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ACADEMIA ROMÂNĂ



Gabriel Nicolae PRICINĂ

Influența procesului de globalizare asupra valorilor tradiționale ale satului românesc



Editura Muzeului Național al Literaturii Române



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Gabriel Nicolae PRICINĂ

**INFLUENȚA PROCESULUI DE GLOBALIZARE
ASUPRA VALORILOR TRADIȚIONALE
ALE SATULUI ROMÂNESC**



INFLUENȚA PROCESULUI DE GLOBALIZARE ASUPRA VALORILOR TRADIȚIONALE ALE SATULUI ROMÂNESC

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Gabriel Nicolae PRICINĂ

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ADDENDA

SUMMARY

Impact of globalization on modern society is complex, and the consequences are numerous and difficult to observe in terms of the depth at which they occur. The capacity of introspection of the integrative principles posed by the globalization phenomenon is dependent on the internal structure of each company. The specific transformations of contemporary societies have raised questions concerning not only the methods of managing the economic crises and international relations or national balance of each country. Simultaneity of some antagonistic phenomena of the modern world is the source of many issues, the specific of our times. For example, many scientific approaches show a massive accumulation of wealth in some countries, but the exponential growth of the number of the socially marginalized. Discovering a system that will bring the general welfare is still a goal far from being achieved. The social problems are multiple, and the economico-financial phenomena are becoming increasingly social polarization source and not the general welfare.

Limitation of the existential universe activates , therefore, only certain parts of the human being. Just as psychology demonstrates that the loss of a sense determines emphasizing other senses to compensate for the lower quality of the assembly, in order to survive the biological system, so we appreciate that is produced also in the human being social existence: the emergence of external needs, the dynamics of society involves activation of resources to adapt to the context and the goals of those who complete the entire minimization. If in psychological talk about the internal adaptive in the second case we are talking about reconfiguring the structure of reporting the external man that aim the same target fund: survival. However, the external reconfiguration of the human structure is not limited to survival, but in a competition that aim at accession to the upper levels of

the social hierarchy. Forms that takes this competition is probably an important problem of modern societies. The efforts made by the scientists are oriented to find solutions towards a society bewildered by the lack of coherent answers to the problems of the present. Unfortunately the number of questions is higher than the answers. Negative social phenomena have a major impact, and a large part of the population is disoriented due to a shortages solutions. Emigration from rural to urban and international, is only a visible effect of how the population feels the insecure effects of the Romanian social system.

Sample solution are separated into several analytical dimensions. By studying numerous papers, for changes in the contemporary world, identify some prospects that are repeated with a significant frequency. Firstly economic transformations are analyzed global dimension and nationally as extensions of it.

Demographic changes are distributed on a global map in which advanced societies are affected by aging and demographic decline of the body, while less developed societies and the Third World have a positive natural increase, which underlies the massive migration to developed countries multiplying the problems of cultural and religious differences. Another dimension refers to financial flows and their movements in international and national political reconfiguration superimposed modern societies due to the emergence of supranational structures whose influence increasingly larger within each state. Social problems occur in all modern societies, a phenomenon observed by increasing the population affected by the social dynamics of increasingly alert. Economic and social crises are repeated at shorter intervals of time, and questions about the future are becoming more form of social organization and the end of the industrial age, based on the exploitation of natural resources. Diversity of approaches and searches are differentiated by geographic spreading areas and specific companies. And relevant differences are due to culture as a unifying element. Economic structures are explained by culture, way of life, political systems, geopolitical relations and internal and international conflicts. The value of each company is circumscribed culture and its analysis serves to explain specific aspects of each nation. Many authors state that most social

changes due to overlapping of universal values over the traditional ones and the picture looks to future ages as a result of this overlap. The actual history records a succession of conflicts and wars between races and civilizations, resulting in destruction and conquest. Future History will probably record the effects of global over local values overlap. National identity preserved over time through internal value structure of each society influenced many opportunities to protect slow and is considered endangered due to rapid diffusion of global values transcendent national spaces. The modern technologies have developed at a pace unimaginable mass media and Internet penetration force is unstoppable and television in democratic societies. Values corresponding to the modern world aspirations are worn by these means in more and more homes of citizens, regardless of where they are located. News and information go through huge distances instantly and internalizing the values of modernity is becoming easier.

In this context, concerns about the future of traditional values become current. These are supplemented by questions about the usefulness of traditional values that do not provide solutions to everyday questions and needs of the people. For example, the secularization of modern societies has reduced the importance of customs, traditions and rituals practiced in the past on the occasion of religious or traditional holidays.

