. 521). Their importance should be underlined as these social structures can control the people view the reality and we can affirm that they also can dictate in a way what actions are possible and in which circumstances they can be carried out (Scott, 1995, apud. Bruton, Ahlstrom, Wan, 2003, p. 521). The social constructs are formed of constraints that come with the tradition, rules that are considered infallible because they were proven effective, different conventions and other habits commonly accepted (DiMaggio, Powell 1991, apud. Bruton, Ahlstrom, Wan, 2003, p. 521). Referring to Southeast Asia, Allen and Low wrote that in regions where regulatory regimes are not extensively developed the culture and the traditions can be easily impacted by the force of some ethnic groups as firstly they are in an uncertain political environment and secondly they search for stability (Allen, 2000, Low, 2002, apud. Bruton Ahlstrom, Wan, 2003, p. 521).

The political risk of the bamboo network is enormous. But they had the ability to work outside of China with great success. It represents a very big uncertainty in any case that could imply China but the Chinese business families accustom to the uncertain political and economic landscape and take the advantages from any opportunity that they could put their hands on. As Weidenbaum wrote "The bamboo could bend, but it never breaks." And as China opened its trading to capitalism and a more relaxed control over its own people, it will also open a gate for the bamboo network. The members of the family-run businesses develop close relations with the mainland. At the time, Weidenbaum viewed a union with Hong Kong as a possibility and a ground to open the relations with Taiwan as well. But if China was to reorient its political line towards

the Communism, the bamboo network would have oriented its interests towards the west, North America and Western Europe or simply somewhere else in Southeast Asia and Australia. Symbolically we one could resume this as a prevention act, entailed in the old Chinese saying “Always keep your bags packed”. In any circumstance, the bamboo network is strong enough to survive and develop wherever it may settle down. Whether it can orient towards America, the younger generation will hold the future in their hands. Although the question to as is whether they will be able to combine the two cultures together – East and West the reason being that plethora of possibilities may arise and need to be exploited using modern management and advanced technologies. However, the weaker points of the bamboo network should not be underestimated, including their so-called low-tech nature and old-fashioned management style. China, as well as Southeast Asia, represent a booming zone on the world-wide economical scene. One should understand their techniques as they can become clients, providers and also competitors for the West. The Western economy has to learn from the bamboo network. One of the shortcomings is that the divisions within the corporations in the West may be a liability compared to the human scale of the bamboo network business. On the other hand, when people with authority are placed in key positions, the speed of the decision making process will be easier and can bring many advantages on the global scale. And when you can put your trust in these key position actors, time and money can be saved. Many obstacles can be overcome when the people are honest and competent (Weidenbaum, 1996, pp. 13,140).

Here comes on of the most important topics of our research. In Southeast Asia, the Chinese traders have prospered because they benefited from a sort of “laissez-faire” conditions. In reality, this meant favorable economic circumstances that eased the quite quick flow of immigrants that went on until the middle of the 20th century. Many Chinese settled in South Vietnam. By the third decade of the last century, the French colonial economy was outnumbered and also outsmarted by the Chinese businesses. It has to do with the fact that the French had large-scale manufacturing, commercial and financial firms. Some statistics show that even if only 1 percent of the population was Chinese, they have been able to control 90 percent of the non-European private capital, dominated by the end of the 1950’s the economic sectors as retail trade, manufacturing, and transportation along with the whole rice-economy. It does not mean that there were not any Vietnamese wealthy businesses. But the Chinese economic dominance created a sort of outburst against them. They were “accused” of griping Indochina as they develop in too many sectors as growing “cyst” (Chua, 2002, pp. 32, 33).

A big ease of policies for the developing commerce in South Vietnam was the Vietnam War. The wealth of the Chinese especially in Saigon has grown extremely fast as they swooped the lucrative business opportunities that came

with the arrival of the United States Army. They needed trade and another type of services networks. At the same time, the government in the South of Vietnam has eased the regulations in the economy, implementing relatively liberal market measures. This has created an opportunity for the Chinese to extend their dominance into the light industry sectors (Ibidem).

At the end of the war and following the reunification of Vietnam in 1976, the government pointed out the luxury of the Chinese labeling them with terms of “capitalist”, “bourgeois” or “perpetrators” and confiscated their belongings. In the same time, many were arrested and bullied by the authorities. Still, not only the Chinese were the only ones suffering from the extreme measures. The Vietnamese businessmen had their proprieties confiscated as well. A United States journal reported at the time in 1979 that the Hanoi government was blaming their daily issues on the Chinese businesses as Vietnam turned into a socialist economy. A lot of businessmen then had been subjected to the hard labors and died in the new economic zones. Others found the possibilities to fly the country. The journal also linked these brutal measures to the techniques that the Nazi regime used to swell the hatred against the Jewish people (Ibidem).

In the past decades, the Vietnamese government shifted to the liberalization of its market and the Chinese came back. They now dominate again a lot of the urban areas. The most surprising statistics is that the country’s 3 percent of the Chinese minority is located in Ho Chi Minh City (called Saigon by many Vietnamese). They control relatively half of the city market’s activities and control the light industry, the imports, the exports, the shops, the malls and even the private banks. And one more time there is a growing feeling of mistrust towards the Chinese family-businesses (Ibidem).

The explosion of the Chinese wealth is influenced also by the globalization. When it comes to Vietnam, it is theoretically a socialist regime where the state owns the major sectors of the economy. But in other parts of Southeast Asia, the markets switched towards the creation of welfare and to fill the wealth gaps. In Thailand, Malaysia, Philippines and Indonesia, the Chinese tycoons do not have to worry that much. They own multi-billion dollars financial empires from Bangkok to Borneo. Before the 1980’s most of the Southeast Asian countries applied some very self-detrimental economic policies. Afterwards, the World Bank has put these states on a list of a third wave of globalization as they implemented aggressive market reforms, favorable to the free trade, foreign investments and privatization. The state’s dominance was suppressed and the policies became less bureaucratized producing growth especially in the manufacturing industry. More precisely, the region began to develop, primarily in the sectors that included labor which was oriented to the exports. In this economic environment, the Chinese minorities felt free to take on and extended their dominance and visibility. In the 1950’s and 1960’s Thailand was a protectionist and isolationist state. The major enterprises were run by the state.

But as the economy was staggering, the government decided to change its policies towards the international and the market economy. This was a measure that enhanced the exports and gave a boost to the economy in the following decades. The bamboo network took over most of the manufacturing establishments. Following Amy Chua's research, a survey conducted at the beginning of the 2000's showed that almost seventy of the most powerful business groups were owned by the Thai Chinese. Only three of them were detained by the Military Bank, the Crown Property Bureau and another one by a Thai Indian family (Ibidem). It was a very difficult affair after the Chinese suffered heavy penalties regarding their business from the Thai government. At some point the Thai even wanted to replace the Chinese businessmen with locals, notably in the industrial sector (Tong, 2010, p. 37).

In Malaysia, the conditions that boosted the trading of the Chinese businesses were not much different from the government of Thailand. The privatization policies that opened the market represented the main factor that contributed to this. Even though the government had put in place to protect the locals after the bloody incidents of the anti-Chinese events at the end of 1960's, the bamboo network found its ways to prosper so that at the beginning of 2000's, the Malaysian Chinese business controlled 70 percent of the state's market capitalization. It becomes more surprising when the only third percent of the population dominate this sector. A very important name in this landscape is Robert Kuok, a businessman that began his activity with the palm oil and throughout the years his empire extended and took over activities as real estate (detaining even several hotels in Burma). He is a representing tycoon in Southeast Asia. The Economist Journal wrote that "amassing wealth, spreading it across countries and industries to reduce risk, and above all keeping quiet about it." "Gregarious and chatty, Mr. Kuok nevertheless ensures that virtually nothing of substance is known about him.". According to Forbes, his group's net worth goes between 4 billion dollars in 2002 (Chua, pp. 35, 36). to 15.5 or 20,6 billion in 2018 cumulated with the associates (Bloomberg on reporting, 2016).

In the Philippines, the bamboo network's influence is astonishing as well. Amy Chua writes that it is even more complex than in other Southeast Asian states. The generations are extremely wide culturally speaking, ranging from the completely assimilated Chinese to new waves of immigrants. These are also the ones who get a hostile attitude even from the Chinese Filipinos as they keep their traditions and insularity but also being blaring and aggressive and "spitting everywhere". In the Philippines, the bamboo network exert their economic dominance with a class descended from the Spanish settlers who still live like feudal owners and control the land resources in the rural areas. So-called "hacenderos", they owe large businesses and represented the Chinese minority whose growth developed after the economic reforms in the 1980's and 1990's. Now being 1 to 2 percent of the total population, they rule the largest and most

productive store chains, supermarkets and restaurants (including McDonald's). With only one exception, the Chinese owe all the main banks, even the state's most important and most financial coercive cluster – Metrobank Group detained by George Ty. The stock exchange is placed next to the China Town in Manila and most of the stockbrokers are Filipino Chinese. The shipping, textiles, construction, real estate, pharmaceutical, manufacturing and computing industries including the country's distribution networks are controlled by the bamboo network. Yet the commerce and finance are only one part of the holdings that characterize the bamboo network as they are in possession of the main part of the media as well. The bamboo network in the Philippines detains six out of the ten English-language newspapers. This gives them political influence and as a consequence many of the top billionaires are elected high officials (Ibidem).

Cambodia and Laos both embody two “unmarketized” economies and according to Amy Chua, their markets are highly influenced by the bamboo network. On the streets of Phnom Penh, the Chinese businesses are growing. Laos is somehow special in this entire picture context as they lack tradition regarding the commercial culture. The locals do not have a tradition so that the 1 percent Chinese population serves as a model for the businesses. They are benefiting from the globalization effects of the open market policies but the advantage is mutual as globalization had a positive influence on the poorer communities equally. In a World Bank survey, the economic reforms in Laos have visibly reduced the disparities and filled the gap between the poor and the rich people. This applies especially in Thailand, Malaysia, and the Philippines. The incomes knew a substantial growth like never before in all the sectors of the economy (Ibidem).

Nevertheless, the changing economic and political environment covers a few bothering realities. Even though the economies boosted in Southeast Asia, the major part of the locals remained poor. The impoverished populations in the Philippines do not exult in the World Bank empirical studies as they gained only a few cents per day more in their global income. Also, more essentially, the free markets reforms since the 1980's created a sort of middle class, but it only made the wealthiest people even wealthier. The locals perceive that the global market policies created millionaires and billionaires within an ethnic group. So they feel that the only the outsiders took advantage – the Chinese, the foreign investors and some corrupted local politicians. Basically all around Southeast Asia, the economic reforms were the scapegoat for having produced success stories for the Chinese businessmen and only a few locals (Chua, pp. 35, 36).

Businesses in Southeast Asia do not embody a single consolidated occurrence. There is a great diversity of it, from a small grocery store to a multinational firm in all sorts of sectors. One does not have to generalize as every experience and every business is complex and due to a specific circumstance. The Chinese Owners and managers had to adapt in the environment they were in.

From a religious point of view, Southeast Asia is far from a homogenous area. The northern part is Buddhist, whereas the South is Muslim. Yet there is one aspect that was common to the bamboo network – the business. The environment of each country helped the Chinese family businesses to develop like it did because of a lack of strong institutions. The evolution of the bamboo network into a family own business has to do with the fact that people need to trust each other and to be connected with each other's people they trust in order to develop. The Eastern cultures were characterized by a poor legal control. Though, this might be false in some cases. In China especially the legal institutions were extremely controlling during the empires and the regimes. The ancient Chinese philosophy described a system called Legalism with the rule of law at its top and severe penalties for the violations. Nowadays China is adapting its legal system to be more coped against new legal challenges. It is also a desire of the Beijing government to be more aligned with the West from a political point of view. Except for Thailand all the other Southeast Asian states have been under a colonial control over the decades. That means their legal systems were either a copy of the colonizer or a mixture in order to suit the local traditions. Malaysia uses the British legal system nowadays, whereas Vietnam kept the French legal system but adapted it to the requests of the communist leaders (Rae, 2008, pp. 119-123).

The liberalization of the market economy in Southeast Asia generated in the same time growth and resentment against one minority. Following Amy Chua's experience, the violence to which the ethnic Chinese or their descendants were subjected was at its peak in 1998. She wrote one of her personal stories when working at a bank and was invited to a conference in Indonesia. Being a Filipino Chinese, there were rumors that the ethnic Chinese had their passports stamped with a red color "Hitler-style"; in the end, she has not taken part into the conference due to the risk (Chua, 2002, p. 45).

4. The business principles of the Chinese bamboo network

A Western businessman who wants to be able to run a productive business in Southeast Asia has to face a few barriers. First, he needs to adapt and to understand the local way of thinking and acting. His behavior and methods should be adjusted to the local needs. One Chinese ancient poet once wrote that there are seven patterns to attain happiness. The last one can be found when the people live in peace and respect each other. It is required to be tolerant, to act as a gentleman and never to rush. It is equally important to try correcting our own mistakes and to be indulgent regarding the other people's faults. The humility and the patience represent crucial values as they make the heart more sincere. Nowadays these values seem to have changed in a way. Ian Rae has his own set of values that he identified and consider necessary in order to successfully conduct a business with the bamboo network in Southeast Asia. If they do not

imperatively lead to the happiness, at least they present the notions that will help the future businessmen to be successful in this part of Asia. The first value is about the relationships and the trust. He places this value at the beginning at his analysis as it is important here perhaps more than elsewhere. Of course, one cannot deny that the relationships are important everywhere in the world. But most of the experienced businessmen whether they are Westerners, Chinese or the academics will find a mutual agreement on this topic. There have been a lot of academic researchers that prove the importance of relationships as a fact. The region's specific has the guanxi at its top when doing business. And there are fighters who claim that the relationships are more important in Southeast Asia than mainland China itself. The history of political turmoil and hostility in the region showed that business can be sustainable and conducted only with the people that know and trust each other. This is why the business leaders' goal is to always have a reliable network of people and devote a great deal of time into constructing it. A Westerner has to follow a similar path if he wants to have results. They can be attained but there might be some long negotiations before coming to an agreement. The discussions could take weeks or even months and none all of the topics are relevant to the business. This can also lead to misunderstandings as the Western manager could think the other part is trying to slow down the talks in order to gain time. No one can deny this though. But from the Chinese perspective, the long negotiations should be seen as an occasion to know with who they deal. One good response to this strategy is to play along as once the trust is attained it will be an advantage for a long term. As an example, even when it comes to the formal contracts, they are basically worthless if the two managers have not established a relationship. As time went on, some of these practices changed, but slowly. One error that most of the Western managers do is to rush the things and try to have a fast result. They often negotiate toughly and act intransigently which ends up with a firm and negative reaction. Another common error is to formalize the presentations rather than using simple conversation. It is seen as a sign of mistrust and coldness. Ian Rae gives the example of an American company for consulting. Once in the meeting room, the well-suited American employees were displaying a one hour power point presentation in front of some Chinese managers. The large amount of details about the company and their strategies made the Chinese managers become impatient, demanding the end of the exposé politely. They wanted to know what they would be offered and how their business can grow from their collaboration. After a few minutes of discussion, the American consultants refused to accept such a treatment and continued their presentation. At the end of it, the Chinese managers politely showed them the door saying that if they could not get to know the people, they could not carry on the business with them. So we can clearly see how trust is decisive. Unless something really unpleasant violates the trust between the managers, it will bring heavy rewards.

A Western company that established relationships with a bamboo network firm is very likely to be introduced to other business people if they trust each other. The network of relationships is then opened and can create new opportunities. For this reason, the Western firms tend to take the form of a joint venture when they first install themselves. In some countries, it was even required. In Vietnam for example, no Western firm could have a subsidiary without being in contact with a local manager. With the time, these laws became more relaxed. Although we must admit that there are many advantages despite its repressive aspect. The environment and the market can be acknowledged with more ease and opens a door for creating a network of locals. It is not easy to adapt when being imposed to deal with a joint venture. Many of the Western firms that tried did not succeeded. But one must mention that the successful ones were based on good relationships and trust. The clients and the workers desire a company that has a good reputation, otherwise they would avoid it. The importance of relationships represents, as Ian Rae noted, "the alpha and the omega" and the art of building relationships must be acknowledged before even trying to do business in this region (Rae, 2008, pp. 137, 138).

The second characteristic of the business of the bamboo network is related to the politeness and good manners. In every region it is seen as a good virtue as people who prove polite and have dignity will gain more respect and will eventually be accepted. Tough-talking, displaying power and searching the confrontation are seen as a negative signal to those the managers are dealing with. The face can be lost when losing the temper or even when raising voice to other. It might seem somehow ideal, but surely it does not mean that the bamboo network managers behave like Shaolin monks when dealing with foreigners or between each other. Humanly speaking, that is a too difficult attitude to perform and it becomes even more difficult when doing business. But the point is that in this part of the world, losing temper is attributed a much more significant meaning than in the West for instance. Some of the Anglo-Saxon values such as expressing oneself are despised by the Chinese businessmen because it could offend others. For instance it is better to not display the true feelings. They also like to joke and to show their sense of humor but one problem is related to the culture. A Western businessman could find some jokes inappropriate whereas a Chinese family could think it is funny. But a discrete laughter is better seen as a total silence or lack of empathy. Another face of this entire attitude and set of values is that often times someone can tell you what you want to hear and not what is important to know. Some empirical studies have shown that when asked about their feedback regarding a product or a brand, the audience responded very positively because they did not want to seem disrespectful and to hurt the researchers' feelings. So in order to avoid such issues, it is important to have a more in-depth discussion about a product. Only in this way you could be able to have more impressions and to avoid the misleading

answers. The direct questions have proven useless as the answers were unfaithful. Yet, when dealing with a Westerner, the bamboo network managers do not necessarily expect them to be accustomed with their way of thinking and do seldom times pay attention to some of these aspects we wrote above. The foreigners that do their best to learn from their hosts can win face in front of them but can also be regarded with suspicion. What is crucial is to be sincere, as the poet noted. The integrity and honesty will bring trust and respect if they are displayed properly. It is then important to be friendly and polite and this can get the foreigner out of sticky situations in almost any circumstances of the personal or professional life (Ibidem).

The third principle can be seen through a collectivist paradigm. It is important to learn to think like the others and to pardon them. Tolerance is considered by the bamboo network managers as a value in itself. Of course, learning to think in a Confucian way is not an easy task, especially from an outside businessman. A lot of effort has to be made in order to enter the mindset of the people. Still, what needs to be underlined is the expectation that things will be different. In this type of context, the language, the food and the climate represent only details. But they all are a part of the Confucian mindset. Being tolerant is always easier to talk and to idealize than to practice. Yet the managers have to cultivate a habit to always try to understand what they are being told and what it actually happens. An employer who finds out that a task has not been carried out by his agents even though the latter has told him the contrary represent a good can illustrate the desire of the employee not to upset his manager because it could harm the harmony within the company. Habits that are badly seen in the West can be common and somehow accepted within the bamboo network. In Malaysia for example, a mixture of Chinese and local superstition is related to the existence of "spirit houses" and the employers are expected to make donations to appease the spirits. Potentially laughable to the Westerners, there have even been factories shut down when the employees believed that the spirits were angry and in other cases a holy men had to be called in order to cleanse the factory before the workers could return. On the other hand, another facet of the tolerance is about the negotiations. The bamboo network businessmen will be using their ways of raising elements of discussion and to resolve the issues. The Westerners could find themselves obliged to run the things their way. Still, it could be a wrong step. If they respect and try to be aware of the others' needs, they will be treated in the same way. We shall point out that there must be a mutual negotiation. A passive manager that does not sustain his own position can be suspicious. Although one must be aware of the existence of little ceremonies that accompany the discussion sometimes need to take place despite the impression that they must be useless (Ibidem).

A cultivating patience counts as the fourth value described by Ian Rae. Undoubtedly there are many agreements that are concluded very fast. But a

proper negotiation usually means a long period of debate that could last months. It is a consequence of the relationship-building process as the two parties need to know each other well. Sometimes this can be a strategy to see if the other party will make a wrong move. It designates an entire art of waiting that is encompassed in a Chinese war stratagem. Being aware of this can also bring respect. There are some Chinese businessmen who even enjoy the negotiation for their own pleasure. Ian Rae gives the example of one Malaysian Chinese manager who once told to an American businessman "We could have reached an agreement before, but we have been very satisfied with our discussions that we did not want to let you go." Other bamboo network managers consider the negotiation process as a game and an opportunity to apply their tactics on the other. If a Western manager displays wits and act smartly he will be considered courageous and will deserve respect. The same method applies when it comes to establishing the joint ventures that we described before. As it is more of a political process involving the government, it might take a long time until reaching a common ground. Also, finding the right staff is long and quite difficult when setting up businesses in places where the education is less advanced than in the West. For this reason, it is important to conduct prior researchers. However, the waiting game will always be a part of the deal (Ibidem).

A very interesting aspect of the waiting strategy is about the climate conditions. Ian Rae writes that the Westerners from the Northern countries shall take into account that the climate is very different. The heat and the humidity can represent a tool turned against him both physically and mentally. The patience is decisive and stands as a paramount virtue. Some studies even show that the bamboo network businesses have a longer planning line than the Western businesses. It could also be explained by the relatively small number of public companies but equally by the Confucian philosophy that is relative to the long plan. The haste should be avoided but this does not mean that the patience as a virtue will be an obstacle when the circumstances require to move quickly or to take a fast decision. The Chinese people do a lot of prior research so that they are able to exploit the right opportunity at the right moment. They have the ability to wait until the right moment and one could also affirm that they are better at this than the Westerners (Ibidem).

The fifth point is related to the respect for the elders and the hierarchy. The age of the seniors will be treated with respect and even enthusiasm because it stands for wisdom. It is important to treat the others with politeness and not to be predominant in discussions when meeting others. It is the same when dealing with people in key positions. The others might also be curious to know what position the one they are dealing with occupy in their own firm. In other words, they want to know how senior someone is and the treatment that someone will get will be depending on a mixture of the own security and that of the opposite party. It is a good idea to know the people who will be attending during a debate.

