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EUROPEAN UNION - MODEL OF GLOBAL INTEGRATION -IDENTITY THROUGH CULTURAL DIVERSITY

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Abstract: *Cultural identity at both levels - national and international - remains one of the main psychological and spiritual needs. The inability to preserve their own identity automatically and naturally leads to conflicts within a society or within societies in a particular region.*

There is tolerance, but not sincere acceptance by peoples on a higher stage of technological and civilization advancement, the values of the new countries that have entered or will enter the European Union. Harmonizing the different cultural systems within the European Union gives the European integration model itself a long-term perspective. This process involves knowledge and respect for cultures and awareness of the European and global interdependence phenomenon, based on the elements and specifics of cultural pluralism, excluding the imposition of a unique learning model while recognizing the importance of respect for the values of other cultures in the spirit of the cultivation of universal values, giving a greater role to international exchanges so that people can move to the European space.

Understanding the implications of cultural diversity is one of the challenges of the contemporary world, being one of the main objectives of a new orientation in the globalization process.

Keywords: globalization; cultural diversity; integration model; European integration.

JEL Classification: F02; M14.

Introduction

The State as a topic of international law, defined by the Convention on the Rights and Duties of the States of Montevideo, must be characterized by:

- (a) a permanent population;
- (b) a delimited territory;
- (c) government; and
- (d) ability to enter into relations with other states.

The European integration model is a very appreciable model from a technical point of view, but at the moment of transposition in the daily life of Europe it causes not frequently splits and rumors, as it omits an essential aspect: the importance of cultural specificity in Europe, of the European context as such, so generous in the manifestation of the entities.

From this European perspective, the concept of sovereignty feels like a prisoner of the rigid notion of state.

Thus, considering that Europe cannot admit the existence of a culture without peoples, that it belongs to the peoples, to the detriment of the state, which at the same time does not give the dimension of sovereignty, a state-sovereignty-people conflict is created to validate the European "technical" integration paradigm. is fully manifested in the present.

The theory of culture is considered to be extremely complex, being built on the idea of cultural models that start from a certain perception, significance, mission attributed to culture. Culture can be represented in the form of intelligible structures, loaded with a reality that can be known, learned, transmitted. Culture must be seen as a product of human activity, of the human individual who critically looks at both nature and society.

The anthropological perspective approaches the concept of culture from the perspective of a human world, and in order to understand the diversity of culture and its unbroken chain of transformations, the description of culture as an organic phenomenon must be understood and accepted. The comparison of culture with a living organism is an expression of an analogy peculiar to human way of thinking.

In the conception of other researchers, culture deals only with sophisticated spiritual problems, requiring a special initiation in order to understand these aspects.

Culture, in general, aims to create an effect on the surrounding reality and perfect human paths to action. Culture describes the approach of human action, being forced to adapt, correct, reconstruct according to this approach, allowing even local and temporal divisions.

Cultural models involve the presence of particular, flexible structures that distinguish between certain cultural experiences. The cultural model and the versions of cultural models must be analyzed very carefully, precisely in order to emphasize not only the variety of cultures existing in modernity, but also the possibility of knowing the causes of cultural antagonisms, current or latent conflicts. The culture has in fact always been current, even if in camouflaged forms. An introduction to the theory of cultural models emphasizes the cultural context in which man lives, the presence of a cultural canon specific to one community and not found in another. There is a great interest shown by individuals for information on the identities that cultural theories can provide, on the means of contemporary cultural technology, on the perspective of cultural becoming in a world that is declaring change. What is considered to be an extremely important factor is the desire of individuals to find common elements in several cultures, precisely to be able to identify either with other individuals belonging to another nation, or to be aware of their true origins.

It must also be considered that the existence of culture is a complex of practices whose theoretical level has a symbolically accentuated character of representation. Culture is associated with social existence, but it must not be reduced to a strictly community-type explanation.

The following aspects must be considered as essential elements for the study of culture:

- (a) The relationship between tradition and change is present in the oldest cultural forms;
- (b) Culture must be understood as a living entity, a fundamental feature that makes the society in which people live, a responsible one;
- (c) Trying to understand the current meanings of culture, closeness to other cultures, awareness of their own cultural values;
- (d) Knowing and familiarizing individuals with the meanings of the concept of culture to the dimensions of the current period of globalization.