Remove these practices, the lack of meaning, no immediate effect. We note, however, that are difficult to measure effects of common rituals of rural communities had on social cohesion and community spirit. Rituals, customs, superstitions and beliefs of every human activity marked out however, on the other hand, assumed reductionism adaptation needs of the current community is felt by a growing number of people. There may be a raising human being to a new state: that integrated element of a functional system that does not require the entire assembly defining characteristics of human beings only needed competition and productivity. As an example for companies in which the effects of globalization are felt actually present, as in Romania, data can be developed societies where the effects of globalization have been manifested for a long time. The documentary made in Italy I noticed that keeping traditional occupations is not conditional on preserving traditional pure creations, but, on the contrary, it seeks to adapt

ancient handicraft skills to the requirements of the modern world. It is believed that the combination of the old arts and economic requirements of modern production is a transformation of their new occupation for the population generating jobs while the traditional craftsmen who combine skill with "vitality everyday contemporary era" (Di Carlo, 2012 p 3). Keeping certain relations, efforts made in developed countries can be taken as a model of good practice to shorten the time in which the past is not only the object of historical studies, but the foundation of dynamic actions to adapt to modern society in a way that no conflict between old and new efforts only organic evolution.

Chapter I. The theoretical perspective for analyzing the cultural values

The cultural dimension of human societies has been a point of reflection for researchers in human sciences. Differences between society and the individual behavior are explained in a satisfactory manner by this kind of analysis. The ability to adapt to contemporary world changes is relevant explained through culture. Overcoming imitative behavior is dependent on the existence or creation of a cultural dimension to understanding the changes in modern societies. The development of society is conditioned by their internalization of values specific to the historical periods.

In this work were used with argumentative purpose, several analytical perspectives of culture:

Edward Burnett Taylor: Culture is the totality of human social life. It is characterized by its collective dimension. Finally, culture is acquired and is therefore not bound by its biological heredity (Cuche, Denys, Iasi, 2003, p 33):

- *Franz Boas: Culture is the cause for the differences between people, which makes any difference observed not to be due to the breed, but cultural. But, in its turn the culture is learned and not inborn. (Idem., p 37)*

Boas's research revealed the cultural relativism as a methodological principle, recommending: Non-priori approach, without applying its own

category in her performance and without its premature comparing with other cultures. From this perspective, based on the primitive societies research, we find that the originality of each culture is also based on isolation and limited interaction with other cultures.

The french sociologist Emile Durkheim reflections on culture brought to attention the collective consciousness made up of collective representations, ideals, values and feelings common to all individuals of that company. This collective consciousness precedes the individual is required, it is external and transcendent: there is a discontinuity between collective and individual consciousness, the first is the "superior" of the second one, is more complex and vague. In this context collective consciousness achieved unity and cohesion to a society.

From this perspective, everything that people appreciate, respect, wish to obtain, recommend, propose that a value can be considered ideal. Ideas, emotions, gestures, attitudes, institutions, material things ... may possess this quality, by virtue of which they are valued, desired, recommended. (Rezsö Hazy, Rudolf, 2008, p.15).

The value System is a composite reality, the links between elements is a system, and the interaction with other events affect them in ways difficult to intuit. Efforts to methodological clarify rises major problems due to significant risks of leaving out some features of the reality studied.

The documentary method, used to identify the necessary bibliography and completing the necessary working hypotheses. Such an approach is useful in guiding the subsequent research based on the path followed by other researchers and their conclusions. This method was used in early research and international mobility from where they were analyzed research and solutions developed by Italian researchers in the analysis of cultural values and adapt them to modern times.

The comparative analysis - used to compare the collected documents for this research. Given the short history of globalization in relation to the traditional values are required comparisons of the efforts made over time to understanding of this phenomenon. By comparing documentary sources could make the parallel between the current attitudes of the population

towards the phenomena of contemporary globalization, the old debate between universalists and localist.

The sociological survey based on a questionnaire. Is the main way they tested directly the research hypotheses with the population opinion. Although this approach is not required by sampling, though it imposed a limitation of collecting data to the family group of the students volunteers. By comparing of responses were awarded the main differences between respondents based on objective criteria: area of residence, sex, age, education level, etc..

The statistical research, by revealing some trends provide useful information based on rigorous data recorded over time. Mathematical processing of data provides information about the real change of the phenomenon investigated. The trends identified in this study on the use of modern means of communication reveals the modernization of the Romanian village. Although the visible infrastructure, is modernized in many rural communities still changes by connecting people to the information flow specific to the advanced societies.