This should be understood as trying to deal from the same positions. If key positions players attend a meeting, it is important for them to know that they are dealing with same people. In the West, when it comes to meetings with Chinese negotiators, those who speak are not always the ones in charge although they appear to be the leaders. Within the bamboo network there is a leadership tradition – the leader is sitting in the back and watches quietly how his employees take the charge. Ian Rae calls this tradition as “self-effacing leadership”. For example, Lee Kwan Yew, the founder of modern Singapore and prime-minister from 1959 to 1990, was acknowledged to be the leader of the Republic although he has never had a higher post than vice-president. In the same logic, Deng Xiaoping was the leader of the People’s Republic of China but his official status was the post of president of the Federation of bridge clubs. Stories There are stories from the Chinese literature about elder sweepers or concierges sit quietly on the side and at the end they turn out to be the king or the emperor. It is of course one severe example but it should point out that Western managers should not be surprised when during a negotiation the quiet man who stands on the sides and watches turns out to be in charge of the entire operations (Ibidem).

The sixth condition of trading with the bamboo network is to accept that the politics cannot stay out of the business. Government is always a player. In Southeast Asia the politics and economy interfere often. The government officials are very interested in doing business and keep a very close eye on the economy. Malaysia, Vietnam or Indonesia applied interventionism since a few decades ago. Same measures in Thailand and Singapore. The Ministries is able and does intervene in the business of the small-sized and individual companies. Despite the direct interference into the economy it seems that this process has appeased. The government became more conscious about the advantages that the non-intervention can offer. In Malaysia, the officials from Kuala Lumpur have put in place a few relaxing policies with regard to the composition of management. For a long period of time, the business management teams were imposed to have at least one local manager. Now this policy was replaced, but the presence of the government still exists. For this reason, the Western managers could try to develop relationships with the ministries if they want to have more space of maneuver for their economic operations. It can bring much better conditions, a good share of vital information, licenses and applications being taken into account more firmly. It might appear a corrupt practice, but the truth is that government is more disposed to do business with firms that they find friendly and accepting (Ibidem).

The corruption represents a delicate point. It surely exists just like everywhere else in the world, but in some cases it is a more discussed topic than in others. The corruption brings problems especially in the less advanced countries such as Burma (or Myanmar). The bamboo network businesses could

be sometimes saved by paying bribe to the authorities. However in some other cases it depends on each manager whether he or she is willing to bribe in order to secure the economic operations. There are of course different kinds of corruption and the Western managers should be aware. On the one hand there are payments which are made because the managers need to assure that a service is done properly, and on the other hand some payments are made to people in order to break the law. The first type of corrupt payments could be named as consultancy fees and they are everywhere in some countries. Oftentimes they are required because the business can encounter difficulties. Thus, it should be mentioned that it is an illegal practice in countries like Singapore who are more advanced economically and politically. Paying the others to break the laws shows that major decisions should be made for ensuring a strong and growing business. The relationships are meant to be based on self-respect and trust. Thus one question to ask is how far can a manager trust an official whom he knows he will break the rule? If this is the only way of action then there is no coming back. Once a bribe is paid, a mutual guilt is created and the next time a similar service is required the bribe would have to be more consistent. It is a dangerous process as the companies could become targets of the justice. We can illustrate this action as a domino puzzle that is about to be built. The first firm that requires a law-breaking service stands for the first piece of the domino that is put on the table. It could perfectly stand and if it is to fall, then it falls alone. But the problem is that once at the bribe has been involved into assuring services, the word can spread and other companies will be willing to pay for such services as well. If someone is caught by the justice, then the other domino pieces will fall too. Corruption exists everywhere in the world, but some believe that in Southeast Asia it is an endemic occurrence and there is no other way to operate without. Developing a career on honesty is surely an advantage, but there are just a few businesses that could work this way, and generally they are small-sized (Ibidem).

The last adjustment strategy is to be always prepared for the change. Being a part of the region and having been assimilated into the culture, the bamboo network has accustomed to the continuous political and economic turmoil during the years. The Southeast Asian region has been growing a lot since the last decades. It is due to the measures and the liberal policies that relaxed the market and liberalized the operations. Yet the instability occurs sometimes showing that there is no such stability. Another reason which causes the uncertainty is the power exerted by China in the region. The Western managers should then develop links with the bamboo network because they can learn how to adapt to the change in Southeast Asia. But this is only a half battle that needs to be prepared. One has to be cautious and to take fore measures before opening a business (Ibidem).

5. Conclusion

The guarantee of success is never out of risks. These seven principles and strategies can help but they will not bring the success immediately. Following them can be a major advantage for business people because they have been proven to be effective over the years. The bamboo network in Southeast Asia can be the launching ramp for the Western businesses because their relations with the officials and their experience are crucial. Southeast Asia can be a satisfying and fruitful place on many levels – both individual and professional. The people are known reputed for their kindness and generosity. Working with them can bring mutual benefits both for the Westerners and for their societies. The living and working environment can be joyful when the right steps are made (Rae, 2008, pp. 143-145).

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A SHORT HISTORY OF HIGHER EDUCATION IN ROMANIA AND JAPAN

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Abstract: *This paper facilitates the comparative analysis between two histories of higher education. Those interested in the 160 years-old ideas of university in Romania and Japan will find in this study details on the historical, social and political conditions from which they grew, the first locations, purposes and organizational structures, legal frameworks, commonalities and peculiarities. The nature of higher education is grasped through many contrasts: public and private, free and not, masses and elites etc. By revisiting the beginnings and major developments of higher education in these two very distinct countries, this study promises to identify points that are central to a mature understanding of its origins. It mainly addresses the question: What are the main grassroots differences and similarities between Romanian and Japanese higher education? The answer unfolds in the light of events and characteristics, intertwined with explanation and reasoning.*

A tangential intention is to counterbalance scholarly efforts invested in comparative higher education research, excessively fashioned on present and recent times, or on biases built on the developed/developing notion of a country. This work is marginally international in scope, as it defends in-depth study and rigorous research against algorithms used by university rankings in attempts to compare institutions of higher education around the world, taking no account of the distant but relevant past, and promoting the idea that such a comparison can be made possible with several clicks.

Key words: higher education; Romania; Japan; history of education; comparative sociology.

1. Introduction

Few are interested today in knowing why universities emerged in societies and how they spread globally, either because it is a question with an obvious or convergent response, or because it seemingly lacks meaningfulness for our day-to-day realities of teachers or students. Yet, knowing and reflecting on the history of higher education is essential in both the effort to assess its contribution in time to the development of a nation's social capital and methods used to summon it, and that of influencing its destiny and future success.

It is not worth only knowing when, where and by whom was the first university founded in a certain country, but its purpose too: whether it was created with the aim of moving religious, political and other debates from the public space to an appropriate setting, or to establish a social hierarchy, or to enlighten or satisfy the people's thirst for knowledge etc. This study on the history of higher education focuses on Romania and Japan and will be divided into periods.

2. 16th Century

In Romania, the first form of higher education was established almost half a century before Harvard University¹, a period that coincides with that in which the first form of higher education was founded in Japan. That is, if one accepts that the oldest university in Romania is the Babeş-Bolyai University, whose precursor, the Iezuit Major College of Cluj, built in 1581 (Babeş-Bolyai University [UBB], 2014), and that the Japanese counterpart was the Hankōji Temple, the oldest Buddhist college in Japan, built in 1580. It can be inferred that the fundamental purpose of these two university establishments in Romania and Japan was plausibly a religious one. In Romania, this first higher education institution educated future members of an order of Catholic monks, and in Japan, Hankōji trained the learned-monks of the Nichiren Buddhist sect (Bunkachō-hen, 1984). Upon closer scrutiny, however, in both Romania and Japan, one may find that the purpose of setting up these higher education institutions was only partly or not at all a religious one.

Historical sources show that at the beginning of the Habsburg domination in Transylvania, Jesuit monks were used to achieve political goals through the Catholicization of the Romanians (Roller, 1952). It is also known that Hankōji was a great temple in an era when in Japan religious institutions were equally economic, political and even military powers. The Nichiren sect's mandate to spread faith in the Lotus Sūtra was widely interpreted as Japan's national destiny by the army expansion of the empire (Jeffrey, 1989). Despite the existence of sources on the establishment and role of the Jesuit College in Romania and the Hankōji Temple in Japan, it is difficult to appreciate how effective they have accomplished their mission, as most sources are contradictory memories written by those who lived in those times. What is obvious is the controversy that may arise over time over the purpose for which a higher education institution came into being.

For those remaining loyal to the general opinion that the oldest university in Romania is the Alexandru Ioan Cuza University, founded in 1860, and in Japan, Keiō University, founded in 1858, the aforementioned assertion about the coinciding periods of their establishment remains valid.

¹ Founded under the name of New College in 1636.

3. The beginnings: Year 1848

It is unjust for a history of higher education in Romania not to give credit to the enlighteners of the 1848 revolutionary year for the pedagogical movement that spread the first ideas of higher and academic education from Romania, which was then called the "Romanian Principalities". Previous attempts, although spectacular², were short-lived, such as the Mihail Academy in Iași, founded by Gheorghe Asachi in 1835 and in function for 12 years.

The intellectual movement of the Romanian enlighteners, inspired by the French and the Austrians, intended to free Romanians from ignorance and drive progress. The influence of the church on education and instruction has diminished as a result of interventions by personalities of the Transylvanian generation, such as Simion Bărnuțiu, George Barițiu, Aron Pumnul, Alexandru Papiu Ilarian, Andrei Mureșanu, Timotei Cipariu and others. Their activity and ideas triggered the need for several schools in Romanian language on every levels of study, along with several publications, libraries, development of didactic methods etc. The motto of Mihail Kogălniceanu and other 1848 movement leaders was "Salvation is only at school" and thus marked the beginning of the transition period from ignorance and superstition to enlightenment and patriotism (Gorun, 2015).

Though the stream of enlightened and exploratory ideas traversed the Atlantic, Indian and Pacific Oceans too, it has not penetrated Japan. From 1633 until 1853, Japan was a *sakoku* (closed country), due to the isolationist foreign policy imposed by the last feudal military regime in Japan, the Tokugawa shōgunate. This measure was taken to put an end to piracy³ and reduce foreign colonial and religious threats. Under the Tokugawa leimitsu shōgun⁴ relations with other countries were extremely strict. All sorts of ingenious attempts by which numerous foreigners sought to enter in contact with Japan have failed.

Nevertheless, the year 1848 is equally important to the history of Japan as well as to that of Romania, for it marked the decline of Tokugawa's isolationist policy through the entrance in Japan of Ranald MacDonald⁵. MacDonald experienced the oppression of racism at an early age, being a hybrid child. He became fascinated by Japan after he heard as a child that three Japanese shipwrecked near his hometown. In the summer of 1848, he came to the shores of the Rishiri Island in the Sea of Japan, pretending to be

² Comprising in the beginning of three faculties: philosophical, juridical and theological; the courses being completed in 1847 with analytical and descriptive geometry for engineering, agronomy, mineralogy and geology.

³ A period when foreign merchants were active in Japan's waters.

⁴ The shogun was the military dictator of Japan and the head of the government.

⁵ Canadian adventurer.

shipwrecked. The area was under the control of the Ainu minorities, which is why MacDonald was not immediately imprisoned or executed. They dispatched fourteen samurai⁶ to learn the English language from this native speaker, and so MacDonald became the first English language teacher in Japan. Despite being put on a boat back to America a year later, MacDonald wrote a statement to the US Congress stating that the Japanese police was very good, and that the Japanese people had the utmost exemplary behaviour by the highest standards. Despite the fact that MacDonald was not credited or rewarded, the significance of his contribution to the development of higher education in Japan will be evident later.

4. The latter half of the 19th century. The first universities

4.1. The first Romanian university

On any occasion, the Alexandru Ioan Cuza University of Iași flaunts its "Royal Order no. 13795 of October 20, 1860", signed by Alexandru Ioan Cuza himself (1829-1873) one year after his election as the ruler of the United Principalities. The single page document is the essence of what was to be the Romanian university education, but merely reading it, although extremely interesting, is not enough for a profound characterization.

Primarily, reference is made to the "Regulation of Public Instruction of the Year 1851", another act underlying the project of establishing the first Romanian university, identified under the official title of "The Settlement for the Reorganization of Public Teaching in the Principality of Moldavia". This act was drafted by Mihail Kogălniceanu, in collaboration with Vasile Alecsandri, Dimitrie Ralet, Constantin Hurmuzaki, August Treboniu Laurian and Lascăr Rosetti, and formed the basis of the organization of public education during the reign of Grigore Alexandru Ghica by dividing the "instruction" (education) into three grades of primary, secondary and high education, all of which have compulsory Romanian as a language of instruction. Besides the establishment of a large number of primary schools and 63 elementary schools, the regulation provided for the establishment of two faculties, Law and Philosophy in the Michaelean Academy, the organization of seminars as faculties of theology, and a faculty of medicine at the Gregorian Institute.

Consequently, the Royal Order of 1860 reveals that there have been obstacles to the "foundation of higher education" and affirms that they have been "largely" removed. The funding issue was resolved in 1858 and 1860 by

⁶ Although initially the samurai title belonged to the Japanese military nobility, it is improperly defined so when referring to a period other than that between the 10th and 12th centuries. In essence, the samurai were warriors associated with what might be called the "home war art", protection of a family, or a community; thus distinct from soldiers.

the votes of the members of the Legislative Assembly (chamber), which made it possible to allocate a "budgeting" by granting loans. The most substantial one among these loans was aimed at solving the location problem where the academic activities were to be conducted. The support that Alexandru Ioan Cuza received from the members of the Legislative Assembly was significant too, since these were representatives of the aristocracy, the bourgeoisie and the church, personalities who opposed many of the reforms initiated by Alexandru Ioan Cuza, which led to a coup in 1864 marked by the dissolution of the Legislative Assembly and the establishment of a new government and new office, the "prime minister". An investigation into these issues goes beyond the scope of this study.

4.1.1. The location

The founding document of the Alexandru Ioan Cuza University mentions the name of the former owner of the "old palace" that the state bought, again "according to the chamber vote", and "forever". Mr. Muruzi was that name (Babeş-Bolyai University [UBB], 2014), none other than Alexandru Moruzi, the Phanariot ruler of Moldavia and Wallachia.

It is interesting to learn from the writings of Curierul de Iaşi (2012) that the "old palace" was at the time one of the most beautiful buildings in Iaşi, built in 1760 by Matei Cantacuzino, brother of ruler Şerban Cantacuzino, of the great scholar Constantin Cantacuzino and of Prince Constantin Brâncoveanu's mother. The palace was the Princely Court of the Moldavian princes, Moruzi and Scarlat Callimachi. In 1859, the 2,056 sqm estate (Sasu, 1999) was owned by Alecu Rosetti Roznovanu' widow, and was valued at 20,489 guilders, but the sale was made on the amount of 18,000 guilders, of which 5,000 were paid upon signing the contract, and the rest within three years.⁷ The very fact that Alexandru Ioan Cuza's wife, Elena Cuza, was herself part of the Rosetti family, could be a collateral explanation for the success of the transaction. In order to understand the power of guilder at that time, one can compare the transaction with another: the first pharmacy in Târgu Jiu was sold in 1859 with 400 guilders (Pătraşcu, 2012). This building later accommodated the Faculty of Medicine, inaugurated in 1879.

4.1.2. Purpose and organization

A university is an ensemble of approximately identical structural and functional units called "faculties" with a structural support matrix called

⁷ By indexing the gold price with today's comparable values, the real increase in gold value is more than 3 times since the transaction year to date (Axenciuc, 2000). As it is considered that the guilders would have valued about 2,000 Romanian lei today, we can deduce that the palace bought by the state in 1859 would now be worth 36,000,000 lei.

"administration", jointly fulfilling a specific educational function. In order to understand how a university works, it is necessary to understand how it is organized at different levels. Article I of the constitutive act of Alexandru Ioan Cuza University stipulates that the university "is a juridical person with the right to manage itself in both scientific and disciplinary matters", which shows that the university had broad autonomy in terms university activities (Miroiu & Florian, 2015). The first university in Romania was organized as a trading company.

As early as Article II of the constitutive act of the university we find that the "ensemble of units" consists of four faculties: Philosophical, Legal, Theological and Medical, collectively forming a "National Institute" in which people can "study all branches of science without any exclusion". Following the German and Austrian university models, all members of the University of Iași were now part of a privileged caste in society, becoming "high clerks". Barbu Catargiu⁸'s words show what this distinction meant at the time (Demetrescu, 1886):

"...should we assume two individuals of obvious equal skill, but of two distinct classes, certainly the one from the higher class is more suitable than the plebe to become a statesman, because the knowledge required in this complex specialty is not the knowledge from books and rags, but the knowledge that is gained from the study of the concrete man [...]. This knowledge is not acquired in the cabinet workshop or in the dead words of printed books. The one who wants to possess it [...] ought to visit the high clerks."

This quote is representative of understanding the status of the university members in the society of those days, and how important was their being organized in an university.

The academic structure of the University of Iași had a collective body, *the academic council*, which consisted of all the teachers with at least ten years of seniority and the returnees, the honorary professors. The role of the academic council was to decide on the interests of the university. The council was the only one who could hire or dismiss a university member, with the Lord's agreement, and had the right to award academic honors or sanctions to teachers and students. The individual body of the university, the *rector*, was the one who led the academic council. He was elected annually by the vote and among the teachers, with the recommendation of the State Secretary of the Department of Religious Affairs of the Ministry of Religious Affairs and Instruction, and appointed with the consent of the Lord. In turn, each faculty was led by a *dean*, also elected every year and among the teachers. The Dean had the role of supervising teachers and students in his faculty.

⁸ Prime Minister of the United Principalities under Cuza.

The administrative structure of the university had a collective body, the *chancellery*, headed by an individual body, the *chancellor*, under the leadership of the *rector*. The chancellery had administrative responsibilities related to the teaching activity, such as admission of students, staffing, promotion, archiving, accounting, inventory of goods, repairs, etc. The university also had a *financial division* and a *quaestor*, whose role was to check the use of university money. The attributions of this "quaestor" were similar to those of the censor in today's trading companies. Upon the academic board's request and at the proposal of the rector, the quaestor checked the budget execution as well as records and financial accounts of the university, library, and collections.

4.1.3. Legal framework

For understanding the organization of higher education within a certain university it does not suffice to understand its organizational chart, but also the law by which the university is organized. Universities, as well as any other schools, fulfill their mission within the boundaries of a legal framework that confers rights and duties. It is the law that creates a school and gives its governing bodies the power to administer, impose taxes, acquire property, hire and fire personnel, set up curricula, educate students, etc. For example, the statutes of the university and those of each faculty stood beyond of the administrative jurisdiction of the state, and were subject to the decision of the legal bodies. The Minister of Religious Affairs and Public Instruction was responsible for annually presenting the budget of the university and its annexes to the legislative body.

The following article from the law of that time, namely the *1866 Constitution* and the *1868 Public Procurement Law*, guides the understanding of how it influenced the university operation. Article 23 of the 1866 Constitution states the following:

"Education is free. Freedom of education is guaranteed as long as its exercise does not affect good morals or public order. The repression of offense shall be regulated by law only. Gradually, primary schools will be established in all communes of Romania. Education in State schools is provided free of charge. Primary education will be compulsory for young Romanians, everywhere where primary schools exist. A special law will regulate everything with regard to public education."

In other words, the power to control education was assumed by the state. One may notice the state's promise to set up a very large number of schools using public funds. This promise shows that at that time the development of Romanian education system was in full swing. The "special law" governing all public education at that time was the Public Instruction Law. The vague language used in the constitutional text leaves room for legislation

to establish and support a certain type of schools. This type is described in general terms, usually referring to how schools will be governed, funded, organized, and for what purpose.

The extremely interesting promises made by Article II of the Royal Decree of 1860, certainly, were according to the law:

- education within the four faculties would be "free of charge, free and in the Romanian language";
- "all members of the University [...] will be Romanians", except the foreign languages teachers foreign languages, who may be foreign provided they possess all necessary rights (probably rights of residence, work, free practice, etc.);
- "university members can not be dismissed", except through special procedures.

In 1860, the Romanian Principalities did not have a constitution. The Organic Regulation that underpinned the common governing system between the two Romanian Principalities before the union was burned in public in 1848. The Paris Convention of 7/19 August 1858 was the only act in accordance of which the Cuza Ordinance for the establishment of the University of Iași could have been given. Protocol No. 14 of the 1858 August 9 Meeting begins with the statement that the previous protocol was adopted. The previous protocol was No. 13 of the Session of July 30, 1858 and the answer sought here is found in Article 7, in which the conclusions of the Principal Commission on Education Issues emerge (Zub, 1971):

"Creation d'un système complet d'éducation pour toutes les classes de la société. Etablissement d'académies pouvant conférer des degrés universitaires." (Creating a complete education system for all classes of society. Establishing academies that can award university degrees.)

One may notice in the first sentence an interesting word that was not adopted in the official documents of the Romanians until later. The use of the word "education" instead of "instruction" should not be overlooked. If the Romanians talked about instruction, in the sense of transferring knowledge from the one who possesses them (instructor) to the one that is to be trained, in French the word used is "éducation", which means much more. A man can be instructed to dig holes, but in order to become an archaeologist he needs a whole archeological education that combines natural sciences with social sciences.

The emphasis on nationalism is probably the most fashionable aspect, since in our times Cuza might have been accused of discrimination or xenophobia. Cuza's Ordinance deprived foreign teachers of the chance to profess at the first Romanian university, the only alternative for them

remaining the informal education that they provided in private to youngsters from families like those of Elena Cuza and Mihail Kogalniceanu, Cuza's prime minister. Today, Alexandru Ioan Cuza University has policies to attract foreign professors (Alexandru Ioan Cuza University [UAIC], 2010), while at the University of Bucharest, another university founded by Alexandru Ioan Cuza, currently work 26 foreign professors.

The immovability of university members is another extremely important aspect to the understanding of the status that members of this university enjoyed at that time. Immovability is one of the highest rights of liberty, and Cuza's Ordinance conferred upon these professors rights that were equal to those of judges. In his capacity as Minister of Cults and Public Instruction, Dimitrie Bolintineanu tried to extend this extraordinary right to all teachers and instructors, alas without any success (Teiușan, 1963).

Several other interesting provisions on these issues were included in Articles III to VIII, which will be discussed in detail below. The last two paragraphs of Article VIII of the Ordinance read:

"As of the date of this Act, any owner of Romanian diplomas from foreign universities will not be able to exercise his profession in the country before justifying their titles before the Academic Council. As of today, no Romanian young man will be sent abroad at the expense of the State, before graduating from a faculty of the United Principalities."

This radical decision may be interpreted as a measure that the Lord had taken to remedy the wastage of state budget funds on the scholarships that some Romanians received to study abroad. Moreover, this fragment was considered to be "at least the second important reason that led to the founding of the University of Iași", the first being of course the establishment of a Secondary Education of the United Principalities (Miroiu & Florian, 2014). Certainly, this cannot be the only explanation. All one ought to do is take into account the exodus of today's intellectuals to imagine that the effects of studying abroad in Cuza's time must have had something in common with the present ones.

In 1853, when the Crimean War began, the Romanian diaspora was formed mainly of intellectuals. They supported overseas the propaganda for the unification of the Principalities through conferences, press, relations with foreign political and cultural personalities of that time etc. (Cronica Română, 2008). It is not immediately obvious if most of them received money from the state to study abroad and remained there, but no doubt that many of them became intellectuals through a chance similar to Gheorghe Asachi's, who studied at the University of Lviv in Ukraine in 1802, or Scarlat Sturdza, who studied in Leipzig. Some sources reveal that in 1820 four students from Bucharest were sent to study in Italy and France in order to obtain the scientific

knowledge needed to open schools with a modern program in Romania (Drace-Francis, 2016). This reconfirms that, according to the constitutive act of the Alexandru Ioan Cuza University, there were "teachers able to teach science in the Romanian language". These professors were intellectuals who studied Latin, Greek, or French (Nastasă, 2006); one can assume, either in the country, in private with foreign teachers, or in institutions of higher education abroad. The Lord determined that the number of these intellectuals was sufficient to satisfy the country's needs, and that the state will not finance any other higher studies than those on pursued on the Romanian territory and under the the guidance of "the state's high clerks", all being Romanian citizens.

As eloquent as this ordinance may appear, it is not without exaggeration. "The capable teachers" were soon outnumbered for the ambitions of the university set up by Alexandru Ioan Cuza in Iași. To solve this problem, in the year of its signing, it was decided to send abroad 32 Moldovan, 9 of whom became professors (Berlescu, 1960; Nastasă, 2006), despite the Ordinance itself eradicating scholarships for higher education overseas. After all considerations it will be hard to deny that the Order given by Alexandru Ioan Cuza for the establishment of the first Romanian university has not satisfactorily fulfilled its mission to give the Romanians of that time the chance to study in their own country and in their own language.

4.2. The first Japanese university

Perhaps, for most Romanians, Yukichi Fukuzawa needs more introduction than Alexandru Ioan Cuza. Yukichi Fukuzawa was one of the founders of modern Japan and his portrait is on the obverse side of the most valuable Japanese yen bill in circulation, the 10,000 yen (about 365 lei)⁹. Fukuzawa (1835-1901) was born in a poor samurai family and soon understood that the pen brought more success than *katana*¹⁰. He studied medicine and Dutch at the private school of a Japanese medic¹¹, and Rangaku¹² scholar (Rubinger, 2014).

The Japanese elderly tell that Japan had to open to the world because of the "black ships". In 1853, Fukuzawa was 19 when the Americans, represented by Marine Commander Matthew C. Perry¹³, forced diplomatic relations with Japan by displaying their naval power, aiming at signing a trade treaty. One might recall Ranald MacDonald, the first English language teacher and his story in a previous section. He taught English in close proximity

⁹ 100 yen = 3.6503 lei at the NBR exchange rate of 31 May 2018.

¹⁰ Japanese sword used by samurai.

¹¹ Ogata Kōan (1810-1863).

¹² Rangaku (Dutch studies) was a collective term for Western science, culture and technology.

¹³ The President of the United States of America, Millard Fillmore, assigned this mission to Perry.

to Dejima¹⁴, precisely the place where the Rangaku originated, and one of his students was Einosuke Moriyama, the English language interpreter who was instrumental in Perry's negotiations aimed at opening Japan to the world.

4.2.1. The location

Young Fukuzawa, seeing his country "suddenly in contact with a superior civilization" (The Keiogijuku University, 1932), quickly understood the importance of the English language and began studying it using Dutch textbooks. In 1858 he opened a small private school in his own residence with the aim of teaching foreign languages and Western civilization. This school received the name "Keiō¹⁵ Gijuku¹⁶" in 1868, moved to Mito, in Tokyo, developed rapidly and continues to exist today under the name of "Keiō University". The first faculties, of literature, law, and economics, however, appeared only in 1890, with 1,000-yen donation from the Meiji Emperor, and in the year 1900 another 50,000-yen¹⁷ donation. Keiō's medical school was established only in 1917, again with a 30,000-yen gift from the Emperor, as well as other donations and generous contributions of former graduates and friends (The Keiogijuku University, 1932). One may observe that this progress towards higher education in Japan was made with a 40 years delay compared to that in the United Principalities (now Romania) and, at the same time, that the origins of this first Japanese private university in Tokyo are fairly humble in the light of those of Alexandru Ioan Cuza University in Iași.

4.2.2. Purpose and organization

The declared general objectives of the Keiō Gijuku "foundation" were "to educate young people according to the life-guiding principles established in the Fukuzawa Moral Code, and to send in the world a large number of young *men*, healthy in mind and body, of character and full of aspirations for purity in personal life as well as for in a career of service to the benefit of the society"¹⁸. The first lines stating the objectives of the school read, "Although the school is no less worthy than others emphasizing the importance of intellectual culture and technical training, it attaches a much greater importance to noble manhood." (Ibidem). It should be noted that, until 1948, apart from Tokyo Women's Normal School (established in 1875, the

¹⁴ Dutch enclave, Dejima, was an artificial island in Nagasaki, built in 1634, the only place in Edo era (1603-1868) for trade and exchange between Japan and the world.

¹⁵ Named after the Keiō era (1865-1868).

¹⁶ Private school (cram school).

¹⁷ According to historical exchange tables, in 1900, the Japanese yen was worth \$2.006 (United States Department of Agriculture, 1938). At that time, in the United States, one dollar could buy 13.5 liters of milk (Batchelor, 2009) and in Japan with 1 yen they could buy 6 pounds of rice (The Japan Chronicle, 1912), which would now cost over 2,000 yen.

¹⁸ Fukuzawa's Moral Code.

predecessor of Ochanomizu University), the Nursing Technical School of Keiō Gijuku's Medical Faculty was the only one to enrol women in higher education. Only male students therefore formed the student body. Another important statement is that of academic freedom, along with an account of the fact that it was often missing in state educational institutions.

The founding document of today's Keiō University is an agreement signed by at least three-quarters of those present at the Advisory Committee Assembly, consisting of 50 councillors. It stretches on many pages and includes 9 chapters: General Provisions, Properties, Executive Committee, Supervisors, Counsellors, Alumni, Honorary Chancellor, Additional Providers, and Keiō Gijuku Foundation Staff. The supplement to this act is precisely Fukuzawa's Moral Code that encompasses 29 rules, articulated around the ideals of independence and self-esteem, truly worthy of being followed by anyone, anywhere, anytime¹⁹.

Contained therein is a detailed description of the buildings in which the Keiō Foundation's activity was to take place. Article VII (a) describes that there are three properties located in different locations in Minato, Tokyo, with a combined area of 46,962 sqm. The same article mentions that in case of dissolution, the foundation will return the properties of the rightful donors or their heirs.

The essential distinction between Keiō Gijuku and the first Romanian university is, obviously, the economic domain to which each belongs. Keiō Gijuku was and is a private education institution, while Alexandru Ioan Cuza University was and remains a public institution. Details on taxes can be found in a document that dates back to the beginning of the faculties at Keiō University, entitled "University Regulations". The tuition fee at the Faculty of Engineering, established in 1944, as well as at the Faculty of Literature, Economics and Law, was 9,000 yen per year. The admission fee for any faculty (non-reimbursable) was 1,000 yen, at that time about 90% of the purchasing power of ordinary workers in Japan²⁰. An extra 300-yen fee was paid upon admission. The students were also charged for transfers, re-examinations and experiments.

It is axiomatic that at the end of the Second World War the selection of students at Keio Gijuku depended on the level that the prospective student's family occupied in the society. The days of 1871, when a poor boy like Nakamigawa Hikojiro, the famous Japanese businessman, was able to graduate (Roberts, 1973), were long gone. Old Japanese publications in English, such as

¹⁹ Available in English at <http://www.kf.keio.ac.jp/english/moral.html>, accessed: 20.08.2018.

²⁰ The real purchasing power per capita of the Japanese in 1944 was 73 USD (The United States Strategic Bombing Survey, 1947), and before the Bretton Woods Agreement 1 USD was the equivalent of about 15 JPY.

the monthly Business Tokyo magazine (1988, volume 2, article „Not Just Rich” p.35) shows how grand were efforts made to guarantee that the Keiō graduates' success was not merely due to the fact that they all came from rich families, but also to the special kind of education that they received from Keiō. The expression "Keio boys" is still used today to refer in popular language to "rich boys".

Fukuzawa gave Japan what he promised and Keiō continues his tradition successfully even today. More than three hundred of Keiō's graduates are internationally known, including scientists, astronauts, business people, writers, artists and three of Japan's former prime ministers. In his paper, "Promoting Learning"²¹, Fukuzawa wrote: "It is said that heaven does not create one man above or below another man. Any existing distinction between the wise and the stupid, between the rich and the poor, comes down to a matter of education." These perfectly-sound words remind one of the well-known United States of America's Declaration of Independence, and of George Orwell's much-paraphrased metaphor, "All animals are equal, but some are more equal than others." And yet, one might ask how would Fukuzawa make this distinction today, when all smart and all stupid, all rich and all poor (with the "help" of loans) have access to education. Undoubtedly, whatever answered might be given, it will allude to the quality of education accessed.

4.2.3. Legal framework

At the time when the first quasi-constitutional Romanian document was promulgated (1831) and implemented (1834), the Japanese were subject to a system of laws based on Confucianism that included a criminal code and an administrative code. The administrative code did not make any reference to education, but established two social classes: the *ryōmin* (lit. "good people") and the *senmin* ("people"). Japan's first written constitution was the Meiji Constitution promulgated in 1889, 23 years after Romania's first constitution, and, along with its preamble, it was about 4,000 words less than the Romanian one²².

Just as the 1831 Belgian constitution was a model for the first Romanian constitution, in the process of drafting the Japanese constitution too, a series of models were proposed, yet none was accepted. The US Constitution was too liberal, the French and Spanish too despotic, and the British one gave the Parliament too much power. Although the Meiji Constitution borrowed ideas from the Westminster and Reichstag systems, it remains a highly original

²¹ *Gakumon'nosusume* (1872-1876) - „Encouragement of learning”.

²² 1,000 Japanese characters are usually estimated to result in 400 words in a language using the Latin alphabet. The Meiji Constitution is around 2,500 characters long, and the preamble is under 1,000.

constitution. One remarkable thing is that Emperor Meiji, aware of Japan's shortcomings in the legal field, included Max Weber's professor, Rudolf von Gneist, in the drafting committee. The Meiji Constitution, too, mentions nothing of education, but Article 10 declares that the Emperor has the power to establish governmental bodies, one of which may be responsible for education. What is worth adding is that the distinction between social classes has been preserved with the establishment of the superior chamber *kizoku-in* (Tatsukichi, 1934).

According to Article 10 of the 1868 Meiji Constitution, the Educational System Order was established in 1873, becoming the legal and administrative basis of the Education Department in Japan. Under the provisions of the Educational System Order, universities were to be set up as schools providing the highest level of education in science, chemistry, law, medicine and mathematics, and could award bachelor degrees to graduates. In the same year, additional regulations were made whereby higher education institutions, with foreign teachers, were redesigned for students over 16 and with at least 2 years of foreign language education.

Although the University of Tokyo was the first higher education institution established by imperial order in 1877, the fact that Keiō University was the first university in Japan is not disputed, even though at the end of the 19th century it had still not received government authorization operate as a university.

5. The beginning of the 20th century

5.1. Romania

In terms of higher education, the 19th century ended and the 20th century began with Spiru Haret, the first Romanian mathematician of genius with a doctorate from Sorbonne University, at the head of the Ministry of Instruction as minister five times, altogether ten years in the service of Romanian public education (Gorun, 2015) (according to other sources three times, eight years: between 1897-1899, then 1901-1904 and 1907-1910 (Livezeanu, 1995)).

Spiru Haret is eulogized for establishing the modern public education system in Romania through the Law on Secondary and Higher Education passed in 1898. As far as universities were concerned, Haret focused primarily on science. Universities were to be scientific nuclei, and their freedom was essential. His vision went beyond instruction, to education, proposing in the structure of universities the pedagogical seminar, whose role was to train future teachers. Reforms made by Haret produced modern intellectuals on local education structures. The law of 1898 provided for a series of initiatives

aimed at developing universities beyond the theory, thus developing the practical nature of university education, such as by setting up laboratories.

The same law brought about changes in the administrative structure. Collective bodies were now the *faculty council* of each faculty, the *university senate* of each university, and the *university council* that symbolized their solidarity. The university senate was a new collective body consisting of several members: the rector, the deans, and one representative from each faculty.

In his second term as minister, Haret continued to challenge the traditional educational system that favoured cities. Putting the emphasis on practice, he made reforms to get the villagers out of the "hard life," giving them agrarian education, mathematics, etc., that is, the kind of education they needed to produce and manage the production (Livezeanu, 1995).

After Spiru Haret's third mandate, Romania gets the proof of its excellence upon the 1912 census, which revealed amazing progress. According to the data collected at the 1899 census, only 22% of the population was literate. After only 13 years this percentage was double. Haret not only modernized public education, his major contribution was in fact the growth of Romania's cultural capital (Bourdieu, 1972).

5.2. Japan

The Japanese imperialist ambitions of the early 20th century delayed progress in higher education. Higher education in Japan was dominated by a prototype of scientific research borrowed from the Humboldt university model (Nagai, 1971), fact reflected in each of the three imperial universities, the University of Kyōto, the University of Tōhoku and the Kyūshū University, established before the First World War, after the University of Tokyo.

The meritocratic education system implemented by the Meiji government was designed to catch up with Western civilizations. At the beginning of the century, only the best of the children who attended a primary school had the chance, through competition, to continue with junior high school courses and then, again through the competition, to high school. Less than 5% of Japanese boys had the chance to study at the imperial universities. The purpose of these universities is to produce men that could lead the country by occupying high positions, which were not many. The alternative was the few private universities such as Keiō and Waseda, but these were also devoted to the production leaders, though in industry.

The condition to qualify for a tenured teaching position in national universities was to have a doctorate and to have studied abroad (Bartholomew, 1989). At the beginning of the 20th century, teachers already had 20 years of experience and begun to award PhD degrees and to accumulate articles published in international scientific journals. Gradually, the demand for

industry specialists rose and became difficult to satisfy through the few public universities that existed at the time. Consequently, the Japanese government adopted the 1918 University Code, which contributed to the rapid development of private universities, the responsibility for education being shared between the state and the private sector.

6. The interwar period

6.1. Romania

While the period before the First World War marked the laying of foundations and identity building of national education (Gorun, 2015), the interwar period marked its expansion. In 1923 the new constitution gave Romanians even more advantages through Article 24:

"Education is free under the conditions laid down by special laws, and it will not be contrary to good morals and public order. Primary education is compulsory. In state schools this education will be given free of charge. The state, the counties and the communes will provide aid and facilities to students deprived of means, at all levels of education, to the extent and in the manner prescribed by law."

One may notice that all provisions from Article 23 of the 1866 Constitution are readopted and complemented with the principle of helping pupils from modest families to study in all stages of study, including the university. These "grants" were in fact money for living expenses for the duration of studies, which were free of charge.

Education in the interwar period was steered by Constantin Angelescu, Minister of Public Instruction under ten governments (Gorun, 2015). In 1925 Angelescu elaborated the *Law on Private Education*. Chapter II, Article 8 of this law reads: "normal schools and higher-education colleges in the form of university cannot be established by private means." In other words, the higher education received in private institutions of education was not recognized, the future specialists of the country being educated only in state-owned educational institutions.

The 1932 law on the organization of university education, under Nicolae Iorga's governing mandate, which extended to the Ministry of Public Instruction (Gorun, 2015), brought something in addition to his own law one year earlier regarding university autonomy. This law defined the goals of universities - the University of Bucharest, the Alexandru Ioan Cuza University, the Babeş-Bolyai University, the University of Chernivtsi (presently Ukraine territory) and the Faculty of Law of Oradea - to advance the science, to form the intellectual elite of the country and to contribute to the development of Romanian culture. With

the establishment of *the Interuniversity Council*, consisting of all rectors and deans, and by promoting the idea that Romanian higher education is "one entity" (Nastasa, 2011), Iorga introduced his ideal of solidarity in universities too.

6.2. Japan

In 1920, Keiō University received from the Japanese government the long awaited license to operate as a private university, an event that marked the expansion of the private higher education sector in Japan. In the interwar period, six imperial universities were set up under orders of Emperor Taishō: University of Hokkaido, University of Keijō (presently territory of South Korea), and subsequently, under orders of Emperor Hirohito: University of Taipei (presently in Taiwan), University of Ōsaka and University of Nagoya. From 1918 to the beginning of the Second World War, in 1939, 26 private universities were set up, and only 15 national and public universities²³.

Despite the large number of universities at that time, competition remained an obstacle for young Japanese aspiring to higher education. Those who were *unsuccessful* were called *ronin*²⁴ and many of them chose to study abroad. However, such choice did not return many advantages, as foreign education was considered inferior to Japan's, and employers preferred to hire candidates that graduated from a Japanese university (Stephens, 1991).

The issue of offering women access to higher education was still unsolved. In the pre-war Japanese university system, education was quasi-militaristic and delivered to a strict disciplinary regime based on a program focused on patriotic indoctrination along with moral and military training (Beauchamp and Rubinger, 1989/2017). The devotion and confidence of the Japanese people in their university education gave way to a spectacular breakthrough. Although at the beginning of the 20th century higher education was the peak educational level that only members of the elite could reach, in the 1930s Japan recorded a number of students similar to that of Canada, and much higher than France, Sweden and Finland (Mosk and Nakata, 1987). This is all the more impressive given the fact that all university-level education in Japan was, and still is, not free of charge.

²³ The fundamental difference between Japanese national and public universities is that public universities are managed locally and have a duty to serve the local community, whereas national universities have a stronger role in research at the national level. In terms of tuition fees, the two types of universities do not differ significantly.

²⁴ A derogatory word for masterless samurai and the unemployed.

7. Conclusions

The first bricks in the foundation of higher education in both Romania and Japan were laid at about the same time, but in distinct ways. The first universities in both Romania and Japan were established as legal entities with the right of self-administration and capital accumulation. The development of university education in Romania had the sole and full involvement of the state, whereas in Japan, private efforts prevailed. The first Romanian higher education institutions aimed at promoting science and the tuition was free or charge, while in Japan the higher education system was for the elites and students paid high tuition fees.

In order to solve the location problem where the university activities could commence, Alexandru Ioan Cuza received the vote to use a large amount from the state budget, a loan and a staggered payment in order to acquire the Roznovanu palace in Iași. For the same purpose, in Japan, Fukuzawa received donations from the Emperor, graduates and friends, with whom the foundation acquired three properties in Tokyo. One may acknowledge here the solidarity of the Japanese, to which Nicolae Iorga aspired.

Because, until 1866, the Tokugawa shōgunate forbade Japanese to travel outside Japan, Japanese students studying abroad were rare, among whom the nineteen young men from the Satsuma Domain who went to study in the West in 1865²⁵, helped by Thomas Glover²⁶. By contrast, studies abroad before the Iași university were not only fashionable, but the costs associated with them were borne by the state. In Romania, there still is a persistent belief that studies abroad are superior to those in Romania, and thus affect the job market. In Japan, diplomas obtained abroad after Japanese universities were set up were considered inferior to those issued by Japanese universities.

Although before the Second World War many Japanese universities were private institutions, young students, although paying high school fees, were trained in the spirit of servitude to the state, including the military one (many students lost their lives fighting the Second World War). The law gave Romanians higher education free of charge and, some student status holders could even qualify for exemptions from military service (Telegraful Român, 1864).

Japanese universities not only did not admit women as students, but the teaching staff too had no female representatives. Gender neutrality remained only an ideal in Japanese higher education until 1948, which was the true norm in the history of Romanian education.

²⁵ According to the inscriptions on the marble plate at the Kagoshima-Chûô train station in Kagoshima, Kyushu, Japan.

²⁶ Scottish merchant, key character in the industrialization process of Japan.

Presently, Keiō University occupies 192rd place in QS Global World Ranking 2018, with a total of 33,500 students and 3,905 teachers. Alexandru Ioan Cuza University is ranked much lower, somewhere between 801 and 1,000, with 21,941 students and 959 teachers. The indices, matrices, and algorithms used for this type of classification humiliate unjustly a study such as the one presented here, by creating the illusion that a comparison between institutions so distant in rankings would be pointless.

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CONSIDERATIONS ON GLOBALIZATION AND SUSTAINABLE COMMUNITY DEVELOPMENT

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Abstract: *This paper focuses on defining „globalization” and discussing its complex impact on society, from economy and politics, to education and culture. As globalization is a complex, enduring process, it entails a number of challenges, such as preserving a nation’s identity while instilling global values, adjusting education to global tendencies, integrating communities etc.*

„Globalization” is a popular and widely used term and a broadly accepted definition refers to disappearance of boundaries, transforming the world into one unit, and forming new supranational institutions. The process of globalization went through roughly three stages: 1870-1914, 1950-1980, and 1980-present day. Throughout these years, nations have seen changes in their economy, with the increase of trade, globalization of financial markets or transnational production.

Education has evolved and changed alongside society. If in the past education only meant one stage in an individual’s life, contemporary society requires permanent education, as a result of labor movements or developments in science. In order to fully understand globalization, it is crucial to properly define the term „community”. The concept is the subject of many studies, and is defined as a social unit in which members are brought together by common interests, beliefs, and value.