The case study is conducted through public policy research development of the Umbria region in Italy. The traditions are understood as a way of specific adaptation to the context of the modern times, and the effort is to adapt to the demands of modernity functions of traditional values. Also, the cultural creations of the past is transmitted to the young generations through a specialized Italian museum system integration in the education system.

1. Relationship culture - values

The character of cultural collective consciousness and anteriority in relation to the individual being a given and not an innate human trait, acquired through socialization and education generates questions about the relationship with a particular social or geographical area.

Tudor Vianu: *The cultural will is driven by a cultural value like by a final cause aiming the incarnation of this cultural values in a material. Incarnation of the cultural value is cultural good.* (Vianu, Tudor, 1998, p. 154).

The rapidity of today values modification brings into focus two scenarios of interiorization:

1. Some values are due to necessity, even unconsciously felt, spiritual and intellectual, as in the case of religion, science, culture, art, etc..

2. The second scenario is due to the material values that serve relational mode of modern times. These are values, material appreciated in the social conventions as precious. They are adding a pseudo-class values: created values. These are the results of overproduction in the developed countries. The need to sell profit are the foundation pursued of a marketing ephemeral fashion designer. Purchasing a product that has in place a person among those with a particular position. His absence seals the social layer.

2. Definition and classification of values

The notification of the specific value system is supported by maintaining an analytic direction the resulting from the confluence of philosophy and sociology of culture. The approach of sociological values defining it develop from this philosophical perspective, distinguishing four dimensions (Rezsóhazy, Rudolf, 2008, p. 15):

1. Has an object (country, religion, work, profit, education, leisure, family, honor, loyalty, etc.).
2. It constitute in the norm (regulates and imposes the conduct)
3. It's supported by a number of individuals
4. Is preferred in a higher way for them

The sociological reflection on values highlights typology elements that complement the definition. There are central values, specific, unanimous, structure, peripherals, final, instrumental, global, sectoral, explicit, implicit, latent. (Rezsóhazy, 2008, pp. 19-20).

The predominance in society of a particular value system is the result of the same similarity hierarchy value to a large number of individuals. A research hypothesis is even the moment which predominates the value system changes. This view assumes that a hierarchy of the system values is subjected to perishability in the conditions of some dynamic societies.

3. The unified analysis of the system of values

In order to reach some useful and concrete conclusions is necessary an outlook unit of analysis of values from a society or a period.

Diversity of opinions and assessments related to the values makes the analytical system not be justified in an objective manner. It is, however, sufficiently appealed against for tests of intellectuals, belonging to the society as it is done the research. The application of T. Vianu philosophical system is the result of an effort to fructify the Romanian thinking in practical steps.

The two categories of consciousness, documents and objects in their turn contain characteristic species. The acts are of four kinds: "representation, thinking, feeling and desire." Objects are also classified into four types: "images, abstractions, affects and values." (Vianu Tudor, 1982, p 36)

Chapter II. The main features of the globalization process

The dynamics of this phenomenon is one of the fastest in history. Geographical areas, bounded around the nation are transgressive political phenomena and are beyond government control. Although there are many positions hostile to the effects of globalization, we find that in most cases the seeking of integration into the economic and financial flows actually represent real support of globalization.

In analyzing this phenomenon we can move past the role of culture and traditions of each people. Social functions performed by them are disrupted by globalization, which has its own agents in each state. Nature of this phenomenon is broadening. Once inside the first elements that foreshadow the emergence of global phenomenon, we witness the emergence of a whole class of phenomena which are associated to the original, so that once launched the process becomes virtually unstoppable. Historical perspective reveals many examples of processes that have transgressed over time in historical societies. However, geographical distances, means of communication at primitives and a low level of education were obstacles that made this phenomenon take place over long

periods of time and in a manner imperceptible. The industrial revolution and the explosion of media have boosted the penetration process and created opportunity in modern societies almost unhindered.

The paradox of globalization is precisely the cultural background of global economic processes. Specific value system of a society comprises a sufficient amount of spiritual values, integrative and integrated offering for purposes other than economic and balancing effects found in human action. Decreasing spirit of the modern world by exacerbating actual volume of material is defining the modern world. The culture is crystallized around economic values, which gives way to nowhere for most contemporary.

Diversity of theoretical interpretations, which seeks full coverage of the complexity of the phenomenon that occur in companies, ranging from globalization can be grouped into three broad categories:

- *Cultural differences,*
- *Cultural convergence and*
- *Cultural hybridization.*

(Petersen, Jan Nederveen, *apud*, Ritzer, George, 2010, p. 26).

Nobel Prize winner , Amartya Sen, reflects on some points related to globalization:

1. Antiglobalization protests don't see the globalization. Adherents of this movement can not be generally against globalization as such protests are made in global events in the contemporary world.
2. Globalization is a fact and can not be reduced to westernization. For many years globalization has contributed to progress in promoting world travel, trade, migration, cultural diffusion, dissemination of knowledge, including science and technology and mutual understanding.
3. Globalization itself is not a phobia. Globalization has enriched the world scientifically and culturally, bringing economic benefits to many people. For many centuries ago, passive poverty and brutal life was a defining rule of the world, with few exceptions. Modern technology and economic interrelations have played a role in

suppressing generality dirt. All you need now is a more equal distribution of the fruits of globalization.

4. The central theme is inequality directly or indirectly. The main contempt to division between nations and nation.
5. The main concern is the level of inequality, not its variation between extremes. We live in a world where the rich are getting richer and the poor are getting poorer.
6. Difficulties in question, not so simple as equal distribution of wealth.
7. Appeal to a market economy is related to many different institutional conditions. Economic prosperity is impossible without a free and efficient market.
8. Architecture of the economic, financial and political world was rebuilt from the past.
9. Necessary changes in policy and institutions
10. Answer that can be given skeptics of globalization is a new construction globally. There is no way out of the global process, in spite of the protests. (Sen, Amartya, 2002, p 3)

The extraordinary progress of globalization is explained by Ritzer through positive effects that it has on people, an idea which we observe even at , Amartya Sen:

- *A wide range of goods and services are available to a large number of people.*
- *Procurement of goods and services depends less on time than before or geographical location, people can do things that previously were not possible, such as obtaining money or a statement of account at midnight.*
- *People can get what they want or what they need almost instantly and more convenient.*
- *Goods and services are much more uniform quality, at least some people get better goods and services than before mcdonaldization.*
- *More economical alternative to custom-made goods and services, expensive, so people can afford things that before were inaccessible to them.*
- *Goods and services are available on a rapid and efficient working population and having less time wasted.*

- *In a world in rapid transformation, unfamiliar, seemingly hostile, mcdonaldized system is by comparison a stable, familiar and safe, offering comfort*
- *Due to quantification, customers can easily compare products market.*
- *Some actions are safer in a regulated and controlled environment.*
- *There is a higher probability that people are treated equally, regardless of race, sex or social class.*
- *Technological and organizational innovations are more quickly and easily distributed through networks of identical operators.*
- *Products of a culture are more easily disseminated to other cultures.*

Chapter III. Internal economic and social context influence on Romanian traditional values

For this study was granted a voluntary involvement of 22 students of the University of Craiova who applied this research tool in their family groups (19 groups), which have collected a total of 212 questionnaires. Beyond the methodological limitations of this approach was deemed a desirable estimate differences and differences resulting from comparing the responses collected. This study is exploratory in nature and the lessons are always asking other efforts confirmed or denied the knowledge of the dynamics of value.

The survey questions were formulated according to the classification made by *T. Vianu* values. Besides questions of this type have been added questions about traditional values, which are subject of this study. Thus, by processing different sets of questions, the correlation results, we can determine the meanings of responses collected social and cultural dimension of the bulk of respondents.

The results reported are landmarks in large research organization that findings must be confirmed or inferred. Geographical area is limited to the region of Oltenia, representing the possible documentary material useful for comparison with other research study of the Romanians value system.

Study results show a number of dependencies between answers. Thus, those who engaged in an economic activity, only 10.4% are satisfied with their work very much. A percentage of 49.6% are largely satisfied and 39.1% are satisfied with their work to a limited extent.

By reference to the system value adopted we find that in terms of volume economic values are slightly satisfied. Work is not just an activity required to meet material needs. Given the occupational structure of today's diverse and dynamic occupations, we consider satisfaction the determined of the economic values.

Occupational status generator activated by a person and other types of values, such as moral, social and cultural. The purpose of work is not only to get different amounts of money, but to evolve socially and to relate appropriately with other members of society. Remember that most respondents have completed higher education and bring them occupied functions and social prestige attached to material benefits.

People who are very satisfied with their work appreciated that the most important quality a person have is to afford material wealth (33.3%). Those who are satisfied with their work largely mentioned in a proportion of 26.2% that value material wealth gives a man a second position of the scale, while those satisfied little work done on the last mentioned material wealth position of the scale. We find that satisfaction with work, dependent on the income, influence and appreciation of human value depending on its material possessions.