Closely related to globalization is sustainable development, which refers to meeting individual and social needs without negatively influencing the environment, so that future generations are not affected. As our world is facing a number of environmental problems, such as pollution, climate changes, resources depletion, nations have come together attempts to find proper, viable solutions.

Key words: globalization; economy; development; community; sustainable.

1. Globalization – definition and importance

The term refers to the phenomenon of changing the world into one unit, manifested on a global scale, through the creation of institutions, supranational political organisms, through common security and economy policies (Romanian Language Dictionary). Globalization is the process which offers people and companies a grater liberty and ability to carry out economic tranzactions beyond national borders. This process is brought about by

elimination of national barriers and cost reduction, especially that of transportation and communication (World Bank Atlas, 2000).

A first globalization stage takes place between 1870 and 1914 and comes about as a substantial product, capital, and workforce growth, due to advances in transportation and the diminishing of impediments that suppress the circulation of factors of production (the export level worldwide almost doubled, foreign capital tripled, compared to income in developing countries in Africa, Asia, and Latin America, millions of citizens emigrated from Europe to North America and other areas; movement from overpopulated countries such as China and India to less populated countries like Sri Lanka, Birminia, Thailand, the Philipines and Vietnam were as intense; ten per cent of the world population was in motion).

The first World War and the economical crisis during 1929-1933, and also the second World War could not maintain previous tendencies. On the contrary, incoherent economic policies unemployment, nationalism etc. pushed the governments towards exceeded protectionism, which resulted in economical growth impairment, poverty increase and greater imbalances on a global scale. The second stage of globalization took place between 1950 and 1980, and was characterized by well developed nations focusing on the rebirth of trade relations through a series of multilateral liberalization governed by GATT, as well as through orientation towards economic integration. Most of the developing countries restricted export to base products, being isolated by the capital movement, which contributed to poverty growth and larger imbalances between countries.

The third stage, since 1980 onward, was speeded by the technological progress in transportation and communication, as well as by the choice of developed countries to increase and improve investments to be open to foreign trade. For the first time it was proven that poor countries could use their labor force on the global market of goods and services (Buzducea, 2001). The countries which were dedicated to global integration showed economic growth, starting with the 1960s, increasing in the 70s and 90s, while most developing countries, with populations over two billion, became marginalized with a negative progress rate in the 90s, which lead to increase of contrast and imbalance. Examples of the level of globalization can be easily seen in the daily press, the economic aspect being the most focused on (trade and direct investment growth, financial market globalization, transnational production, transnational corporations, competition between local areas and states, depletion of national funds).

Some global issues, such as global warming, the hole in the ozone layer, tropical deforestation, explain the phenomenon of globalization in an impressive manner, as these are obvious global concerns which require global approach. Nonetheless, there are regional and local issues regarding the environment,

even though they present aspects which surpass the borders, such as river pollution. There are however other situations which do not refer to space and time. For example, the survival of small island countries, which have formed the AOSIS organization, and which are seriously threatened by the ongoing rise of sea level, depends on every individual's behaviour worldwide, especially those living in rich industrial countries. These type of issues were focused on by the first conference on environment and development in Rio de Janeiro in 1992.

The world has become a large global community, innovative social networks (chat, e-mail) adding to the traditional communities like family and neighborhood. However, they cannot replace these traditional communication areas, to give but one example regarding the social aspect. Politics is facing great challenges. Globalization and local competition limit national governing, and many problems cannot be properly solved on an international, global scale. Consequently, new political forms and arenas have had to be found and in this regard European integration has been considered a valid answer to the challenges of globalization. Regional and national politics has always been affected by the limited and paperless trade, taking place more and more internationally and globally. Capitalism, a significant factor of the social status, is also threatened by this fundamental imbalance (Jordan, 1998).

Innovations in technology – especially in computer science and communications – play an important part. The Internet is, in many aspects, a form of globalization. The globalization of financial markets, the transfer of large amounts of money around in a matter of seconds would not be possible without this kind of technology or without organizing transnational production. The extraordinary flourishing of trade, another defining element of economic globalization, is also caused by reduced transportation costs, thus the merchandise being dispatched more quickly. This can be most oftenly observed in the field of services: for example, software or database products can be sent from one part of the world to the other in a matter of seconds.

The end of the Cold War was often indicated as one of the causes of globalization. If, in the conflict between the East and the West, the world was divided into two sides that had little contact, this boundary (the Iron Curtain) fell in 1989-1990. The states that were part of the East bloc were opened to the world market. Also, more and more countries trust democracy and market economy as fundamental organization principles.

Irrespective the globalization level of a certain country, one must target balance between the advantages and disadvantages of this phenomenon, such as the support of international trade, new opportunities of growth, reducing the time for trading or financial operations, stimulating competition, rapid spread of innovations, easier access on capital markets, market expansion, and/or creating markets which do not depend on national/traditional ones, production costs reduction, increase in profit and productivity rate; on the

other hand, greater discrepancies between beneficiaries and nonbeneficiaries, threatening of the national state, increased marginalization of some states and lack of democratic spirit between nations, affecting cultures and traditions, developing countries with lower labor productivity will be affected by the reduction of job offerings, through SMN national markets are threatened, expansion of activities which generate pollution and overuse of natural resources (Gorun, 2010).

Another aspect of globalization refers to the globalization of education, which defines the ability of post modern learning systems to adjust to the changes in the social system, that have occurred worldwide on an economic level, through the model of management based on full usage of all existent resources, with an emphasis on IT resources; in the political system, through the model of social democracy viewed as strategy to positively use all human resources and to equalize success rate of all social factors; in culture, through the model of technologization, verified in superior products (science, arts, communication technology etc.) in social organizations/institutions (responsible for creating, broadcasting, and using information) and in each individual's behaviour. Education thus becomes the universal psychosocial activity, with a role in forming and developing subject personality, according to the objectives of the learning system, which aim at proper selection and processing of information for a continuous global adjustment to the necessities of a new global civilization (Solcanu, 2006).

European education defines a restricted area of globalization, essential, however, to its proper achievement through forming European citizens endowed with European information and skills, according to European values, having European culture, conscience and identity. The national aspect of education reflects its ability to organize itself a macrostructural organization, related to the values of the national culture, and a microstructural one, in a territorial and local context. Education aims at forming personalities in accordance with social and also individual objective requirements. As any social phenomenon, education also has an historical component. It came about alongside society, and it evolves and changes depending on the developments that take place inside it.

In the past, education only meant a stage in a person's life, due to the slow evolution of society. Even so, the great minds of humankind insisted that education must affect individuals throughout their lives. Seneca, for example, thought that „seniors must also learn”, Comenius stated that „for every person life is school, from cradle to grave” and Nicolae Iorga stressed that a true „scholar is one who permanently teaches himself and permanently teaches others”. Hence, permanent education becomes a necessity of the contemporary society, representing a theoretical and practical principle meant to organize a state of facts specific to this century.

The most important criterion which demands and justifies permanent education is the social factor based on the speeding of changes, labor movements, science evolution, increase of free time, the role model crisis, and also a greater level of democracy in social life. Lately, education has been required by a series of individual factors, such as the need for a dynamic integration of man into society, the high level of individual aspirations, the sense of personal dignity, the need to trust future and progress. The fundamental goal of permanent education is to maintain and increase quality of life and growth.

Education is a complex social activity which materializes through an endless chain of actions that one willingly, systematically, and constantly performs. Education represents the ensemble of measures systematically demanded by society, in order to form and develop intellectual, moral, and physical skills in children, youngsters, or adults.

2. Community development and sustainable development

The concept of community refers to the aspect of being common to more people or social groups, a group of people with common interests, religion, customs, or values; collectivity, society (lat. *communitas*, fr. *communauté*, it. *comunità*), the state of common ownership-common interests (Romanian Language Dictionary). Community represents the idea of a global social entity, in which relationships between members are tight and there is a strong sense of ingroup, rooted in well-established traditions (Pop, 2002).

Community is the expression of not only practical and political options, but also of human nature. It is at the same time a common fact, but also a cultural one, representing storage of common good and main values, found in its own laws and traditions. There are various reports and relations between human beings. The dual form of human affiliations, such as community and society is represented by community-like associations—family, and social-like associations—modern industrial corporations. This concept frame refers both to the description of smaller, primary groups, and to the assessment of larger organizations, even the entire society. Thus, living within a society involves three types of human relationships—family community, place community and spiritual community, with such settings as the house, where members share common goods, the village, which commonly owns and uses lands and the town, inside which professional institutions and religious communities are developed. Consequently, the family, village, and town, but also a generation or nation, are forms of community. In this regard, community is defined as a form of assembly for common living, based on will.

Life in common within a given community is characterized by pleasure, intimacy, habit, and is based on family, place, and spiritual relationships (Sandu, 2005). Also, society can be a form of virtual, mechanical association based on

the will of a group of independent individuals. Thus, the form of community life typical to family, village, and small town, is real and enduring, lifestyle in these communities being based on harmony, law and religion, while social life is mechanical, virtual, based on cohabitation, politics, and public opinion. Understood as an ideal type for the different forms of cohabitation, the idea of community, in Tonnies-Weber tradition, is quite clear, especially regarding essential aspects: interdependence between relation systems, high level of homigenization concerning values and norms, their presence as highly internalized elements, rather than formal ones, within a culture and common ways of life, the existence of a great ingroup sense in relation to an outgroup (Tonnies, 2016).

Thus, whether the community is large or small is irrelevant. What is important is that the group of people live together in order to fulfill fundamental daily needs, not personal interests. A typical sign of community is the fact that life inside it can be fully lived, with its own social relationships, unlike in the case of associations. In their work, „Community Psychology Textbook”, Zani B. and Palmonari A. find two types of community: local and cosmopolitan community. A local community is that in which the individual has tight relationships with society, so that he considers it his group. It is a close and isolated community, which does not accept change as it is negative. Inside the cosmopolitan community, relationships between friends and neighbors are weaker, whereas individuality is more valued. Tradition bonds are weak, the main values are financial, and change is considered positive (Zani, Palmonari, 2003, p.13).

Human community must be regarded as a whole formed of interrelated units which exist symbiotically, just as plants and animals in the same habitat. Thus, the most important features of this type of community are: population organized on one land, has relatively strong roots in that region, and individuals live in a symbiotic and dependent relationship, that is they are mutually independent. The main processes which stimulate human communities are competition, conflict, understanding, and assimilation, and the relationships within the community are not simple or primitive, but complexly organized, often having rigid norms, summing up similar interests and tastes, often negotiated by its members. Thus, community is not based on a contract, but on understanding, its members feel together, mutually, connectedly within a collective will, which is the expression of unity (Teeple, 1995).

According to Max Weber, community is not related to structure, but culture. What makes a community is not proximity or same type cohabitation, but the „subjective feeling of members of belonging to the same community”. The moment that, under this common feeling, individuals somehow gear their behavior mutually, a social relationship is formed and this relationship can then start a „community”. A community is not formed on the base of objective

structural elements, necessary and sufficient, such as family, proximity or co-residency, but on the base of a fundamental subjective element, which is the importance all of these have for the social actor. Community is a process: Max Weber replaces the noun „community” with the verb „communitarization” (Vergemeinschaftung). Considering this, even a family which has lived together for many years is not necessarily a community; it can „communitarize” or not, it can also „decommunitarize”, at a certain point, changing into a co-existence-one next to the other. In consequence: „communitarization” takes place any time, anywhere; „community” is not the privilege or expression of just one type of social organization (pre-modern societies). (Weber, 1978)

The concept of „dezvoltare durabila” („sustainable development”) describes revolutionary forms of this movement, of passing from one qualitative stage to another through leaps, as part of an intermittent evolution process, transforming quantity into quality. Also, this concept involves expansion, an increase in size, importance, or strength, emergence of new ideas, comprehension, detailed presentation and rendering, evolving (Romanian Language Dictionary). The concept of „dezvoltare durabila” is relatively new in modern literature, as an attempt to accurately render the English „sustainability”.

Beyond these specific terms, lies the idea of meeting the current generation’s needs without affecting those of future ones. In a manner of speaking, we have borrowed Earth from future generations and so we cannot live today without being concerned with what we leave behind, without setting the base for a constructive activity for them, without supplying for their decent leaving conditions. We cannot endlessly exploit natural, economic, human resources without restoring and rationalizing them.

„Dezvoltarea durabilă” („sustainable development”) is that type of development which refers to meeting present needs without compromising the possibility for future generations to meet their own needs, or achievement of balance between human needs and environment protection, not only in the present, but also in the endless future. It also states that sustainability policies include three fields of activity: economic, environmental, and social. „Dezvoltarea durabilă” („sustainable development”) requires assessment of current needs: economic security, shelter, food, education, free space, political representation, contact with nature, without compromising future generations opportunities by reducing the use of non regenerating resources so as to protect natural systems.

Lately people have been strenuously expressing economic and social needs. Everybody must have access to those things which improve quality of life, such as economic security, shelter, health, education, liberty and political representation. In the past twenty years, a new area of interest has appeared: environmental issues. The efforts to improve quality of life have resulted in

environment deterioration. As climate is changing, forests are disappearing, pollution is increasing, it is mandatory to be more concerned, so as to avoid paying a great price - that of living without the support of the environment. The concept of sustainable development originated over thirty years ago, as a response to environment issues and natural resources crisis, especially energy. In 1972, at Stockholm, the United Nations Conference takes place, at the initiative of the USA and Scandinavian countries. The conference examines environmental issues (ECO I) and 113 nations express concern about how human actions influence it. Pollution, resource depletion, and environment destruction related problems are stressed.

In 1983, the United Nations form the World Commission on Environment and Development (WCED), which starts its activity by assessing the rate of environment destruction and searching for solutions for long term viability of our world.

3. Conclusions

It was found that, in order to achieve sustainability, economic and demographic growth must be considered, thus ensuring environment and resources protection measures. The relationship between economy and environment had two ideological directions – technocentrism and ecocentrism.

In 2016, the European Commission introduced its strategic approach to implementing the 2030 Agenda, sustainability involving constant management of natural resources and environment and included a series of activities such as : promoting sustained management of water supply; cooperation between states regarding energy and economic growth; promoting an international environment agreement; coming up with a plan to fight crime; finding ways to combat natural disasters. Sustainability cannot be achieved without the involvement of the civil society, accomplishing global governing which is coherent and efficient economically, socially, and ecologically speaking.

The objective of sustainability is achieving a balanced interaction between four systems - economic, human, ecological, and technological - in a functional, dynamic, and flexible process. The optimal level corresponds to that kind of sustainability which can be assisted by the four systems. In order for the model to be operational, this sustainability or viability must be applied to all sub-systems which belong to the four dimensions of sustainability, i.e. from energy, transportation, agriculture, and industry to investments, human settlements and conservation of biodiversity.

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THEORETICAL HYPOTHESIS AND METHODOLOGICAL OPTIONS IN RESEARCH OF REMINANCES DUE TO COMMUNIST IDEOLOGY IN ROMANIA

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Abstract: *We are of the opinion that historiographical science has long reached the limit of its explicative capacity in terms of Romanian communism, and recent history becomes with every research carried out an increasing field of research for socio-human sciences. These, with the extensive methodological arsenal available to them, are entitled to claim this object of study in an attempt to highlight regularities that can not be investigated with the instruments of the historian.*

In this paper we will enumerate the main steps of this kind undertaken so far to study the reminiscences due to communist ideology in Romania. We will try to integrate and correlate these concerns, to identify the strengths and weaknesses of each theoretical and methodological model in part. From the sphere of social psychology, we will take on the theory of social representations and the dramaturgic model, which we will apply for the decryption of the way in which the everyday life took place during the totalitarian regime. We will analyze the concept of "social representation", highlighting the main research directions in this field, applying to Romanian communism. Conquests in the field of sociology of culture provide us with extensive information about the Romanian cultural profile as well as about the influence of the communist period in shaping the value of this profile.

Key words: Romanian Communism; the psychology of communism; social representations; social dramaturgy; psycho-cultural profile.

1. Introduction: On Orwell's footsteps

Understanding politics from the perspective of individual psychism and "inter-mental"¹ interaction is far from a direction of recent research in social psychology. Paradoxically or not, the most conspicuous way to elucidate the psychological mechanisms that ensure the survival of totalitarian political systems belongs to the columnist and essayist George Orwell, who, in works such as the *Animal Farm* (1945) and "One Nine hundred and forty-four" (1949) illustrates the main methods and techniques of propaganda and manipulation used in the totalitarian state, as well as "the way in which social pressures

¹ Term endorsed by Gabriel Tarde, sociologist and psychologist, founder of social psychology, in the essay "On inter-mental psychology" (1901).

frequently lead to the alignment of individual judgments with those of the group" (Popoviciu, 2003: 45), taking as a source of inspiration and unity to analyze the Soviet society of those times. However, the concerns of psychosocial scientists about the psychological dimension of politics were not in any way aroused by the American essayist's dystopia. In fact, political novels with a psychological flair since the middle of the previous century have been exemplifying, in a very accessible manner to the general public, the theories elaborated long before in the sphere of psychosocial disciplines. A notable contribution in this respect belongs even to the "social father" of social psychology, Gustave le Bon, who "described much before George Orwell and more profoundly than that, the destruction of the personality in a totalitarian political system" (Chelcea, 2001: 64).

2. The psychological dimension of the communist project

In the center of communism's psychology there is already the consecrated concept of a "new man", which is likely to be defined from the perspective of an "ideal self" based on ideological criteria. By extrapolating, the tendency of uniformity of attitudes, of homogenization at the level of mentalities, is not a characteristic that delimits the extreme left regimes in relation to right-wing totalitarianism. The ideal self, the result of ideological exclusivity, is the desideratum of any totalitarian regime. What specializes the communist regime is the structuring of the ideal self based on ideological projections such as full social and economic equality, the cultivation of class consciousness, the cult of labor motivated by social progress, the despising of the "class enemy", the liberation from any religious sentiment, obedience and faith full of the Party's infallibility, etc. (Otovescu, 2009: 394). All the above mentioned coordinates, designed to configure the identity of the so-called ideal self, have not been reduced in communist Romania at the stage of simple assertions with an abstract, ideal value. They have been inoculated into collective consciousness both through institutional redesign and - perhaps first of all - by reconfiguring the structure of statuses and roles of society, going from ideal to operational through complex social engineering mechanisms. New statuses in the social hierarchy are established: Of these, a well-known exegete of the phenomenon, Lavinia Betea analyzes extensively four statuses associated with the establishment of the "dictatorship of the proletariat", a high social prestige: "the stahanovist worker, the soldier, the activist the party, the cechist (in Romania, the security worker)" (2001, p. 64). On the opposite side, the depreciation of political elites in the former "bourgeois-inheritance" regime of the academic elites of some socio-professional catselfries (priests, nonmarxious philosophers, psychologists, sociologists and humanists in general) was a constant of how the new man had to relate to social reality through the prism of what - paradoxically or not - even Marx called ideological glasses.

The efficiency of the process, which, without fear of exaggerating, can be defined from the perspective of the theory of re-socialization, was ensured first and foremost by the psychological (and then socially-juridical) control mechanisms. The internalisation and assumption of the system of values-attitudes that would hide the structure of the "ideal self" was the central objective of party ideologists, good acquaintances of social psychology, of propaganda and manipulation tools, partly taken over from Soviet practices. If, in the case of children, the formation of the "ideal self" represented a relatively simple task, considering that the school took over much of the family's functions (and even we had to deal with school control over the family) and they were in full training of the self and of the personality, things were quite different in the case of adults, where the means of re-education could not be summed up as simple courses of "socialist ethics", at propagandist festivals and statistical data, which were meant to portray the achievements of socialism.

If the internal aspects of the self (emotional and cognitive) can not be controlled and corrected by political-juridical mechanisms, the contextual component, which refers to the objectification of the first two in specific behavioral acts, is susceptible to being observed, measured and related to ideological requirements. In the hypothesis of a discrepancy between the individual behaviors (the real self) and the ideological desirable behaviors (the ideal self), the negative sanction, meant to connect the individual's behavior to the requirements of the ideology, appears. The potential of the sanction gives rise to a permanent state of conflict between cognition and behavior, between what is "good" or "wrong" at the level of the individual system of values-attitudes and what is expected at the social level, namely what is promoted through political discourse, through laws and regulations, the media, the school, etc. The reduction of the dissonance between the "ideal ideological self" and the "real socialized self" will be accomplished in a first phase by what is defined in the literature as "public conformism as a dominant answer in a totalitarian system" (Popoviciu, 2001: 229), and in order to remove the conflicting tension, the individual gradually to connect the "real self" to the prescriptions of the "ideal self" in all defining elements of social attitudes, solving the dissonance and internalizing ideology as a life strategy.

In order to achieve conformism, the central objective of the dejist phase, a dual terror was established at the level of the Romanian society: on the one hand we are talking about a real terror, concretized in the Stalinist processes, the suppression of the political prisoners, the infiltration of the former Securitate informants in all the structures social, purification of dissidents from key positions, etc., and, on the other hand, about potential, virtual terror, generating a genuine collective paranoia. Fear of not listening, fear of not revealing the true beliefs; the obsession, well propagandistically maintained, of the omniscience and omnipresence of the Party were not all social controls, but means of

psychological control. The adaptive mechanisms were few, and the "flattering of the superiors, blocking the initiative, the routine" (*Ibidem*) came to reiterate the full obedience of the individual.

3. Communist representations and remnants: research directions

We have outlined, in previous paragraphs, the psychological mechanisms underlying totalitarian systems in general, which have characterized Romanian totalitarianism in particular. This exposure would be incomplete without reference to a paradigm of analysis specific to modern social psychology: the paradigm of social representations. The term itself is not new. It was consecrated by French sociologist Emile Durkheim, who analyzes social representations as compared to individual ones, and which sets forth a constant that is now recognized by most old and new sociological systems: "Suffice it to say that individual or collective representations can not be studied scientifically only on the condition that they were studied objectively" (2001, p.23). The impossibility of fulfilling this methodological norm, as well as the ambiguity of the concept, difficult to operationalize, led neo-positivist thinkers to reject in a first phase the scientific nature of this approach. It was rehabilitated and updated by the Romanian-French psycho-sociologist Serge Moscovici, who, following several empirical researches, came to define science and ideology as sources of social representations: "Common sense - emphasizes S. Moscovici (1997) no longer runs from bottom to top but from top to bottom" (Betea, 2001:55). According to him, the transition from theory to representation takes two phases: the objectification, which aims at moving from theory to image and image to the "social edification of reality" (*Ibidem*), namely anchoring, which involves the insertion of theory into the hierarchy of values and among day-to-day social operations". (*Ibidem*).

Taking over the paradigm of social representations established by Moscovici, which finds its applicability also in areas such as political ecology or constructivist sociology, the Romanian psychologist Adrian Neculau realized at the beginning of the nineties extensive analyzes of the psychology of the representations on Romanian communism. The attempt of the Romanian Communists to create new social representations is correlated by Adrian Neculau with the attempt to reconstruct the individual and collective identity. Among the practices used in the process of forming new social representations, Adrian Neculau mentions "the principle of labeling the old classes and social catselfries as negative groups" (2004, p.17), plus the restructuring of the stratification, and thereby social order according to new criteria (*Ibidem*).

The Romanian psychologist illustrates, how pragmatically, the relationship between social representations and identity redefinition: "Notice that the old option is depreciated, comparing, observe that new cultural values and normative models are not difficult to adopt, want to assimilate and integrate

and opt." (*Ibidem*). Thus, in order to satisfy the necessities of belonging and affiliation, the individual voluntarily renounces, in a quasi-contractualist reasoning, the manifestation of his own specificity of identity, to assume and to internalize a socially desirable identity and to connect in this way to the "correct" representation of reality, as it is designed by the positive, reference group.

In the case of Romanian communism, the transition from the expression-expression of the so-called "scientific communism" to the representation-instrument of action (Betea, 2001:145) was achieved through the education system; party activists, educated so as to disseminate the socialist-communist vision of the world; through cultural animators, propaganda sections, falsification of history, ideology of artistic act, etc. In all these ways, a "false consciousness", a collective representation of the reality in relation to which the interpersonal interactions were to take place and which would guide the institutional reporting of individuals to the social, economic and political reality, was inoculated. A question of research from which many sociological surveys claim is concerned is the factual or latent timeliness of the retentions of those representations, in the context of their invalidation of the new institutional order imposed by the adaptation of the Romanian society to the normative, value and attitudinal prescriptions of the liberal democracy of Western type. From this point of view, the extensive studies in which the issue of transition was discussed did not sufficiently take into account important psychosocial variables, summing up the diachronic analysis of political, economic, legal and administrative structures, to the inventory of political preferences and options from past and present. The transition is, above all, a transition of representative fields, a complex but scientifically measurable phenomenon, overlapping of distinct fields, which - operating in the Moscovici paradigm - have their primary expression in antagonistic ideologies.

In fact, divergent social representations of the same reality represent an important source of the conflicts and tensions in the Romanian society, which tend to manifest themselves on intergenerational level. The case of parents, which, adopting an authoritarian parenting style, conflicts with the far too liberal aspirations of children, is a very evoked example of these conflicts. They are not limited to interpersonal and intergenerational relationships but find forms of manifestation including institutional and organizational. The inflexibility and ritualism of teaching institutions towards students' aspirations, for example, engenders a permanent state of social tension, having the effect of jeopardizing the teaching-learning activity and the ability of the school to perform its functions optimally for its social utility. "Sitting with Parents," in which the teacher, as the legitimate representative of the State, exercises almost discretionary authority, is another element that seems to resemble the remaining social representations. The conflict, which begins with the rebuke of parents for the mistakes of the children, is not consumed in the "sitting" room (it is noted the

excessive formalism and the hierarchical organization to which the concept sends). Conflict status is perpetuated at home, along with the negative sanction applied to the child for behavior considered inadequate in the school space (a sanction which, in a few cases, takes on an aggressive form). Although this approach may be effective in the short term (the behavior that generates the penalty will be avoided), it is also inefficient if we take into account the perverse effects that it engenders in the medium and long term, contrary to any principle of psychopedagogy contemporary.

Also in institutional terms, we note a hyperburocratization of all organizational structures, correlated with the sacrifice and absolutisation of the rules, even when their observance impedes the achievement of the objectives. The exhaustive forms, the absolutely unnecessary copies of documents or the recording of superfluous data (for example, the parents' profession) represent remarkable representations of the organizational culture: in communism, overregulation and the collection of seemingly unnecessary data were related to the very way in which social control.

We have illustrated, through the previous examples, the way socialist-communist representations have moved from an ideological stage, aware of a deploying, operational, conscious (declarative) stage and assumed as something natural, inherent in social order and inter-individual and institutional relations. These practices are self-inflicted by multiplying despite the fact that the regime imposed on them has collapsed for three decades. However, affirmations such as "Parents are authoritarian.", "Children are oriented towards the principles of liberalism.", "Teachers adopt obsolete teaching methods.", or "Officials are ritualists." lie at the limit of common sense and scientific knowledge. If they are statistically demonstrated by successive sociological surveys, they can, at the most, bring out some psychosocial and socio-cultural regularities, which in turn can be put forward as an empirical argument for a higher-ranked theory - that of the remaining representations. Nonetheless, it requires much caution and epistemic maturity to look at social, professional or ethnic categories as homogeneous, monolithic structures, under the fatalist influence of the ideology, which have a "collective mentality" and operate, like the human psyche, with "cognitions" or "mentalities". The second half of the previous century has disqualified, perhaps definitively, the ethnopsychological approach, so widely circulated especially in the ante-and interwar Romanian scientific community. The works of "Psychology of the Romanians" published by Constantin Rădulescu-Motru, Traian Herseni and Dumitru Drăghicescu represent the culmination of these concerns.

A recent and very courageous attempt to recover and redefine ethnopsychology and to conform to contemporary methodological, epistemological and praxiological norms, by inaugurating and in the Romanian space the so-called "intercultural psychology" belongs to the Cluj psychologist

Daniel David, who, in the paper "Psychology of the Romanian people. The Psychological Profile of Romanians in a Cognitive-Experimental Monograph" brings together the latest empirical studies in psychology and sociology to reconstruct, on the basis of laborious secondary analyzes, the profile of Romanians after five decades in which social reality was viewed by "glasses" party ideology. The dominant characteristic of the Romanians, as shown by the empirical researches analyzed in this work, is the interpersonal distrust - a characteristic that blocks the manifestation and valorisation of the national creative potential, having, in this respect, a profound dysfunctional effect (David, 2015:324). The finding is not at all surprising: the psychological terror and the paranoid suspicion, which we have previously mentioned, attained in communism paroxysmal and pathological dimensions.

Concluding, social representations can be considered as organized collective concepts about social reality, objectified in patterns of reporting to the other and to structures, to political power, economic organization, family relations, neighborhood, etc. The influence of politics on representations, surprisingly surprised by Moscovici, is felt today, almost three decades after the fall of communism, finding its forms of operationalization, rationalization and manifestation in the most diverse daily practices. For the contextualized understanding of social representations, as iconic projections of institutional order, it is necessary to correlate them with the dynamics of value orientations and socio-cultural models, which will be extensively addressed in a subsequent subchapter.

4. Elements for a Dramaturgical Approach to Everyday Life in Communism

The dramaturgical paradigm of analysis of daily reality was inaugurated by American sociologist Erving Goffman in the middle of the previous century and is based on a conceptual and methodological junction between previous interpretative approaches (Max Weber's theory of social action, theories of symbolic interactionism), the psychoanalytic approach freudian (the reason for which he finds application in psychotherapy and psychoanalysis) and the phenomenological concept established by Alfred Schütz. In essence, we are talking about an interdisciplinary approach which, despite its playful and non-empirical form, satisfactorily explains a series of psychic and social phenomena and can also be successfully applied to understanding the micro-social dimension of politics. Social space is represented as a theater, on the scene of which several actors interpret diverse roles (Goffman, 2007). The central concept in the Goffmanian discourse is "representation" but understood in a structurally different sense than in collective mental theories, the individual creating and sharing impressions and images through the roles performed in the most diverse social contexts in different settings, for audiences and constantly reporting to the related expectations of the other actors.

A dramaturgical approach to Romanian communism should start from the clear definition of the categories of actors that were active on the "scene" of Romanian society in the early nineteenth decade. The "director" was the Communist Party, the "actors" were the citizens, and the "scenario" was conceived by the director. If we were to frame the communist scenario into a cinematic catselfry, without this dramaturgical model in derision, it could be successfully enrolled in the sphere of science fiction: a metanarration that projects the certainty of evolution towards an ideal world, despite evidence of the real, but which lamentably fails in terror and cynicism. In turn, actors can be framed in several types, depending on the importance of roles, the ethical value (positive or negative) attributed to them by the director: the catselfry of "enemies of the people", the "working class", the "activists" the catselfry of "teachers", "engineers", "doctors", etc. What new communism brings about is the redefinition of the roles associated with already existing statuses: the proletarian passed, at least at the scenarios, from the bottom of the social structure at the top of the institutional hierarchy; the teacher's role was to disseminate the communist "scenario" of young students, preparing them for the roles they would play in their social life at maturity, the "priest" became a socially useful actor, or at least tolerable, only for as long as contributed, through the information provided and the ideological sermons, to building socialism etc.

A special status was the "ruling class", the top of which was always the supreme leader. He does not miss an opportunity to cast out and strengthen his grandeur and authority through the theatrical performances performed by other actors on various festive occasions. The monumentalist festivist, the portraits of the leaders and the artistic creations dedicated to the latter, depicted a real "emblematic equipment" (Bădescu, Dungaciu, Baltasiu, 1994:459), having both an expressive and a monster function, updating the role of each catselfry of actors in the "theater play". A performance in another performance, one might say. Aligning the "actors" behaviors to the new role requirements was not difficult. The director speculated a feature inherent in the human being: to evolve on a social "scene" not anarchic, arbitrary, but correlated with the expectations of the other "actors", based on the principle of inter-class similarity: "Man does not seek the forms that individualize and concretize him naturalistic, but those who catselfrize it." (*Ibidem*). One could counter-argue the anti-communist dissidents, who have fully assumed the risks of manifesting individuality and "leaving" the play, when it contradicts their images and impressions, with the way they thought it was just to play roles on the social scene. Of course, we do not have to do with mechanical adoption and a non-critical reception of the new scenario. Goffman has never postulated the existence of a single scenario - the one "directed" by the political factor - but a plurality of alternative scenarios, paralleled at certain points and partly superimposed in others, resulting from the very multidimensional nature of the social. Anticommunist dissidents, for

example, represented, according to the main scenario, the "black sheep" of society, which blocked the country's evolution towards communism. The latter, in turn, played the roles "dictated" by a secondary scenario, in which the purpose pursued by their performance was a justifiable, liberation of the country from the communist yoke.

Two other concepts in Goffmanian psychology are "front stage" and "back stage", referring to the more or less pronounced discrepancy between "actor" behaviors when others expect him to fulfill certain role requirements, and the behaviors that it adopts when the role requirements cease (the "facade" and "changing the framework" are two other concepts that complement the explanatory table) (*Ibidem*). The disparity between the two dimensions in the communist daily favored the involvement of three phenomena of social pathology: social hypocrisy, social schizophrenia and institutional corruption. Hypocrisy was an attribute even cultivated by the Communist authorities: the pompous speeches of the Communist leaders on the agricultural production and the welfare of the Romanians were strongly contrasting with the everyday reality, where procuring basic food was often a real adventure. Moreover, this everyday reality had to be masked by the "actor" through a public attitude of satisfaction and gratitude. Any form of protest or manifestation of dissatisfaction places it outside the official "scenario". Hence the second issue: social schizophrenia. The way of manifestation in the public space at the level of the secondary groups was diametrically opposed to the attitudes of the actors in the private, at the level of the primary group, where the "director" was not always present. Institutionalized corruption results from the duality of organizational structures, where the formal dimension (the "stage") was totally broken by informal reality ("backstage"): "Neglecting or diminishing individual issues has led to the parallel operation of informal structures, completed in circumventing the norm or even the law. The effects of such state were reflected in the formation of informal groups that sought to solve aspects of professional and social activity" (Schifirneț, 2004: 44).

These problems still find remarkable forms of manifestation in the contemporary Romanian society. They have not only an individual dimension, but they are reproduced axially from the individual plan in the social catselfry of the individual, and therefore in the plan of the functioning of the institutions.

We can not conclude this analysis without referring to another central concept in Goffmanian psycho-sociology: "stigma", understood by the American sociologist as any physical or non-physical feature that prevents the individual from accepting a group (Goffman, 2007). The concept is defined in a more general sense than in the theories of deviance. Goffman also talks about the possibility of transforming the stigma into a "symbolic victory" (Gavreliuc, 2007:167). Psychologist Alin Gavreliuc adapts the mechanisms of this conversion to the Romanian reality, thus creating a provocative explanatory model of

Romanians' attitudes "stigmatized" at the international level due to the "social retardation" caused by the five decades of communism:

a) individualizing the stigma through a speech like: "How can Westerners understand our problems? They have not known communism for half a century." (*Ibidem*)

b) reraising the stigma by saying openly our belief "that in every evil is also a good, according to which our past suffering has strengthened us, preparing us for a great future" (*Ibidem*)

c) the hyperbolization of small achievements, and the diminution of the importance of great failures by practicing judgments such as: "Good Communism has been done, everybody has a house, a job, and a party member was just a mere formality, that did not mean anything." (*Ibidem*)

The psychosocial approach to daily life offers probably the most valuable results about what's left of the "new man". The limitations of this approach are the emphasis on interpersonal relationships, ignoring the relevance of macrosocial structures that can affect the daily reality, regardless of the intentions of the members of a society and the interpersonal relationships that are established between them. For example, the establishment of communism in Romania, as well as the fall of communist dictatorship, can not be explained by social psychology, rather than the dynamics of international relations, political institutions, economic situation, etc.

5. The Romanians' cultural profile² in (post) communism

We have drawn attention when analyzing the psychosocial theory of the remaining representations and their influence on social action that the veracity and even the scientificity of this approach could not be validated without resorting to the recent theoretical conquests on the field of sociology of culture. Understanding the contemporary values of the Romanians, defined in general terms as "abstract ideas about what is desirable, right and well to follow the majority of the members of a society" (Mihăilescu, 2003:50), can provide us both precious information about their common past, as well as important clues about the future evolution of the national cultural profile. To accomplish this goal, we will work with two distinct theoretical models: the model of cultural attributes of Dutch sociologist Geert Hofstede and the "topographic" model of American sociologist Ronald Inglehart.

² The term "cultural profile" should be understood in terms of cultural constants statistically recorded at the level of a society, and not as cultural attributes reproducing at the level of each individual in that society by virtue of membership.

| | Power Distance Index | Individualism | Masculinity | Uncertainty Avoidance Index | Long-Term Orientation |
|------------------------|-----------------------------|----------------------|--------------------|------------------------------------|------------------------------|
| Australia | 36 | 90 | 61 | 51 | 31 |
| Austria | 11 | 55 | 79 | 70 | - |
| Belgium | 65 | 75 | 54 | 94 | - |
| Bulgaria* | 70 | 30 | 40 | 85 | - |
| Czech Republic* | 57 | 58 | 57 | 74 | 13 |
| Finland | 33 | 63 | 26 | 59 | - |
| France | 68 | 71 | 43 | 86 | - |
| Germany | 35 | 67 | 66 | 65 | 31 |
| Greece | 60 | 35 | 57 | 112 | - |
| Hungary* | 46 | 80 | 88 | 82 | 50 |
| India | 77 | 48 | 56 | 40 | 61 |
| Italy | 50 | 76 | 70 | 75 | - |
| Netherlands | 38 | 80 | 14 | 53 | 44 |
| Poland* | 68 | 60 | 64 | 93 | 32 |
| Portugal | 63 | 27 | 31 | 104 | - |
| Romania* | 90 | 30 | 42 | 90 | - |
| Spain | 57 | 51 | 42 | 86 | - |
| Sweden | 31 | 71 | 5 | 29 | 33 |
| Turkey | 66 | 37 | 45 | 85 | - |
| UK | 35 | 89 | 66 | 35 | - |
| USA | 40 | 91 | 62 | 46 | - |

* values estimated by Hofstede (not derived from empirical data collected for this purpose).

** each index varies from 1 to 120.

T.1. *The position of some societies according to the five cultural dimensions proposed by Hofstede*

Source: B. Voicu în L. Vlăsceanu, coord. (2011, p.266)

Hofstede starts his analysis of six dimensions that configures the cultural profile of a nation, and each of them contains two attributes, defined from the perspective of a continuum between the maximum and the minimum, in an ideal-typical manner: collectivism vs. individualism; femininity vs. masculinity; concentration of power vs. power distribution; avoiding uncertainty vs. engaging uncertainty; long-term orientation versus short-term orientation (Voicu, în Vlăsceanu, 2011:263-267). The cultural profile of the Romanians, from the perspective of this theoretical and methodological model, is a strong collectivist and relatively feminine one, which denotes the Romanians' orientation rather towards harmony and cooperation than towards ambition, competitiveness and appetite for personal affirmation. As far as the division of power is concerned, Romanians more readily accept the social inequity, the legitimate right of those who have the power to lead the many, which correlates with the particularly strong collective variable. There is an orientation in the direction of avoiding constant uncertainty that leads to a deeply conservative mentality. The change is viewed with suspicion, the Romanians preferring to observe normality in the face of the normative conflict and its innovating potential (see Fig. 1).

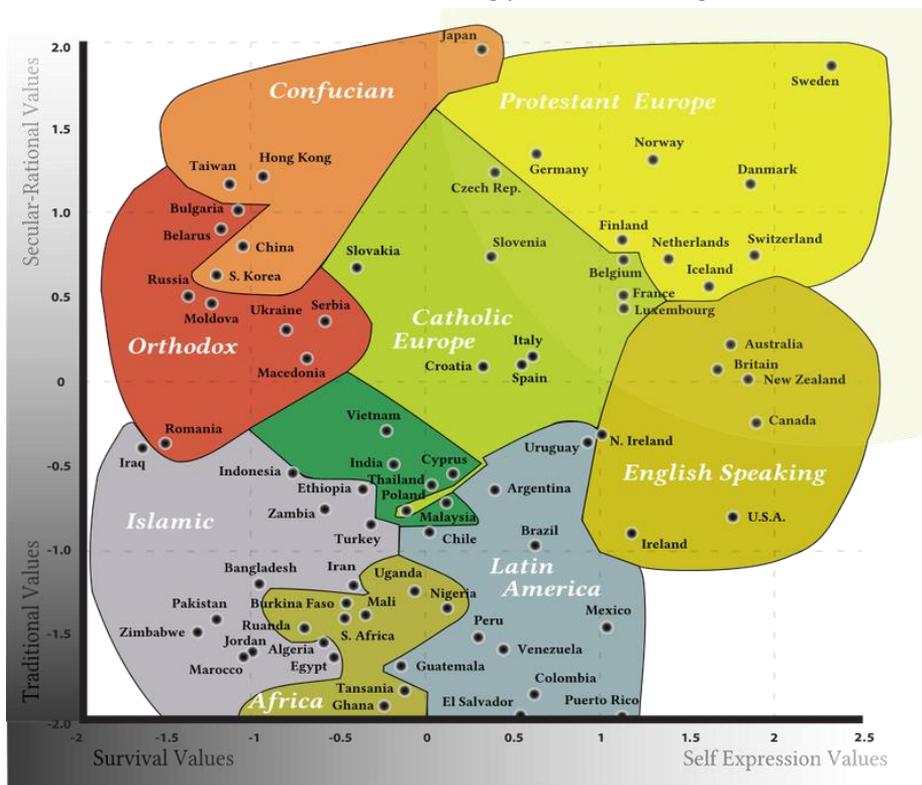


Fig.2. Inglehart–Welzel cultural map of the world
 Source: www.datum.wordpress.com

Similar conclusions came from the much wider research coordinated by Ronald Inglehart and Christian Welzel in the World Values Survey, which was finalized by drawing up a "value map", in which a large proportion of the world's states are represented in relation to two axiological coordinates: survival values versus self-expression values and traditional values vs. rational-secular values (see Fig. 2). Among the value coordinates that outline a traditionally oriented and survival-oriented profile, such as that of Romanians, we remember the increased importance given to the traditional family, religious institutions, parent-child relationships, the rejection of euthanasia, suicide, discouragement of divorce, cult of work, in the face of state authority, the concern to provide the necessary resources for living today (Inglehart, Baker, 2000). Relative social homogeneity and hostility to new forms of alterity are other characteristics of these types of societies. The new is accepted only if it does not destroy the normative regime transmitted by tradition.

However, putting Romanians' traditionalist and collectivist cultural profile exclusively on the basis of a "residual communism" would fail in a reductive and simplifying approach to an extremely complex study object. For example, returning to Hofstede's ranking, we find that countries such as Greece and Portugal, who have known communism for very short periods, are located at the collectivist pole, while Poland and Hungary, countries that were part of the eastern block, tend to focus on individualist principles (see Fig.1). In the case of Romania, the collectivist and conservative profile may originate in Orthodox Christianity, Romania being, from this point of view, one of the countries where religious revitalization has reached impressive proportions in the last decades.

However, the role of communist ideology can not be negated in the perpetuation and redrawing of the already existing value-normative model in new nuances. Moreover, the researches of the last two decades reveal a series of more specific and attitudinal configurations that are unmistakably derived from communism and the uncertainties of transition: very low trust in the democratic institutions of the state; the resigned acceptance of social inequalities; declaring dissatisfaction with some politicians, but still voting for them; confused and contradictory visions of the market economy s.a. (Voicu, Voicu, 2007).

6. Discussion

Although progressive, revolutionary and secularist, Communism had a strong conservative effect, especially in the nationalist stage, taking Romania away from the evolutionary directions that characterized the dynamics of value orientations in Western societies (Rezsóhazy, 2008). The noncontamination of social institutions with no reverberation of the Western cultural revolution was an important desideratum of party ideologists who saw in the claims of liberalism a threat to the ethical and functional organization of socialist society. Can we talk, in this context, about a "social retardation" of Romanian society? An answer

would be at least hasty, as long as there is no unanimous acceptance of progress, and the concept, often spoken in the media, can not be considered a sociological category, considering its affective dimension and subjective value. Then an individualist-progressive society is not a priori better than a collectivist-traditionalist one, unless there is a discrepancy between the ideal culture and the real culture of the latter, objectively in a complex of inferiority and frustration in relation to the first, which is likely to be explained in terms of cultural deprivation (David, 2015). The integration of Romanian society into Euro-Atlantic structures, built predominantly on individualistic and rational-secular bases, has represented and continues to represent one of the greatest challenges of the transition: the complementarity of the collectivist values with the individualistic ones, the increased religiosity with the secularist-humanist ideologies, of preserving the institutional order with the continued propensity for change.