Connections of traditions are reflected in their awareness. Although, they are known as very high by most of those who responded to this question, we see that are relevant connections with non-answers. The most significant correlations occur for those who believe that working for money and not mentioned that respects the traditions and holidays ratio of 69.4%. If these people believe that true religion and ritual became accumulating material accompanying this belief is consumerism.

Institutional basis of regulation of relations between people shows an opposition between two categories of respondents: 8.8% urban population believes that relations between people more be covered by the Constitution, while the rural population appreciates by 5.4% much more

that the Bible should be the basis of relations between people. Non-response in rural population is higher by 3.3%, showing a higher degree of indecision on their part.

Knowledge of traditional holidays not reveal major differences between the two groups of respondents. The most famous holidays are Easter and Christmas, followed by other long distance holidays. Urban citizens mentioned Easter in 25.6%, and 25.3% Christmas, St. Mary 5.0%. The Rural population stated a rate of 26.9% Easter, Christmas and Epiphany 26.0% rate of 7.2%. Juxtaposing this view, on the main traditions of Romanians, the belief that the Bible should be the foundation of our relationships, we see that the trend is open to religious values, not their own, and loss of native element, which is actually the Romanian peoples own contribution to the element import.

The byzantine influence the recall period, orthodoxy was adapted to the Romanian culture. Two major Christian holidays are complemented by numerous Roman rituals, which is traditionally the celebration spirit contribution of these events. Changing rituals are those that signify changes traditions and the influence of globalization is felt by concentrating knowledge meanings to a festival generic and not specific celebration. Given that integrate national identity value system of *Tudor Vianu*, present options are determined by the volume of a certain values in society due to immediate needs, but the necessary corrections this volume may change a direction than the other materials.

The importance of traditions is evaluated differently. They are more important for urban residents. The difference between the answers is by 12.2% higher among those in urban responses in relation to those areas. Future traditions is perceived differently depending on the area. The most optimistic were townspeople who believed is greater that they will keep (the difference recorded as 13.0%).

The second item in the Romanian traditions will survive, but in a hybrid form by mixing with other peoples traditions reveal specific urban optimism, the difference recorded as 4.2%. Pessimistic opinions belong to rural people.

These traditions are lost because young people no longer respect (rural difference, besides being 4.7%) or disappear due to external influences (difference in responses to 6.5%). If the present study, townspeople believe in a higher proportion than the 4.5% chance of keeping the villagers that traditions are in rural areas. This view draws attention to the opinions of the resident population in urban areas currently, but has its origins in rural areas. This view is the result of the comparison that respondents fail to do so between the two areas. But rural transformation induced current reluctance of the residents on keeping traditions. Likeness of the living conditions of the two media, freedom of movement, allowing emigration, modern infrastructure that allows relatively large distance movement has population and rising education levels of the population that favors economic activity becoming more elaborate, evens mentality people and reduce the influence of social environment on behavior. Such changes are notified by the rural population and rural communities open to all social minimize any specific features archaic communities. Mechanical repeatability of specific rituals tradition is a form of imitation, but the foundation of social and community traditions is to encourage regular reiteration of spiritual experiences. Specifics of national identity implies a unique spiritual participation, but living just frustrating characteristic leads to imitation of past generations, as mimicked behaviors contemporary generations of other companies. Extending imitative behavior, unfiltered internal structures of each individual soul, is a factor that favors the current dynamic substitution of national values imported. This dynamic leads to a fracture between continuity of traditional values and their current perception.

The value orientations of the respondents in this study indicate that preference for economic values are not based on the desire to accumulate material, but on the contrary, to personal security, due to a poor and unstable social context. From this perspective the value orientation seems to be justified. Consciousness ascension to a higher category of values is conditioned by personal consciousness resulting in a minimum volume accepted legal and economic values. Only under these conditions can be expected to function by means of these values serve to activate and move towards goal values. Desire is the act of consciousness which determines

the dynamics of other acts of consciousness (thinking, representations, feeling), while the values as its correlative objects, are underrepresented in volume. Thus, subalternare the values related to spiritual experiences are subordinated to those of a material nature. In his lifetime, at certain times, especially if the desired volume of vital economic values is done very late, the purpose of life is limited to the preservation of vital. This stage is regarded as social and personal success, becoming the culmination of a life confined to struggle for survival.

Consciousness due to a sufficient satisfaction of economic values and vital transmitted to future generations for a long time, it becomes tradition and generated young shall assume this objective as a goal of their actions during life.