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SIMPLIFICATION OF ADMINISTRATIVE PROCEDURES IN ROMANIA

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Abstract: *Romania's membership of the European Union imposed the necessity of adapting the institutional system to the European processes of permanent improvement of the institutional services and transformation of the relationship between the institution and the citizen from a relationship of domination to one of collaboration. These processes are difficult, they require a long time for implementation and permanent assessments of progress. In the case of countries with different institutions and with different degrees of openness to modernity, we will notice many differences between addressing general issues that influence the activity of the institutions.*

Key words: digital agenda; administrative procedures; administrative simplification; citizens; public administration.

1. Inclusion of the administrative simplification among public policy objectives

Until 2001, the number of strategic documents approved by the Government or by the ministries regarding the different fields of activity was extremely low. A search in the Official Gazette reveals few examples with reference to privatization, the military domain, European integration, communications, child protection and air traffic. From this results that the focus on improving the performance of public administration through public policies and structured actions has been reduced. In this context, the concept of administrative simplification has not found a special place.

The European Union, through the "Action Program for Reducing Administrative Burdens in the EU" (E.C.- COM (2007) 23, 2007), approved in 2007, brought administrative simplification to national priority in Romania. To contribute to the EU target of 25% reduction in administrative burden by 2012, our country has developed its own path, materialized in the "Better Regulation Strategy for Central Public Administration 2008 - 2013". The document included administrative simplification objectives for both business and citizens. The economic crisis that has affected Romania since 2008 has given the reduction of administrative burdens for the business environment a higher importance, seen as a solution for increasing the competitiveness of the companies that were active in our country. Subsequently, the National Reform Programs, which have

been drawn up since 2011, included activities related to this objective, ranging from reducing para-taxation to measuring administrative burdens and simplifying the interaction with public institutions.

Administrative simplification for citizens has lagged behind as a national policy objective, but has been implemented through a variety of individual or business initiatives related to business. In 2014, the "Strategy for Strengthening Public Administration 2014-2020", which sets targets, actions and deadlines for reducing the administrative burden for citizens, was approved. At the same time, the Government approved an updated version of the Better Regulation strategy and the "National Digital Agenda for Romania 2020" Strategy, both containing proposals for simplification.

Romania currently has a correlated strategic framework for administrative simplification for citizens and the business environment as well as associated IT & C infrastructure. The relatively disparate initiatives that have been implemented so far will turn into large-scale programs designed around events involving the interaction of public institutions with users, implemented in partnership by all responsible actors and financing all kinds of necessary expenses, from technical assistance to the infrastructure.

The steps are still in the design phase of the best simplification methods. Internal gaps raise, slow down and differentiate the pace of implementation of reforms and simplification proposals. Thus, the three criteria pursued by administrative reforms (time reduction, costs and volume of documents) are perceived differently by citizens.

The theoretical framework abounds with a series of approaches that seek to identify the best public policies in the multitude of possibilities. Achieving a public policy is a vast intellectual challenge that involves more academic disciplines and organizations that are both private and public.

The first step is identifying problems and assessing needs in a particular social area. It is obvious that a public policy will be well done if basic needs have been defined, described and analyzed in an appropriate way. The formulation of a public policy in such a context has great chances of successful implementation. The definition of public policies is heterogeneous and there is a lack of consensus. Thomas Birkland (2005) highlighted the complexity of formulating public policies in the context of multiple actors: lawyers, governors and the population, influencing the type of public policy from a variety of perspectives. Hence the lack of consensus in the definition of public policies, as there is only the possibility of identifying the common features of public policies: "1) they are carried out on behalf of the public interest; 2) Generally executed or initiated by governors; 3) They are interpreted and implemented by public or private actors, and 4) also includes what the government chooses not to do." (Birkland 2005).

Administrative reforms are affected by the duality of administrative principles (Simon 1976: 20), which limit the organizational decision. In no case

are possibilities for identifying complete variants indicated. Thus, a complex study by Marilyn Moon (2006) substantiates the idea of transferring research results from social sciences into public policies, which can be adopted as a solution in the decision-making process. Otherwise we expect decisions taken in complete ignorance of the realities of a society.

The success of the implemented policies is conditioned by various factors, or the very complexity of a policy that can be a good practice model requires a careful assessment, in that the success expected by replicating a good practice model is not guaranteed in a different context (Coletti 2013:86). Thus, the introduction of administrative simplification between the objectives of the public reforms will have the desired success only by comparing the models of good practice with the specifics of the Romanian context.

2. Strategic foundation of administrative simplification measures

The strategic documents that set goals and actions of administrative simplification over the last 16 years are:

1. Government Strategy on accelerating the reform in public administration (2001);
2. Better regulation strategy for central public administration 2008-2013;
3. Better regulation strategy 2014-2020;
4. The strategy for strengthening public administration 2014-2020;
5. National Strategy on the Digital Agenda for Romania 2020;
6. National Reform Programs for 2012-2015.

In support of the measures provided in the strategies and programs, the responsible institutions have developed methodological and analytical documents. They describe working methodologies and present the results of measuring administrative costs as follows:

1. The methodological guide to simplification of administrative procedures, elaborated by the Central Unit for Public Administration Reform within the Ministry of Administration and Interior in 2005.
2. The manual for administrative cost measurement in Romania, prepared for the General Secretariat of the Government (GSG) in 2010,
3. Reports on the measurement of administrative costs for the General Secretariat of the Government (GSG) in the years 2012-2014, in areas covered by:
 - a. Ministry of Labor, Family, Social Protection and the Elderly;
 - b. Ministry of Health;
 - c. Ministry of Education;
 - d. Ministry of Justice;
 - e. Ministry of the Environment;
 - f. Ministry of Transport;

- g. Ministry of Agriculture and Rural Development;
- h. Ministry of Public Finance;
- i. Ministry of Economy, Commerce and Business Environment;
- j. Ministry of Communications and Information Society;
- k. Ministry of Administration and Interior;
- l. Ministry of Regional Development and Tourism.

Documents developed to substantiate administrative simplification strategies are derived from two perspectives: the first treats the administration as a whole, even though there are various hierarchical differences and levels, while the second perspective refers to the administrative support specific to each ministry, direction or department.

Thus, the administrative simplification approach becomes even more laborious than it is today: adaptations of European principles to the Romanian social context are necessary from a dual perspective: both general and sectorial.

3. Governmental strategies to increase citizens' awareness of legislation through administrative simplification

The first strategic document setting national targets for administrative simplification was the "Strategy for accelerating the reform in public administration" adopted by the Government in 2001. Among the medium-term priorities there was also "improving relations between the administration and the public service users ". Regarding the directions of action, there was no clear distinction between users as natural persons and as legal entities. Without designating the target sectors, the Strategy's purpose was wide-ranging interventions for "simplifying administrative procedures, eliminating parallelism and overlapping in the work of various public institutions, rationalizing administrative procedures and document circuits, selecting and training civil servants working directly with citizens and economic agents and expanding the use of IT equipment and technologies in public administration. "The main instrument identified in order to achieve the simplification objective was the "single payment-window", considered as a reducing factor the bureaucracy in issuing notices and agreements.

As a result of the Strategy, simplification of the procedures for the establishment of commercial companies and vehicle registration can be mentioned. The Government has set up a "Program of Measures to Combat Bureaucracy in Public Relations", which has streamlined the public relations practice of the institutions and has made some improvements such as informing through websites and spaces, improving the spaces for reception of the public, telephone lines for complainants counseling, e-mail communication, separation of front office and back office functions, establishment of citizens' information centers etc. Implementation of the "Program of Measures" has not been

coordinated, monitored and reported, so progress has been uneven, depending on one-off initiatives.

The updated version of the Strategy in 2004 did not make any reference to administrative simplification, as other areas had become priorities for meeting the Copenhagen criteria needed to join the European Union, namely the public function, decentralization and the public policy cycle. However, in 2005 the Central Unit for Public Administration Reform within the Ministry of Administration and Interior elaborated the "Methodological Guide to Administrative Procedures Simplification", which provided recommendations on the organization of simplification initiatives, using as a case study the project to simplify the registration of motor vehicles.

Administrative simplification was no longer part of the Government's declared national targets until 2008, with the adoption of the "Better Regulation Strategy for Central Public Administration 2008-2013". In the meantime, institutional or sectoral initiatives that have focused on the business environment have been pursued since the founding of companies to the tax regime applicable to them.

The strategy was adopted as a national response to the "Action Program for Reducing Administrative Burdens in the European Union" adopted by the European Commission in 2007. The program aimed at reducing the administrative burdens of companies by 25% by 2012, estimating a term contribution average of 1.4% of EU GDP in case of success.

The "Better Regulation Strategy 2008-2013" (Government of Romania) has replicated the European target at national level, proposing to improve the quality and simplification of national regulations in order to increase the competitiveness of the economy and create new jobs. The document set out two distinct processes according to the subjects of the regulations, namely the economic operators and the citizens.

The simplification of business conditions in Romania was the priority of the Strategy, the aim being to increase the competitiveness of the active companies in our country. The General Secretariat of the Government has been designated the coordinator of the interventions under the six general objectives, namely:

1. improving the assessment of the impact of regulations and consultation activity;
2. reducing administrative burdens for business;
3. facilitate the interaction between the economic sector and the central, public administration;
4. improving the process of regulation at the level of agencies and authorities;
5. simplification of national legislation;

6. effective application of community law.

In the process of implementation, the General Secretariat of the Government (GSG), with financial support through the Operational Program Administrative Capacity Development 2007-2013, drew up a manual for measuring administrative costs (Berenschot & Business Development Group, 2010) and has applied it in the relevant fields of twelve ministries. The volume of administrative burdens for economic operators at national level was estimated at around 3 billion euros, or 2% of GDP, the main generating areas being labor, health, agriculture, the environment, finance and the trade register.

Following the measurement of administrative burdens, line ministries had to draw up plans to reduce administrative burdens.

According to the data presented in the "National Reform Program 2014", the economies achieved by the economic operators due to the simplification measures implemented during 2012-2013 were 300 million lei (the Romanian Government).

Regarding the second part of the Strategy, dedicated to the regulations in the relation between public institutions and citizens, the simplification of procedures and the reduction of costs incurred by users of public services were targeted. Specifically, it was mentioned the elaboration of a specific measurement methodology based on the "Standard Cost Model", the inventory of procedures, the actual measurement of costs and administrative burdens, the establishment and implementation of plans for reducing administrative burdens. The actions were to be coordinated by the Ministry of Administration and Interior. In practice, national citizens' simplification initiatives have been delayed until 2014, with the objectives being taken up in the 'Strategy for Strengthening Public Administration 2014-2020'.

The new "Better Regulation Strategy 2014-2020" seeks a more pragmatic approach, proposing narrower but more realistic targets for the quality of legislation and the capacity to implement public policies.

Simplification of procedures and reduction of administrative burdens for the business environment remain a priority; among the action targets there are:

1. simplifying administrative burdens;
2. introducing more flexible methodologies for measuring and reducing bureaucracy;
3. digitizing administrative procedures;
4. continuing measurements using the "Standard Cost Model" and updating global measurement;
5. reduce/eliminate specific administrative procedures.

Although the current version of the Strategy no longer includes direct references to administrative simplification for citizens, it remains a reference document, as many initiatives can have a dual impact, with benefits for both

business and citizens. For example, horizontal IT solutions and electronic services are proposed along the "single payment-window" model. Few are services that only serve one category of users or another.

Another element of importance for administrative simplification in relation to citizens is the method of measuring administrative costs. Unlike the 2008 version, the new Strategy proposes diversification from the "Standard Cost Model", which has proven to be inexpensive, to new methods such as "identification of administrative burdens" and "guillotine of regulations" (Government of Romania, G.D. 1076 / 2014).

4. The strategy for strengthening public administration in 2014-2020

Adopted in 2014, the 2014-2020 strategy for strengthening public administration (SSPA 2014-2020) sets out the priorities and coordination of public sector reform interventions. The lack of such a document in the last 8-10 years generated unpredictability and lack of coordination between institutions responsible for the making reform measures.

Among its overall objectives, the SCAP includes "de-bureaucratization and simplification for citizens, business and administration". It is estimated that the benefits gained from achieving the objective will be felt by both public bodies and users of services provided by them. For implementation, four lines of action are identified under the specific objective of "reducing bureaucracy for citizens":

1. Analyzing needs and objectives in terms of simplification and rationalization of administrative procedures for citizens, focusing on the main "life events" (GD 909/2014);
2. Developing an integrated plan to simplify administrative procedures applicable to citizens, in priority areas for simplification, with targets / specific objectives of simplification and a registry/ nomenclature/ inventory of administrative procedures with impact on citizens;
3. Implementing and monitoring the integrated plan to simplify procedures applicable to citizens;
4. Periodic assessment of the impact of measures to simplify the procedures applicable to citizens and regularly measuring of the administrative burdens arising from them.

Directions for simplifying the relationship with citizens influence other specific objectives, such as "Reducing bureaucracy for the business environment", "Reducing inter- and intra-institutional bureaucracy" and "IT solutions for streamlining public administration". As common to all proposed interventions, there are the measurement of user costs / tasks and the deployment of IT & C solutions for e-government services and communication between public institutions. Furthermore, the Strategy makes any investment in

IT&C public infrastructure conditional upon "the establishment of operational requirements derives from life event management procedures." Consequently, coordination between responsible institutions becomes decisive for the success of the Strategy, and compliance with the action plan is of particular importance. Projects impacting public services accessed by citizens, including the above-mentioned intervention categories, are funded from different sources, namely the 2014-2020 Administrative Capacity Operational Program and the Competitiveness Operational Program 2014-2020.

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SCHOOL ABANDONMENT AT THE LEVEL OF ROMA POPULATION

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Abstract: *School abandonment is a serious problem faced by the contemporary society; school has become to be abandoned, above all, because today it does not matter in the hierarchs, it is not perceived as a value in itself; both children and pupils no longer think of school as a future. The effects of school dropout show that this type of behavior is considered particularly serious. First, those who abandon school do not have the professional qualification indispensable for the socio-economic integration, nor the moral and civic formation necessary for the exercising the parent and the citizen role of a community. Secondly, with no qualifications, those who drop out of school are the future unemployed and represent, in a medium and long term, the source of social and loss-making difficulties that exceed the investment required by the initial training. Our article analyzes the school drop out among Roma children from several general perspectives on the education of Roma children. A first perspective, which could be called the socio-economic one, attempts to explain the poor school attendance of Roma children as a direct consequence of the poverty situation in which a large part of this population is found. A second type of approach, related to the ethnic stereotypes, explains the reduced school participation of the Roma through cultural differences, by their different lifestyles.*

Keywords: school dropout; Roma ethnicity; education; interculture; school integration.

1. Introduction

School abandonment is the ultimate evasion of stopping school attendance, leaving the education system, regardless of the level attained, prior to obtaining a full professional qualification or training, or before completing the starting cycle. (Neamțu, 2003: 21).

This is the result of a combination of internal and external causes, internal factors and external factors. Each abandon has a personal and social history related to how the principle of development is differentiated. School failure is the product of several causal factors in a certain pedagogical, psychological and social configuration that in turn leads to more immediate and lasting consequences.

School abandonment is a problem of the Romanian education system that has not been adequately dealt with, a serious problem which must be urgently converted into a complex intervention strategy. It is certainly a

phenomenon that, through its significant consequences and its worrying dimensions, must be present in the priorities agenda of decision-makers, practitioners and beneficiaries in the education system. To take measures to combat school drop-out, a diagnostic study is needed to highlight the abandonment rate, which are the areas most affected by this phenomenon and especially which are the main causes for all school-age groups. School abandonment also has different meanings: leaving the education system before completing compulsory education, leaving the system before graduating one of its levels, leaving the system, regardless of level, without obtaining the diploma attesting the completion of that level education, leaving the education system without obtaining a certificate that offers the possibility of integration into the labor market, the premature exit from the secondary level of education without the integration into “second chance” programs, etc.

In consensus with the Constitution, the Education Law states that education is a national priority and stipulates the right to education of all citizens, their right to learn in their native language, and respect for the right to cultural and linguistic heritage of minorities. Thus, these rights are expressed in different regulations at national level through the following provisions:

- organization of school units, groups / classes with teaching in the minority language at all types, levels and forms of education;
- inclusion in the curriculum, in the case of Romanian language teaching units, of the study of the native language with the same weight as the Romanian language, as well as of the history and traditions of the national minority in the respective language;
- reflection of the history and traditions of each minority in the educational curriculum;
- providing appropriate textbooks and teaching materials in their native language;
- teaching religion in the native language;
- preparing the teaching staff in the respective ethnic minority language;
- supporting a test in the native language in the final examinations (capacity exam - at the end of compulsory education, baccalaureate exam - at the end of high school).

Access to education for all children and young people is also facilitated by a social protection system that includes different forms:

- no tuition fees for education, assistance and logistical base and, respectively, free textbooks, medical and psychological assistance for pupils and children in the pre-school education system;
- financing / co-financing from the state budget: full financing of the cost of school preparation for the preparatory group; co-financing maintenance for

- preschoolers by providing social vouchers; co-funding extracurricular activities for high-performing students;
- providing services and institutional facilities: providing scholarships to students with special school results and social assistance grants to those from economically disadvantaged families, reducing travel costs by means of public transport;
- the social protection of children and pupils with special educational needs through the organization and functioning of appropriate institutions, classes/ groups for preschools and pupils with special needs.

2. Non-schooling at the level of rural education units with a Roma population

In 2003, EU Member States agreed to reduce the proportion of early school leavers to less than 10% of all 18-24 year olds. This target has not yet been reached. One out of six young people in that age group completed only the gymnasium cycle or less. According to statistical data, the highest values of school drop-out are recorded at the transition from the gymnasium cycle to high school (high school and general school).

The EU 2020 Strategy launched in March 2010 to replace the Lisbon Strategy proposes five lines of action:

- Increasing the employment rate of the population (between 20-64 years) from 69% to 75%;
- Maintaining the target of 3% of the Gross Domestic Product allocated to research and development;
- 20% reduction in greenhouse gas emissions (30% under certain conditions), 20% increase in energy from renewable sources, 20% increase in energy efficiency,
- Reduce the dropout rate to 10% and increase the number of tertiary education graduates from 31% to 40%;
- Reduce the number of people living below the poverty line by 25%.

Thus, the European Union recommends by 2020:

- Investing in education and training is essential to get out of the crisis;
- Europe's competitiveness on the global market depends on its ability and ability to depend on the growth of innovation and on the transition to a low-carbon, knowledge-based economy;
- The role of education and training in the knowledge triangle (education, research, innovation) needs to be strengthened;
- Lifelong learning and mobility are essential for the acquisition of skills relevant to the labor market, but also for social inclusion and active citizenship.

The evaluation of school dropout and non-schooling, carried out by the secondary analysis of the database elaborated within the research on rural education in Romania, took into account the following indicators:

- the share of education units that include Roma pupils who experience abandonment and non-schooling phenomena in their area of coverage;
- the proportion of non-school pupils and those who dropped out of school before completing compulsory education at school level; in the case of non-schooling the variable is *below 5% and above 5%*, and in the case of abandonment the corresponding values are not, *under 2%, between 2-5%, more than 5%*.

A first aspect that data analysis refers to the high share of educational institutions with Roma children who register cases of non-school children in the area from which they recruit their students. Thus, half of the schools where the Roma population has a share of less than 50% register cases of non-school children and almost 60% of the schools where the majority of Roma pupils are faced with the same phenomenon. It is also noted that while for the whole system of compulsory education units in the rural area there are phenomena of non-schooling in almost one third of the units, in the case of Roma schools the presence of the phenomenon is manifested in half of them. The difference is even greater, reaching up to 25% if the comparison is made only with the school units where the Roma pupils are the majority.

The main category of causes is represented by the socio-familial factors, namely: the negative attitude of the parents towards the school, especially the Roma people; the inability of the family to provide the child with the necessary means of attending the school (clothing, footwear, stationery, etc.) and the child's retention for various household activities. Among the Roma attending low-frequency school may also be indicated as causes: seasonal family migration, child's belonging to nomad families and deviant behaviors manifested by family members (delinquency, alcoholism) and specific traditions (eg. the Roma law - *woman does not have to know much*). A special situation encountered only in the case of Roma children, which teachers invoke as a cause of non-schooling, refers to the lack of identity documents for children, a situation that some teachers impute to the whole family.

The second is represented by the individual causes: the negative attitude of the child towards school, more frequent in the case of Roma children, psycho-intellectual deficiencies or poor health. Of particular importance, especially in the case of pupils belonging to the Roma minority, is the change in the student's civil status (early girls' marriage).

Sociologists believe that dropping out of school is a social issue that generates a set of long-lasting consequences. Research shows that those who drop out of school not only do not have the chances of gaining employment but

are unlikely to be integrated into the workforce. Those who have interrupted their studies are more dependent on maintenance and help programs than the rest of the population.

A student who does not solve school frustrations will soon find out the painful effects of his/her decision. The low power of temperance and lifestyle that inevitably accompany low income generates more frustration, disappointment and stress than most adolescents can imagine.

3. Prejudices, stereotypes related to Roma ethnicity

Formation of stereotypes in children is beginning to catch up with small contours. Differences in the society we live in are multiple. They start from age, religion, physical aspect, mental abilities, sexual orientation, income, social status, and so on. The stereotype is closely linked to prejudice and discrimination. Stereotypes are actually preconceived ideas. They represent a fixed opinion that somebody is about or something about without knowing enough about him/her. These ideas are unfair and unjustified and are built up of an error of knowledge and a generalization that appears about them. Stereotypes of race and ethnicity begin to form in children in the early years of school. As they age, they begin to form cultural stereotypes. They learn how group dynamics work and use such barriers to create grounds for exclusion from the group. For example, you can hear them saying: "He can not be part of our group of friends, because he does not like what we like." Often the existence of negative stereotypes and prejudices about a social group leads to the development of discriminatory behaviors towards it at the social level. The use of a "label" in the absence of a person's knowledge through the rapid generalization of specific individual or group specific experiences at the level of all representatives of that group or culture is usually the basis for the development of sets of behaviors that marginalize, exclude or discriminate against the category to which it is addressed with negative effects on its image over time.