Chapter IV. The influence of globalization on the traditional values

Future traditions is perceived differently depending on the area. The most optimistic were townspeople who believed in a greater way that they will keep (the difference recorded as 13.0%). The second item in the Romanian traditions will survive, but in a hybrid form by mixing with other peoples traditions reveal specific urban optimism, the difference recorded as 4.2%. Pessimistic opinions belong to rural people. For these traditions are lost because young people no longer respect (rural difference, besides being 4.7%) or disappear due to external influences (difference in responses to 6.5%).

Depository is considered rural traditions. In this present study, townspeople believe in a higher proportion than the 4.5% chance of keeping the villagers that traditions are in rural areas. This view draws attention to the opinions of the resident population in urban areas currently, but has its origins in rural areas. This view is the result of the comparison that respondents fail to do so between the two areas. But rural transformation induced current reluctance of the residents on keeping traditions. Likeness of the living conditions of the two media, freedom of movement, allowing emigration, modern infrastructure that allows travel

far distances to work on population and increasing population education that fosters economic activity becoming more elaborate, evens mentality of the people and reduce the influence of social environment on behavior. Such changes are notified by the rural population and rural communities open to all social minimize any specific features archaic communities.

Correlating this response with the idea that traditions are meant to preserve the national identity of Romanians believe that traditions are a part of the population regarded only as particular forms of cultural expression, devoid of substance. The relationship between the moral and spiritual traditions is questioned by a large number of people whose numbers may increase under current conditions, the disappearance of social functions.

The opinions on the future traditions show that the urban population is more optimistic. Townspeople consider them to keep them in rural areas, the environment in which they live. Transformations in the traditional values perceived by a pessimistic view of the rural population. The main reasons for pessimism are found in external influences and behavior of younger generations who no longer respected. Although the proportion of those who said that tradition has personal significance is higher for those residing in urban areas, mostly appreciate everything this category it is no longer a moral and spiritual support for Romanians.

Chapter V. Fundamental changes in the traditional values through the modernization of the Romanian society

Romania's modernization, particularly after joining the European Union, modeled on the advanced countries, denotes the urbanization trend continuous of the Romanian society. External expressions of this trend we find recorded in the statistical records.

Depending on the degree of urbanization, represented by the increasing number of cities, we can grasp this phenomenon in section territorial development. The statistics used for detecting the dynamic

includes two perspectives: increasing the size and reducing urban area covered by rural areas.

Region	Municipalities		
	Existing in 1990	Existing at the end of 2010	Diferences
Northwest	9	15	+ 6
Centre	10	20	+10
Northeast	9	17	+8
Southest	7	11	+4
South- Muntenia	8	16	+8
Bucharest-Ilfov	1	1	0
Oltenia	5	11	+6
West	7	12	+5

INS, Database *Tempo-online*, 2010, <http://www.insse.ro/>, consulted on 15 february 2011- data analize

Region	Cities		
	Existing in 1990	Existente at the end of 2010	Diferences
Northwest	26	28	+2
Centre	38	37	-1
Northeast	23	29	+6
Southest	26	24	-2
South- Muntenia	35	32	-3
Bucharest-Ilfov	1	8	+8
Oltenia	27	29	+2
West	28	30	+2

INS, Database *Tempo-online*, 2010, <http://www.insse.ro/>, consulted on 15 february 2011- data analize

In parallel with this phenomenon is observed that due to a steady decrease in the population and thus its density, there is an increasing number of villages. Between 2000-2010 the number increased from 2688 to 2861, ie 173 administrative units, representing 6.4%. The number of villages, however, decreased by 132 units, from 13,088 to 12,956, representing approximately 1.0%.

Region	Migration sold between 1990- 2010	
	Rural	Urban
Northwest	-66 530	29 943
Centre	4 403	31 104
Northeast	-195 582	-31 545
Southest	-85 568	73 204
South- Muntenia	-89 683	-21 878
Bucharest-Ilfov	18 429	246 661
Oltenia	-76 786	18 798
West	67 800	77230

INS, Database *Tempo-online*, 2010, <http://www.insse.ro/>, consulted on 15 february 2011- data analize

Products or services ordered via the Internet	Trend orders made between 2007- 2010 (%)	
	Rural	Urban
Household goods	-16,54	-11,36
Movies, Music	-46,03	-20,43
Books, magazines, newspapers, training materials	41,49	2,63
Clothing, sporting goods	25,28	71,09
Software products	-49,46	14,29
Hardware products	-100,0	16,67
Electronic equipment	31,82	16,34
Travel, holidays, accommodation	140,0	96,10
Tickets for different events, events, shows	63,64	309,38