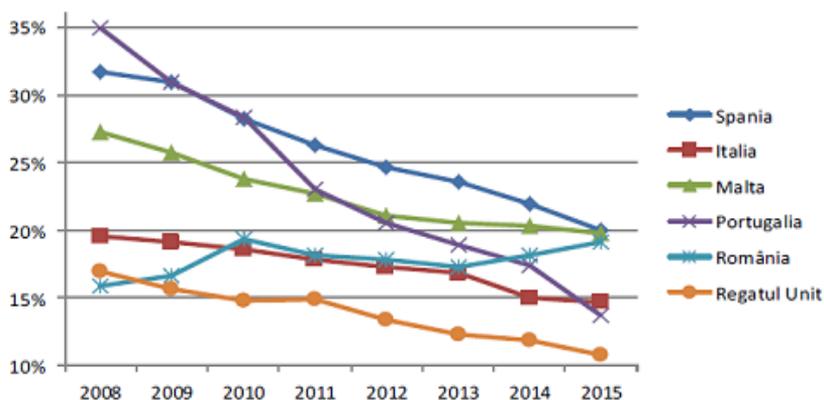
Teachers can help reduce stereotypes and prejudices by: highlighting some group representatives who identify the existence of stereotypes that invalidate the stereotype; providing a significant amount of information about that group - about all the values and norms specific to it and its members; motivating individuals to understand correctly the group they want to communicate with; engaging in activities to achieve common goals; identifying their own stereotypes and prejudices is essential in delivering authentic long-term communication between different cultural groups. It is also the first step towards openness to the other and the development of new perspectives on Roma cultural groups. Each of us labels or we have certain stereotypes at a time. They can prevent us from seeing reality as it is.

The intercultural education aims at developing an education for all in the spirit of recognizing the differences that exist within the same society. We can say that a large part of the gypsy population, so their children too, suffers from the process of marginalization and therefore requires a sustained intervention strategy, addressing both the marginalized and the majority, to form an intercultural society, by different but equal individuals, connected to the general values of humanity and respecting a common set of norms, but at the same time being in a permanent cultural and spiritual exchange. (Pescaru, 2017: 28)

From an intercultural perspective, it is necessary for the school to promote “ethnic attachment and understanding and to help students acquire skills and attitudes that enable the ethnic group to gain the power to signify the great culture of the world.” (Cucos, 2000: 163) The formation of the intercultural attitudes will facilitate the emergence of a synthesis of common elements as a basis for mutual communication and understanding between different cultural groups. By accepting and promoting values such as tolerance, equality, respect, complementarity of values, the school exploits spiritual differences and local values, attaching them to the general values of humanity. Teachers working in schools with a significant proportion of Roma students must accept the challenge and make the children (whether they belong to the majority group or the minority group), become aware that what is different from a colleague is not necessarily dangerous, but also that what resembles you to someone can also distinguish you from someone else (Pescaru, 2017: 31).

4. Measures to reduce the phenomenon of early school leaving

The significant reduction in the number of early school leavers is an essential investment not only in the future of each young person but also in the future prosperity and social cohesion of the European Union in general. Our country’s efforts from this perspective do not have the expected results. The vast majority of Member States have improved their school dropout rate, but Romania has managed to move away from the target set in the Social Strategy 2020 - the rate has risen from 15.3% in 2008 to 19.1 % in 2015. The national rate set for 2020 is only 11.3% and the European average was 11% in 2015.



There are also huge gaps between rural and urban: in the 2014-2015 school year, 81.8% of rural children aged 3 to 5/6 were enrolled in pre-school education compared to 97.7% in urban area; the gross enrollment rate in primary and secondary education was 80.4% (100.4% in the urban area) (Ministry of Education 2015). In 2015, the early school leaving rate was 27.8% in rural areas, compared with 19.3% in suburban and suburban areas and 5.9% in large cities. School drop out rates in primary and lower secondary education are significantly higher for rural children, leading to low participation in high school education and, therefore, lower participation rates in tertiary education. The quality of rural education is undermined by the difficulty of attracting highly qualified teachers, inadequate school infrastructure and difficult family situations. In rural areas, there are fewer qualified full-time teachers than in urban areas, so schools have had to hire a large number of low-skilled part-time staff to commute (World Bank 2014).

| | | România | | Media UE | |
|---|---|----------------------|----------------------|---------------------|---------------------|
| | | 2012 | 2015 | 2012 | 2015 |
| Indicatori de referință ET 2020 | | | | | |
| Părăsirea școlară timpurie din sistemele de educație și formare (vârsta 18-24 de ani) | Total | 17.9% | 19.1% | 12.7% | 11.0% |
| Ponderele absolvenților de studii superioare (vârsta 30-34 de ani) | Total | 21.7% | 25.6% | 36.0% | 38.7% |
| Educația și îngrijirea copiilor preșcolari (ECEC) (de la vârsta de 4 ani la vârsta de începere a învățământului obligatoriu) | | 86.4% ¹¹ | 86.4% ¹⁴ | 93.2% ¹¹ | 94.3% ¹⁴ |
| Procent de tineri cu vârsta de 15 ani cu un nivel scăzut de cunoștințe în: | CIRE | 37.3% | : | 17.8% | : |
| | Matematică | 40.8% | : | 22.1% | : |
| | Știință | 37.3% | : | 16.6% | : |
| Rata de angajare a noilor absolvenți pe nivel de învățământ (cu vârsta de 20-34 de ani și care au finalizat sistemul de învățământ cu 1-3 ani înainte de anul de referință) | ISCED 3-8 (total) | 70.2% | 68.1% | 75.9% | 76.9% |
| Participarea adulților la procesul de învățare continuă (vârsta 25-64 de ani) | ISCED 0-8 (total) | 1.4% | 1.3% | 9.2% | 10.7% |
| Alți indicatori contextuali | | | | | |
| Investiții în educație | Cheltuieli publice pentru educație ca procent din PIB | 3.0% | 3.0% ¹¹ | 5.0% | 4.9% ¹⁴ |
| | Cheltuieli în instituțiile publice și private pentru fiecare student în EUR | ISCED 1-2 €1,625 | €1,700 ¹³ | : | : |
| | ISCED 3-4 €1,723 | €1,959 ¹³ | : | : | |
| | ISCED 5-8 PPS | €3,932 | €2,979 ¹¹ | : | : |
| Părăsirea școlară timpurie din sistemele de educație și formare (vârsta 18-24 de ani) | de origine autohtonă | 17.8% | 19.1% | 11.6% | 10.1% |
| | de origine străină | : | : | 24.9% | 19.0% |
| | de origine autohtonă | 21.6% | 25.6% | 36.7% | 39.4% |
| | de origine străină | : | : | 33.8% | 36.4% |
| Rata de angajare a noilor absolvenți pe nivel de învățământ (cu vârsta de 20-34 de ani și care au finalizat sistemul de învățământ cu 1-3 ani înainte de anul de referință) | ISCED 3-4 | 59.3% | 59.8% | 69.7% | 70.8% |
| | ISCED 5-8 | 79.1% | 77.1% | 81.5% | 81.9% |
| Mobilitate în scop educațional | Mobilitatea absolvenților străini (licență) | 1.6% ¹¹ | 2.0% ¹⁴ | 5.5% ¹¹ | 5.9% ¹⁴ |
| | Mobilitatea absolvenților străini (master) | 2.5% ¹¹ | 3.0% ¹⁴ | 13.6% ¹¹ | 13.9% ¹⁴ |

Surse: Eurostat (a se vedea secțiunea 9 pentru mai multe detalii); OCDE (PISA).
 Note: Datele se referă la valori medii ponderate ale UE, care acoperă un număr diferit de state membre, în funcție de sursă; b= întreruperi de serii temporale, d= definiție diferită, p= provizorie, u= fiabilitate scăzută, 11 = 2011, 13 = 2013, 14 = 2014.

Strategies to combat early school leaving have as a starting point an analysis of the regional and local specificities of the phenomenon. The data allowed the analysis of the main causes of early school leaving for different pupils, with reference to this phenomenon. The concept of a strategy must be based on precise information, allowing for better measures targeting. The existence of a system to monitor the evolution of early school leaving may contribute to the constant adaptation of strategies based on information such as individual motivations related to early leaving education.

Students who drop out of school are those who have become remarked for absenteeism and other behavioral difficulties, for which they have been repeatedly punished in school. A US Department of Primary and Secondary Education document thus describes the student who is at high risk of dropping out of school: unable to adapt and function properly in the context of the traditional class: under-average school results do not establish professional goals, absenteeism, hostility to adults and representatives of the school authority, comes from a family experiencing existential stress, serious economic problems, is not involved in any non-formal or formal activity organized by school.

A true, real education is grounded in the family, then it continues in kindergarten and school through teachers. First, it is done through the power of the example. A good intervention by the teacher through the educational process he/she carries out with children may be a means of preventing school dropout, which has become more and more frequent. In trying to give some solutions to prevent and eliminate school failure, we must emphasize that it is easier to prevent the phenomenon of school failure than to attempt to remove it after it has already taken place.

At school level, good practices have been implemented to prevent and reduce the early school leaving that consisted of educational activities to increase the attractiveness of the school and to increase pupils' degree of schooling. The empirical studies in Romania (Voicu, 2010: 25-29) and the literature show some good practices to prevent the phenomenon in areas with a high school abandonment rate. These include: partnerships between school, family, community, partnerships based on collaboration, involvement, support; teams of community members involved in school reintegration of children; extracurricular activities (excursions, shows, museum visits, theme competitions, holiday camps, etc.); classroom accountability, open relationships and peer support; enhancing pupils in difficulty through extracurricular educational activities to increase their attachment to school; parenting information and counseling on the needs of children; raising the awareness of the benefits of an appropriate education; implementing alternative second-chance educational programs for those who have dropped out of school; school counseling activities; counseling students and parents to

access funds and legal allowances (scholarships, allowances, requisites, money for the computer) in order to obtain identity documents.

5. Conclusions

School abandonment is a social issue that is subject to factors such as individual, family, and social, so to reduce the drop out rate, teachers have to work with both the student and his/her family. A campaign to inform and empower parents of children about the risk they face when the child does not attend school should therefore be launched. School abandonment will not be eradicated in the coming years, but it could be diminished if all the factors responsible for this phenomenon would properly and timely perform their tasks. Teachers have an important role in motivating students to complete their compulsory studies and make school more attractive. The school and emotional integration of Roma children is a major issue of education. The effectiveness of the efforts of teachers, local authorities and all involved depends on a multitude of factors: socio-economic and family factors, motivational factors, subjective factors related to the values, beliefs and patterns of behavior promoted in the school organization. The role of the school is obviously overwhelming, because one of the primary goals of education is integration. The task of the school is to create an environment in which the child can differentiate his/her feelings and structure himself/herself as a personality, be trained and stimulated by a competitive environment favorable to his/her development.

Attitudes towards school and motivation for learning can also be interpreted as manifestations of the child's self-image. Representations about one's own person are formed over time as a result of a complex of factors and experiences experienced both in the socio-familial and school environment: successes or failures, encouragement or labeling, support or constraint, patterns of behavior, the relationship between membership group and reference groups, etc. The role of the teacher is therefore essential in the integration of each of the children, regardless of ethnicity, religion, social status. Assuming this role involves performing activities that lead to the development of strong, harmonious personalities, following aspects such as: developing the skills to make decisions, negotiate, manifest their emotions; developing the capacity to defend itself; developing empathy; access to and development of creative potential, self-assertion; the development of assertiveness (the ability to tell others what we want without hurting them); developing the capacity to respect differences between people; developing trust. School should be the space for intermingling different experiences, traditions and habits distinct from each minority group. School must be the space where diversity is learned: cultural, ethnic, social, to be a space in which all children feel good, communicate and socialize naturally, regardless of

ethnicity, religion, race or social situation, the space where we learn to live we accept each other with qualities and flaws, with individual features, traditions and customs.

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A MAP OF SOCIOLOGY

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Abstract: *Starting from the hypothesis that, if sociology is an epistemic image of a socially evolving reality, then sociology logically finds itself in the constant redefinition of its explanatory fundamentals (Buzărnescu, 2007), the question "are still valid its traditional concepts in the understanding of contemporary realities, completely changed?" appears perfectly legitimate. In addition, the offensive pragmatism, which is specific to our days, frequently brings to question the place and role of the sociological approach in the area of decision-making bodies, increasingly vulnerable to various journalistic and political projects, either failed (the Soviet experiment, for example), or controversial nihilism (globalism). With the stated intention to bring praxiological testimonies on the current status of sociology as a discipline of study, institution and profession, I propose a map of sociology inspired by the map of the chemical elements in the Mendeleev table similar to the map of logic proposed by Petre Botezatu in the year 1972.*

Key words: sociological map; epistemology; branches of sociology; social action; social space.

If, when it was stated as science (Comte, 1842), sociology aimed at presenting the genesis and dynamics of human society, namely describing society as it exists, and defining the signs of the social that distinguish between the human community and other types of communities, in the institutional design that is specific to the phenomenology of contemporary socialism that has generated branch sociologists, the sociology is now more complex: it must provide a qualified social diagnosis to advise all actors within the authority of leadership, design and manage realistic decisions focused on setting up paths of social pathology. The emphasis has therefore been on the explanatory component: namely, sociology has the mission to find the underlying causes of the human society's identity profile in terms of formulating social innovation tools and optimizing the modalities of qualified counseling of decision-makers in all areas activity.

As far as we are concerned, as in the map of the chemical elements of Mendeleev's table, where there are still free places for other undiscovered chemical elements, in the sociology map proposed by us, we consider the existence of other sociologies that have not yet been formulated as sciences with well-defined "epistemic continents" (Goblot and Pelletier, 1973). At the

intersection of social levels and fields of activity that give an identity profile to the current diversity of human society, existing sociologies of the branch reveal that there are still many types of human activity that do not benefit from the sociological methodology of investigation but which can generate other sociologies branch in the undefined future.

| Levels of social activity / Domains of social activity | Social reality | Social action | Form of institutional expression |
|---|------------------------|-----------------------------------|---|
| Industry | Sociology of work | Industrial sociology | Management sociology |
| Agriculture | Rural sociology | Urban sociology | - |
| Culture | Sociology of culture | Sociology of arts | - |
| Education | Sociology of education | Educational and school management | - |
| Leisure | Free time sociology | Sociology of sport | - |
| Ideology | Political sociology | - | - |
| Religion | Sociology of religion | - | - |

Fig.1. *The map of sociology*

The present map aims at identifying other branch sociologists that are currently at the level of epistemological incubation in the thematic area of other disciplines, ie they have not matured their system of concepts, categories and methodologies for space exploration social, in the perspective of avoiding the emergence of new sociological study disciplines, which use many of the methods and techniques of sociological invoice, but which bear other names and are claimed from other curricular areas. An obvious example is Marketing, which in reality is a sociology of the market but categorically claimed by economists. Marketing is based on the sociological research methodology of supply-demand and economists have adopted it in their scientific heritage. The process of epistemological emancipation of Management will not be easy, even though this process is expected to begin sometime.

As is well known and unanimously accepted, the continuous production of knowledge in the field of natural sciences has generated new sciences called "border": astrophysics, biochemistry, and so on, and everyone enjoys when

other new sciences of this type emerge, for the fact that man will be able to know more in-depth nature and identify new resources to increase the quality of life.

Similarly, research in the field of social sciences, through the contribution of individual researchers or institutes of the field, can contribute to the discovery of new branch sociologists in view of the sociological coverage of the entire human society, because at present many of the dysfunctions of the social space are due and the fact that eminently human problems are proposed solutions that have proven their efficiency in other areas: technical, economic etc.

For example, cost reduction is a beneficial solution for the economic component of social space, but it can not automatically be promoted as a solution to raising the quality of life, because economic rationality is not, automatically, pedagogical, civic, or general-human rationality.

Another example: in technical systems, replacing used components with other new components is a right solution because the technical system immediately re-enters the load. By extrapolating the same method in social systems, managerial practice has demonstrated a repeated failure, as changing leaders has not automatically generated more motivation of existing human resources, nor increased management quality in the world. The difference is that other variables can not be standardized in social systems: temperament, creative potential, motivation, quality of load reporting etc.

In conclusion, it is hoped that other branch sociologists, corroborated with other private social sciences, will provide new best practices for better management of human issues at odds of the undefined future. With this hope, I share my modest thoughts with young generations of sociologists as a sign of respect and trust in their professional careers.

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KEY ELEMENTS OF THE COMMUNICATION STRATEGY FOR STRUCTURAL INSTRUMENTS

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Abstract: *European policies are carried out in accordance with the objectives and values assumed by the Member States. In most cases, implementation is accomplished through the participation of specialized personnel in the areas addressed. However, the population has the right to know how European staff are involved in solving the problems of European citizens and Member States. Given activities with high levels of abstraction, it is necessary to carry out public communication campaigns on the results and measures implemented. In this article we highlight the objectives and goals of the national communication strategy for structural instruments.*

Key words: public communication; transparency; information of the population; European funds; communication strategy.

1. Introduction. General Communication Framework

At EU level, a communication plan is developed for the entire funding period to achieve development goals. Currently, there are five types of European funds: ERDF, FS, FC, EAFRD and FEPAM, which provide for the financing of European objectives for the 2014-2020 period.

Financial allocations are consistent and accurate, and knowledge of common objectives at EU level as well as the funds to achieve them are a form of promoting values that transcend local elements that will not be able to provide such funding and which are protected by European public policies. For 2014-2020, "only cohesion policy will invest € 325 billion in the Member States, cities and regions of Europe to achieve common EU-wide targets for economic growth and jobs and tackling climate change, energy dependency and social exclusion." (www.fonduri-ue.ro). This investment is complemented by the participation of Member States that has a cumulative effect: "If the national contribution of the Member States is taken into account and the leverage effect of the instruments the estimated global impact of cohesion policy will probably reach 500 billion euros. The political reform of cohesion will ensure a maximum effect of these investments, which will be adapted to the specific needs of regions and cities." (www.fonduri-ue.ro).

In Romania, the amounts allocated through ESI are about 30.6 billion Euros, of which 22.4 billion are related to the structural instruments 2014-2020. European policy considers that the general public has the right to know how EU financial resources are used (www.fonduri-ue.ro).

2. The experience of communication strategies

For the 2007-2013 period, communication activities were based on a National Communication Strategy that promoted the Structural Instruments through which the EU intervened to reduce development gaps. A Communication Plan has been developed for each Operational Program, and Horizontal Communication has been implemented through the Operational Technical Assistance Program.

In 2010 a national communication campaign was launched, with two TV spots and two radio spots for three weeks. Between 15 December 2012 and 15 March 2013, an integrated public information campaign was launched to promote funding through the Structural Instruments. The campaign consisted of creating and distributing 3 TV spots, 3 radio spots, 3 online banners, 3 brochures, 12 press releases, 6,000 posters and 115 outdoor panels (www.fonduri-ue.ro).

The impact of the two promotion campaigns was assessed by three opinion polls through which data on general information on the population were collected. Another objective of the evaluation was the knowledge of the benefits of European funding. In order to know the preferred information sources of the population, citizens' preferred channels of information were also analyzed. Conclusions of the surveys revealed the strengths and weaknesses of the information and promotion campaigns. The three surveys were conducted in three waves that took place in June 2010, March 2011 and September 2013 (www.fonduri-ue.ro).

In 2012, the Structure Information Tool Center (SITC) was set up, which only functioned for two years, although it had been designed since the programming period. Within SITC, there have been several departments that have provided information on Structural Instruments: a help desk, a call center, and a mailing address for providing information to anyone who wanted information on accessing and implementing structural instruments.

The impact of this center was reduced due to the fact that there was no territorial support structure, so that in 2013, 85% of the citizens interviewed had not heard about the existence of this center.

Instead, the www.fonduri-ue.ro webpage has exceeded all vision targets, being an important source of information for those interested. This page was restructured in 2013 by SITC, to the standards required by the European Union. In addition to this activity, various promotional materials such as: brochures, internet banners, communication events, information seminars with media

representatives, informative and promotional materials were produced and distributed during the entire period of 2007-2013 (www.fonduri-ue.ro).

The analysis of the communication plans for the IS 2000-2013 revealed that the impact is limited in the case of the specific communication activities due to the ways in which public auctions can be carried out, there must be a cycle of public communication and promotion activities. The relationship with the press must be continuous on general and specific themes.

The evaluations revealed that over three years (2010-2013) the reputation of the structural instruments has increased significantly. The data collected through sociological surveys revealed an upward trend, ranging from 33%, to 40%, and the third wave to 48%, people who heard about structural instruments. However, only 28% of the people had sufficient information. The benefits of the structural instruments were mentioned by 70% of the interviewees in the third wave, but 61% believe that only a small number of people benefit from these funding. This conclusion shows that the communication plans should highlight the benefits of European funding for the entire Romanian society. Moreover, negative appreciations such as low trust in institutions, lack of transparency and difficulty in obtaining European funding can be corrected by improving the communication strategy for 2014-2020.

Sociological research has revealed that the eligible areas (infrastructure, health, human resources, education, and environmental protection) are known, but there is also a degree of confusion about the different categories of non-reimbursable funds (agriculture, culture, social protection, etc.). We are seeing an increase in both those who know the eligible areas and those who confuse existing funding with ineligible areas.

The same confusion is also found with regard to eligible beneficiaries for certain types of funding, and the idea is that they are granted to "anyone who needs money" (www.fonduri-ue.ro).