INS, Database *Tempo-online*, 2010, <http://www.insse.ro/>, consulted on 15 february 2011- data analize

Chapter VI. Rural area: between tradition and modernization

Art of weaving and embroidery originated in the Middle Ages, being dated from the eleventh century and twelfth century. The height of this

activity is found in the Renaissance. In the following centuries there has been a decline in this activity due to industrialization, but this trade recurrence occurred at an exhibition in Rome in 1906, where the exhibits presented, enjoyed great success. The resumption of this activity was due to the commitment shown by the Italian aristocracy women in the early twentieth century. Manual labor was valued at a superior industrial products and embroidery and lace made by a superior effort became emblems of quality and good taste. Working techniques and models used are given unique products in the region. Thus, it was crafted products in fashion as the highest form which can perform a skill, whether it is clothing or decoration or ornaments on the household objects.

Woodworking has a long and rich tradition in the region. Apennine Mountains, rich forests and regional specifics, the only landlocked region of Italy, offered a natural environment conducive to the development of such activity. Wood is not just a building material. By wood artisans many artistic fail to send a message so that value creation than the wood itself or that incorporates the building. Over time, these creations are identity and values contribute to a specific area. Creations of the period 1400-1600 reached a unique level of perfection. Old artisan skill was completed with latest machines for industrial production. However, this is an old craft form that has remained useful for practitioners, but artwork made over time are still visible in famous places of worship in the region. Along with traditional crafts workshops have multiplied the footwear is manufactured in small quantities, clothing, leather etc. The main feature is enhanced adaptability to current conditions and market changes, so changing fashion is often inferred from small producers, and if there is need to adjust this is done with relative ease.

Another activity is tourism driven intense. Italy's rich history is a guarantee of success with good organization. A significant part of the population working in the tourism industry. Crafted products are not only the region but also the era in which they were made. This suggests the existence of additional knowledge of cultural artisans. Existence own vision of life shared by a significant number of contemporary, is a sign of the possibility of a particular style and creative work. Creative Spirit reveals

the vitality of the social group in the survival of traditional identity. Globalization is a logical consequence of this process, but this plan is not being followed obsessively crafted globalization of production. Its strength is the local market and close relationship with the creative activity itself. Globalization requires repeatability, predictability and increased standardization. Creativity, in this case falls into the background, which would certainly lead to loss of cultural identity, but adapting to the challenges of our time predecessors skill is a guarantee dynamic protection of cultural identity.

Globalization can not be stopped by state police. Insidious forms of entering the social space policy requires the integration of their creations in circulatory flow denationalize values. Universalism predominance of localism requires effort to give a universal dimension local values as a form of cultural survival. In order to reach such a level should be brought into focus the main carriers of cultural values: members of society. Italian experience can be a way to achieve such a goal. Younger generations are taught in the spirit of national culture, and for that specific programs have been integrated into the work of institutions related to national specificities.

Educational activities carried out in the museums system in Italy:

- General Visits and thematic paths
- Interactive and theatrical visits
- Laboratories and recreational activities
- Routes through the city and the territory
- Meetings in the classroom
- Training Travel Itineraries
- Activities for temporary exhibitions
- The draft measure
- Teacher training
- Family Workshops
- Summer Camps
- Visits and labs for adults

Activities purpose:

- Learning through experience
- Knowledge of the cultural heritage as a statement civilization
- Exploring the territory and environment
- Data and material interpretation of their relationship
- Developing creativity, skill and imagination
- Learning confrontation and dialogue in relation to others
- Recognition of cultural heritage as a common good

Chapter VII. Sustainable development principles, balancing factor in preserving the cultural identity of the Romanian communities

The developed countries has become a way for developed countries or underdeveloped, whose government advanced civilizations believed that success can be copied and implemented without consideration that the impact of such reforms can have. At first glance this option was highlighted as the simplest way to compensate for differences in economic and social fields. Also, the rapid implementation of solutions taken by imitation also served as a way to ease social discontent caused by internalized value pseudosistem important population blankets amid economic underdevelopment.

Obsession with profit hidden for long side effects caused by significant imbalances between the components of the social edifice. Specifically, the share of developed economic interests at the expense of social and environmental balance. Modern companies' ability to withstand pressure of economic interests was supported by the force of civil society to develop their own institutions or to align a significant social force in order to maintain social equilibrium or at least negative weighting.

Excessive economic development context, lacking coherent interventions in other aspects of social life, had a boomerang effect in terms

of contemporary societies. The downside is revealed by the differential ability to balance the economic, social and environmental area.

Advanced societies have been able to balance this relationship before countries less advanced, but too late to avoid the negative effects resulting from development efforts of other companies.

If in the first two pillars of the operation of a company can develop recovery policies internally regarding environmental protection can not be it local action. Pollution and harmful effects accompanying the statute is not limited to the boundaries it produces, affecting equally affected population in the area, regardless of political boundaries of each state. Global nature of environmental problems requires global action to control and eliminate their consequences. T. Vianu (1998, p 247) defined tradition as "cultural work earlier influence on the present." Crossing traditional values from one generation to another for a long time is the main argument in affirming the continuity of Romanian culture. Unfortunate impact of foreign intervention on the village, with a view towards urbanization, modernization, was intended partly to disperse community spirit existing in traditional communities. One of the foundations of cultural work, identified by T. Vianu, is the belief in progress, which is a culture and desire for self. Work culture is transmitted through institutions from one generation to another, and its evolution is dependent on the ability to continually improve the achievements of previous generations. Traditional communities were able to create their own institutions, the integrative character, able to sustain for a long time. If institutions of the past, based on traditions, customs and traditions favoring the transfer of information, currently the main institutions are municipalities. But public contact with them is limited to personal issues administrative. Functioning of civic life are activities that do not interest most of the population.

CONCLUSIONS

In Romania there is, unfortunately, a large number of villages affected by a sharp decline, for which no immediate solution looming, having to do with a real syndrome called hopeless villages. Expansion trend of this phenomenon is the result of social inaction, delayed for a long

time pending modernization seen as panacea to the problems of the present.

In fact, globalization has brought modernization worn standardization of consumer behavior by implementing recognized products worldwide, belonging to multinational corporations that have nothing to do with supporting elements of community development.

Equilibrium relationship building components of rural labor moving from relationship, religion, tradition, spirituality, community, defining the connection mode own cultural identity, to a relationship of type-leisure-profit economy, centered on a different value system of the traditional fundamental. Human individual relationship is captured by the second identity in three elements, excessive dynamics governed by multiplying profits.

This speculative spirit reconfigured attitude problems and shortcomings. Individual plan to quit seeking solutions to problems and went to search for alternatives. The result was the development of capacities avoid problems rather than solve them. The first visible effect, with undesirable consequences, the migration of young people from Romanian villages for purposes other than teaching. New mentality is found in the reasons invoked by the majority of Romanian emigrants: money earned is used to purchase goods or housing finance rather than labor to mechanization and efficiency. Although both pathways could achieve the same results is preferred temporary work abroad for the purchase of houses and goods at the expense of labor, especially because shorter achievement.

Returning to the sustainable development of villages appreciate that economic development requires the resumption of economic activities oriented production and sales, mainly agricultural products. Romania's agricultural potential is underutilized and superiority of Romanian agriculture can be found in the availability of organic production without chemicals intake pests of agricultural land located geographically far away from industrial pollution sources.

Another economic problem is the lack markets for Romanian products. Low capacity of Romanian peasants to achieve effective

marketing is given by financial weakness and gaining internal market is dependent on community association in the planning and delivery of own production simultaneously. Intervention in this regard is necessary to ensure the pillar of existence Romanian Community Social development, another principle of sustainable development is placed on the need to adapt to changing coordinates the contemporary world.

Principles such as self-governance, transparency and participation are conditions of how traditional culture can be found today. T. Vianu is referring to how the tradition works through institutions to maintain influence of previous work on the present. Rebuilding community spirit depends on the ability to create integrated local institutions in rural communities.

Youth education can not be ensured without schools, unfortunately affected by frenzy reporting on economic efficiency, specific companies. Resumption of investment in maintaining the school, complete with uniform distribution in the social space becomes an essential component of possible public policies to boost social will occur in the lines I mentioned above.

Neglecting the natural environment is illustrated by the lack of dedicated facilities, waste collection and recycling. Lakes, ponds and rivers in many regions have become places of discharge of domestic and industrial waste. Intervention is necessary and even mandatory for maintaining a cleaner world for future generations.

Turning to the relationship between sustainable development and cultural identities of the Romanian communities consider that the intersection of the three pillars of sustainable development is reflected and the point of emergence of corporate intent. Since then, we expect local potential will be catalyzed by social, and small communities to revive the ability to manage themselves without major external intervention.

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