Sociological research has revealed that the Internet has become the most important source of information for those interested in knowing the conditions for obtaining European funding. Thus, the share of those who prefer the Internet increased from 13% in the first wave to 37% in the second wave, while the share of those who preferred the television decreased from 52% to 18%. Conclusions of sociological studies have highlighted that the transfer of communication strategies into the online environment will have a higher impact than those built over the other channels of communication. (www.fonduri-ue.ro)

Depending on the experiences of the period 2007-2013, for the new financing horizon, 2014-2020, the following objectives of the communication strategy have been set (www.fonduri-ue.ro):

"- to increase and strengthen the notoriety of the 2014-2020 Structural Instruments;

- to raise awareness of the role and contribution of the European Union to co-financing projects (including EU policy priorities and cohesion policy objectives);
- to increase the level of information for potential beneficiaries on the themes, priorities and funding interventions through the IS 2014-2020). "

Considering that the whole field of activity is the result of intermingling the activity of the public and private sectors, it is also necessary to understand the prospect of developing a professionalized marketing activity of the public sector. The purpose of such an activity is to inform the public about the efforts to implement activities of general interest. By using the concept of marketing, the idea of coherent action to promote the public image is concretized: "marketing is a social and managerial process through which individuals or groups of individuals obtain what they need and want by creating, offering and exchanging products and services of a certain value" (Kotler 1998:35). Marketing is "the science of persuading customers to buy a product". (American Association of Marketing 2009). By referring to public entities, "marketing is the ability to obtain and maintain beneficiaries satisfied with the programs developed and implemented by the public sector" (Scutaru 2010:54).

The need for public marketing is generated by the numerous situations in which public institutions are associated with inefficiency or activities generating additional taxes and duties. However, many public services are carried out by public institutions as outsourcing would cause disastrous consequences for the population. The need for efficiency is permanent, and there are always criticisms of institutional action. Thus, it becomes mandatory to improve the image of the public sector (Kotler&Lee 2008:16), or by pointing out the usefulness of institutional action, which, in the sense of Mill (1863), requires that public institutions do "the greatest benefit to as many people as possible". The dimensions underpinning institutional action are of a social, economic and ecological nature, all included in development strategies funded by European funds.

3. References to the Communication Strategy for 2014-2020

A first condition for an effective communication strategy is generated by the circulation of contradictory information in society. Thus, there are opinions promoted in the public space of unknowing, unsafe or unverified sources, alongside reliable sources and clear information from specialized institutions. For the period 2014-2020, it is necessary to maintain the relevant information sources.

Interested stakeholders are considered secondary sources of information that can influence other stakeholders. Each category of stakeholders will be approached separately considering the communication and the links between

them, so that everyone is informed. The press is considered a communication partner, so future goals need to be built around the following principles:

- "More should be invested in raising the level of expertise of the media in the subject of European funding so as to avoid errors in the press;
- We need to invest in a correct relationship with the media, the answers the journalist asks for must be complete and obtained in a timely manner;
- Medium-term informal partnerships need to be made on which both sides will benefit: the information emitter will have coverage in the press, and journalists will have access to new, complete, news information. In other words, the journalist can find a familiar figure to come back for further information" (www.fonduri-ue).

Another category of "stakeholders" are NGOs, professional organizations, social partners and consultants. The degree of knowledge of the representatives of these entities is superior to that of journalists. The information they disseminate is credible and has a higher level of penetration for the general public or their collaborators. Students, student associations and educational establishments are milestones that need to be "interested" in the development of information and dissemination products. A working principle in public communication refers to the development of networks and partnerships with entities that will benefit from the organization of training, exchange of experience, the establishment of regional networks, etc.

Increased communication efforts consistent with the complexity of information, which in many cases involves the structuring of a personalized message according to the characteristics of the target group and the level of knowledge in the field (www.fonduri-ue.ro). Taking into account past experiences and new challenges for the years 2014-2020, the following strategic lines have been established:

- "The general tone of communication: simple and informative in the subject, with an emphasis on practical aspects, adapted to the characteristics and profile of the media channel used;
- Coordination of messages issued by different institutions, for the coherence of communication;
- Coordination of activities, for efficient spending of resources;
- More emphasis on personalized communication;
- Clear distinction of messages to the general public and to beneficiaries/potential beneficiaries of funds" (www.fonduri-ue.ro).

Communication to the general public will be done through advertising, based on the following elements (www.fonduri-ue.ro):

- "Emphasis on successful stories and emphasis on visual preponderance communication tools;

- Emphasis on the positive effects for the whole society, which can trigger the successful implementation of projects funded by European funds;
- Emphasis on the transparency and fairness of the fund allocation process;
- Emphasis on promoting the values that the thematic objectives support:
- Encourage research and creativity as the main source of progress;
- Harmonious development of society with respect to the environment;
- Support for personal development as an element of economic progress;
- Support for SMEs, as the main engine for the development of the whole society;
- increasing the state's capacity to manage processes in society;
- Increased focus on emotional messages, low emphasis on information;
- Use of a single logo for ESI funds, maintained as a graphic symbol for the period 2007-2013, with the possibility of differentiating the OP through the chosen slogan;
- Use of the specific OP signs in support of the imagery community, especially if the already well-known 2007-13 logos are used."

Communication with other types of audiences will be more specialized and will be accomplished through the following elements:

- "- online communication (including social media);
- direct meetings;
- information, work, seminars, workshops;
- informative and presentation materials: brochures, leaflets, newsletters, presentation films, multimedia presentations, etc.;
- personalized materials;
- specialized helpdesks, information centers and personalized assistance;
- encouraging partnerships between the management authority, ministries and private stakeholders to disseminate information" (www.fonduri-ue.ro).

4. Public Relations Department's mission in promoting EU policies

Traditional perception retains three functions: "one of the points of view holds that public relations serves to control audiences, directing what people think to meet the needs or desires of an institution. Another view argued that the function of public relations is to respond to the public, to react to the evolutions, problems or initiatives of others. A third point of view states that the function of public relations is to create mutual beneficial relationships among all the publics that an institution has, by cultivating harmonious exchanges between the different publics of the institution (which include groups of employees, consumers, suppliers or producers) (Newsom Doug, Turk Judy VanSlyke, Kruckeberg Dean, 2003:39).

For effective management of public relations work, any organization that holds a certain share in public opinion needs to set up a public relations department. This organizational structure is important for ensuring a quality

management of the public image. Depending on the scale of the organization, we may meet organizations that have a public relations department or use the services of an independent public relations agency. In both cases the work of this department is subordinate to the overall performance strategy focused on the development of the organization.

The main mission of public relations practitioners is to define the organization's problems. This is the first step to solving. A correct definition allows you to choose optimal solutions. For the definition of the term that defines the most important attribution of the public relations department, we mention that this activity refers to the intention (Dagenais 2003:70):

- "- to make a product, a service, an idea, a policy;
- to prevent a crisis;
- to improve the image of the organization;
- to create within the organization a sense of belonging, a better climate;
- to sell more products;
- to increase the number of adherents;
- to fight an opponent;
- to increase the share of the stock exchange;
- to prepare a merger. "

By defining these issues, the prerequisites for the elaboration of public relations strategies and communication with the press are created. A press office is set up within the public relations bureau, whose head must:

- "- know everything that happens or will happen in the organization so that it can react quickly and correctly if the press requires some information;
- be able to track and even forecast the evolution of major events, especially those with a potential for crisis;
- to be aware of the decisions made by the management and to contribute to their correct orientation from the perspective of their communication impact;
- be able to obtain permanent cooperation of staff from the various departments of the organization, have a hierarchical position that is sufficiently important not to be blocked in the work of the various senior management on the intermediate stages;
- to avoid the dependence of those who work in the press office on marketing or advertising services" (Coman 2004: 74).

Cyclicity of economic life implies an activity of maintaining a permanent relationship of the organization with the environment. Thus, there is a need for a wide-ranging approach that draws attention to positive aspects of the organization. To meet these conditions of maximum efficiency, the following are required:

1. Forming and supporting a professional public relations department, or hiring a specialized company;

2. Precise delimitation of internal and external publications
3. Setting the message type
4. Creating an action strategy
5. Choosing the channels for sending messages
6. Evaluation of campaign results

These points do not include strategic calculations that are contained in much more complex and elaborate analyzes. The six points must be subordinated to a plan that will hierarchize activities and provide a unitary system of action. Depending on the type, complexity, and hierarchical level at which it is developed, there may be several action plans (Dagenais 2003: 57):

"- the general plan of the organization, which will specify its mission, the main coordinates of development, the global objectives to be achieved and the ways in which they will be reached;

- the specific plans of each administrative unit must aim to implement the overall plan in each of the sectors concerned;

- The marketing plan is one of the specific plans. It defines the product or service sold or offered, determining the price and distribution system. Public relations will come to an end in order to make the three elements of marketing known;

- public relations campaign plans will be based on the general plan of the organization and the specificities of the administrative units;

- public relations, press relations, publicity, sponsorship plans will complement the public relations campaign plan."

Theoretical frameworks for achieving relevant campaigns are limited by the quality and qualifications of specialists, which can be very diverse and can cover different public communication needs. From James Lukaszewski's point of view (1989: 39-41), a communications counselor must meet the following conditions:

"1) Be a good listener;

2) have insight to provide ideas and interpret events;

3) have the courage of your own beliefs;

4) provide feedback, both with objective data and impressions;

5) be a source of inspiration;

6) be trustworthy;

7) have perspicacity;

8) To be a complete thinker (meaning to be able to identify the problem, analyze it, anticipate results, recommend a wide range of ideas, and then test each option);

9) be pragmatic;

10) understand the financial value of time."

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SOCIAL PERSPECTIVES AT PATIENTS AFTER TYMpanoplasty TYPE I- RETROSPECTIVE STUDY AND CASE REPORT

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Abstract: *The goals of a successful tympanoplasty type I are to reconstruct a vibrant, integer tympanic membrane. This type of surgery will change completely the life of patients with tympanic perforation. Prerequisite for tympanoplasty type I is that it exists intact ossicular chain. Several different types of grafts are used, such as temporalis fascia, cartilage and perichondrium. The aim of this study is to present social perspectives from 21 clinical cases with tympanic perforation and to determine prognostic factors that can influential the outcome of tympanoplasty type I. All the patients were treated in ENT Department "Sfanta Maria" Hospital, Bucharest. We present the clinical and paraclinical diagnostic algorithm for tympanic perforation used for the patients admitted in our Clinic from August 2013-November 2017. These patients underwent underlay myringoplasty type I, performed by junior surgeon. All patients' undertake clinical otologic examination and a pure tone audiogram preoperative and postoperative. At 1 month the postoperative otomicroscopy was performed and the hearing outcome assessed 2 months later. The presence of perforation was defined as surgical failure. The patients (7 men and 14 women), were aged between 28-64 years old (mean age 47 years). 5 patients were diagnosed with anterior perforation, 4 patients had central perforations and 12 posterior perforation. Surgical success was obtained in 16 cases and 5 subjects presented with re-perforation. Several prognostic factors have been identified as influential in tympanoplasty type I success such as the perforation size, the Eustachian tube function and middle ear pathological conditions.*

Keywords: tympanoplasty; tympanic perforation; social perspectives; prognostic factors.

1. Introduction

Chronic otitis media is still a delicate and enigmatic subject. This confusion could come primarily because of the lack of a universal nomenclature system and secondly the multitude of surgical procedures associated with this condition. However, a clear definition of mean otitis is any structural change in the mucosa that tapers the middle ear (sometimes affected by mastoid cells) associated with a definitive defect of tympanic membranes (tympanic perforation) (Acuin, 2006:772-787). Tympanic perforations have social implications that may affect the quality of life in these patients. Among these,

the most important would be hearing loss, absenteeism from work / school to solving the acute episode, the impossibility to practice water sports.

Tympanoplasty is the surgical procedure that involves the reconstruction of the tympanic membrane and addresses the pathology of the middle ear (cholesteatoma, retraction bags, ossicular disease). In this procedure, the tympanum is elevated from the sulcus for a much better approach on the medial box. Tympanoplasty has the role of restoring the tympanic perforations and hence of improving the auditory deficit, thus providing a dry ear and also reducing the risk to subsequent infections. The surgical correction of old tympanic perforations (over 3 months) can be achieved using the 2 techniques: underlay or overlay technique (Merchant, McKenna, Rosowski, 1998: 221-228; House Sheehy 1961;73:407).

Unfortunately, functional results are not entirely conclusive and specialized literature does not ensure that the use of a particular type of graft is superior to another. Often the choice remains at the discretion and expertise of the surgeon. In the literature, the success rates of tympanoplasty using fascia of temporal muscles, veins, and tragalpericordium reach about 80-90% (Sheehy 1967; 86: 391).

There are many prognostic factors that can influence auditory status after tympanoplasty. Surgical success can be influenced by several factors: the preoperative auditory threshold (will be detected after the tonal audiogram), the auditory tube function, the presence or absence of otorrhea, histological changes from the middle ear, the extension of tympanic membrane perforation and the ossicular chain erosion, the technique surgical, smoking and, last but not least, the surgeon's experience. One of the most important elements to be followed after surgery is the acceptance of the body for the graft placed (Sheehy, Anderson 1980; 89: 331-334).

A problem of interest for otologists was the influence that the perforation could have on the outcome of tympanoplasty. Pinar et al. found that the surgical success rate was higher for centrally located perforations compared to those anteriorly or posteriorly located (Pinar, Sadullahoglu, Calli, Oncel, 2008; 139:386-90). Also, another study, led by Onal et al., reported significant differences between small diameter and wide perforations (Onal, Uguz, Kazikdas, Gursoy, Gokce, 2005; 30: 115-120).

A study by Albu and his collaborators (Albu, Babighian, Trabalzini, 1998: 136-140) revealed three of the most important indicators of prognosis:

- Average ear status is the most important prediction indicator
- The presence of the hammerhandle
- If the perforation diameter exceeds the size of the tympanic membrane by > 50%, the prognosis is not favorable.

Another study by Salviz et al. (2014) revealed that the use of tragal cartilage is associated with faster hearing improvement compared to

tympanoplasty where temporal muscle fascia was used. Also, in patients with risk factors such as: the affected contra-lateral ear, the small ages associated with hyper-trophic rhinoadenoids, the use of tragical cartilage graft is preferred instead of the temporal muscle fascia (Salviz, Bayram, Bayram, 2015: 20-3).

2. Material and Methods

A prospective study was performed on 21 adult patients, males and females (M/F=7/14), aged between 28-64 years old (mean age=47).

Assessment protocol:

- guided history taking (number of otologic infections/year, time period without otorrhea)
- specific physical exam (otoscopy, rhinoscopy),
- audiometric tests: pure tone audiogram, Eustachian tube dysfunction test (pre- and postoperative),
- temporal bone computed tomographies.

The otoscopic assessment evaluated the:

- perforation size,
- the location according to quadrant,
- possibility of visualizing all the perforation borders,
- the presence or absence of inflammatory mucosa in the middle ear.

The surgical procedures were performed under general anesthesia, using a microscope and the transmeatal approach. The graft consisted in tragus perichondrium (Figure 1). All surgeries were performed by junior surgeon.

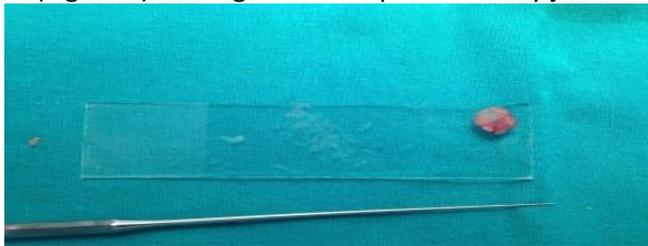


Fig. 1. *The graft- tragus perichondrium*

3. Result

Out of 21 patients, 5 (23.81%) patients had anterior quadrant affected, 4 (19.05%) patients had central perforation and 12 (57.14%) patients had perforations in posterior quadrant. (Table 1).

| | Graft accepted | Graft not integrated |
|------------------------------------|----------------|----------------------|
| Perforation in anterior quadrants | 1 (4.76%) | 4 (19.05%) |
| Perforation in posterior quadrants | 11 (52.38%) | 1 (4.76%) |
| Central perforation | 4 (19.05%) | 0 |
| Small perforation | 4 (19.05%) | 0 |
| Medium perforation | 12 (57.15%) | 1 (4.76%) |
| Large perforation | 2 (9.52%) | 2 (9.52%) |
| Granulation tissue | 1 (25%) | 3 (75%) |
| Typanosclerotic plaques | 2 (100%) | 0 |
| Patent Eustachian tube | 13 (92.85%) | 1 (7.14%) |
| Blocked Eustachian tube | 3 (42.85%) | 4 (57.14%) |

Tab.1. *Graft integration or not towards several parameters (total percentage)*

To note in our study that of the 5 patients who had perforation in anterior quadrant of the tympanic membrane, 4 patients (80%) of them presented rejection of the graft. This can be explained by the fact that anterior perforations are technically more difficult to access and to place a graft adequately; the blood supply is also poorer.

The size of the perforation was graded as small (less than 50% of the total tympanic membrane area) (Figure 2), medium (50-75%) and large (>75%).



Fig. 2. *Small tympanic perforation (left ear)*

The size of the perforation was compared for its effect on the outcome of surgery. Of the 5 patients who presented surgical failure, 2 patients (40%) were found to have large tympanic perforation. Good success rate of the outcome of tympanoplasty was highlighted to patients with small and medium tympanic perforation.

Middle ear pathological conditions such as tympanosclerosis, granulation tissue and mucosal polyps were evaluated as prognostic factors. Tympanosclerosis was present in 2 patients, granulation tissue was present in 4 patients and mucosal polyp was seen in 1 out of total 21 patients. The success of graft uptake following tympanoplasty was 25 %in patients with granulation tissue. Surgical failure in this case was 75 %, this was due to persistent inflammation in these patients.

In our study of 21 patients, Eustachian tube function was evaluated by the Eustachian tube dysfunction test (ETF test). 14 patients (66.67%) were found with patent Eustachian tube and 7 patients (33.33%) with blocked

Eustachian tube. To mention that 4 (57.14%) of this 7 patients with blocked Eustachian tube had surgical failure. Therefore a patent Eustachian tube is a gainful prognostic factor for graft success.

In what hearing loss is concerned, 3 patients (14%) had severe hearing loss, 7 patients (33%) had mild conductive hearing loss and 11 patients (52%) slight conductive hearing loss.

The pure-tone audiogram performed 2 months after surgery, revealed a normal hearing in 16 patients. In 5 patients the air-bone gap was similar to the pre-operative findings (Grafic 1).



Graf.1. Audiometry after surgery (60 days)

Post-operative closure of air bone gap was 12.23 dB in small perforations, 16.86 dB in medium perforations and 6.8 dB in large perforation. Of the 21 ears operated on, 7 (33.33%) were left ear and 14 (66.67%) right ear. In our study, the side of the affected ear (right or left), did not influence the overall success rates.

Our study revealed that 5 patients (23.80%) had surgical failure and there are also some factors that have led to this outcome:

- 4 patients (80%) had anterior quadrant tympanic perforation, concomitant with anterior localization, 2 patients (40%) had large perforation.
- Furthermore, at 4 patients (80%), the ETF test revealed blocked Eustachian tube.
- Granulation tissue was found at 3 patients (60%) with surgical failure

4. Case report

A 34 year old woman was admitted in our ENT Department for hearing loss at right ear that occurred 4 years previously. The ear endoscopy showed a

central tympanic membrane at right ear, no pathological fluids were identified (Figure 3).



Fig. 3. Central perforation of the tympanic membrane (right ear)

The tonal audiogram on admission revealed slight conductive hearing loss at right ear (Figure 4).

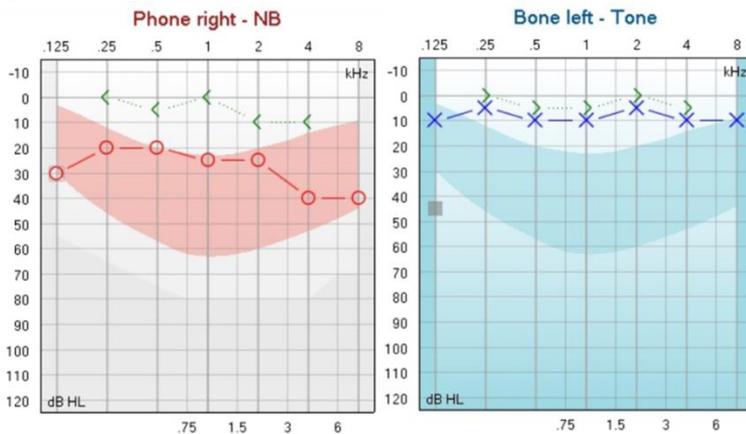


Fig.4. Preoperative audiogram (Slight conductive hearing loss)

The ETF test revealed a patent Eustachio tube. Temporal bone computed tomography pointed out a central tympanic perforation, intact ossicular chain and the absence of inflammatory mucosa in the middle ear. Our decision was to perform tympanoplasty type I at right ear using tragus perichondrium. The operation was performed under general anesthesia. The otoendoscopy after 30 days from surgery, revealed a normal tympanic membrane at right ear. 2 months after surgery, the hearing outcome was assessed with tonal audiogram that revealed normal hearing at both ears. (Figure 5).

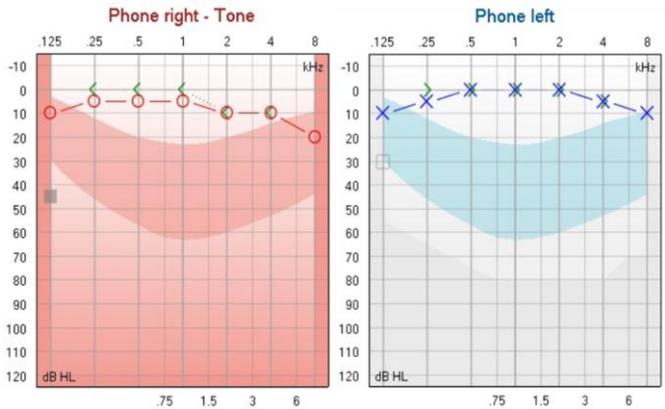


Fig.5. Postoperative audiogram (Normal hearing at both ears)

5. Conclusions:

In our study we concluded that the site of the perforation (anterior quadrant of tympanic membrane), the size of the perforation (larger perforation), the presence of granulation tissue in middle ear and the blocked Eustachian tube effects surgical outcome in tympanoplasty type I. The quality of life of patients increases after surgery.

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