The discontinuity of cultural representations proposes a multicultural vision, in that there can be several sources of a temporal evolution, such as those of regionalization or globalization. The cultural symbol occupies a major place in the life of a community, being able to define and shape the complexity of a society. The cultural symbol is a sum of experiences through which the community expresses itself, ensures the continuity of the experience of living together through its various institutions. Cultural symbols can be material or spiritual, regional or generally human, depending on the means by which they are disseminated.

The variation of cultures in the new times has been gradually recognized precisely from this felt need to democratize cultural hierarchies, and to ensure access to culture by formulating a difference, even admitting divergences that are not so antagonistic as to prevent a cultural dialogue between nations.

Defining culture as a universal attribute of humanity, while at the same time having a national root, is no longer a novelty today.

National culture is in a relationship of cultural contextualization with what we would call universal or rather global culture.

The impact of the novelty that European democracy has imposed is extremely great. Democratization redefines the role of culture. Therefore, culture must contain the defining elements of democratization itself, but also the ways necessary for their transposition into practice. The transition from a normative democracy by creating the political means to achieve access to wider categories of citizens has become an achievement of recent decades.

Globalization is a frequently used concept, with major connotations and implications in the culture of a country. Globalization cannot take place outside a high-performing cultural structure that has the capacity to

adapt, allowing cultural transfer, exchange of material and spiritual values. Only such a society can evolve rapidly in order to capitalize on the cultural model in the form of a permanent change. Cultural fashion is related to the existence of a model that can be expressed in different ways.

In the complex process of globalization, the problem of preserving cultural identity presents two closely related aspects:

- the danger of cultural homogenization, the emergence or recognition of a unique form of culture;
- the appearance of the phenomenon of cultural and psychological disintegration, both for individuals and for national societies.

There is a form of behavior, often unconscious, that appears as a form of cultural aggression: ethnocentrism. This behavior, which is particularly characteristic of developed countries, is a threat to European understanding and must be corrected.

Cultural identity at both levels - national and international or global - remains one of the main psychological and spiritual needs. The impossibility of being able to preserve one's own identity automatically and naturally leads to conflicts within a society, or within the societies of a certain region.

There is tolerance, but not sincere acceptance on the part of some peoples located on a higher level of technological progress and civilization, of the values of the new countries that have entered or will enter the European Union.

Two fundamental issues need to be considered:

- a problem of polarization (the individual's tendency to emphasize diversity without perceiving the implications and importance of unity). The basic idea is to realize that the right to diversity implies the need for global solidarity. Cultural identity is what gives individuals dignity and strength, the strength of character necessary to survive. There is a common cultural heritage of mankind, whose protection and capitalization is one of the great responsibilities at the moment. This conception, which emphasizes the role of various societies in creating culture, could become the backbone of the concept of "European interdependence". Interdependence does not only imply the existence of a single European government, but also implies global understanding and cooperation, based on a set of ethical rules, which prevent the transformation of the act of limiting national sovereignty into a cultural aggression.
- a problem of redistribution. The problems involved in cultural identity cannot be solved by a simple process of redistribution. Cultural autonomy is not guaranteed, as desired, by international agreements for the redistribution of resources.

Cultural identity is a way of perceiving the importance of a set of human relationships and values.

Understanding the implications of cultural diversity is one of the challenges of the contemporary world, being one of the main objectives of a new orientation in the process of globalization.

The harmonization of different culture systems within the European Union gives the European integration model itself a long-term perspective. This process involves the knowledge and respect of cultures and the awareness of the phenomenon of global interdependence, based on the elements and specificities of cultural pluralities, excluding the imposition of a unique model of learning.

Western Europe, under the banner of "freedom, equality, fraternity", has established itself as a space of freedom and implicitly of pluralism of opinion. It was easier to approach the issue of integration from a technical point of view, especially legally, involving institutions, than from a cultural point of view, ie involving peoples, which was achieved, including within the European Union.

The European Union was born with the decisive vision of the integrative message it promotes even today, through Schuman's declaration on May 9, 1950²⁷: "Europe will not be formed suddenly or as a result of a single plan, but through concrete achievements that will generate first of all a real solidarity...". It also states that "world peace cannot be secured without making creative efforts commensurate with the periods that threaten it."

It is not the first time that history shows us that the ambitions of states are inferior to the aspirations of people with visions, belonging to peoples. On the other hand, it may require too much of a Europe harassed by wars or American hegemony, obsessed with the possibility of the rebirth of the German danger and forced to find itself, among these forces, in record time.

Thus, if we admit in the context of the time Paris 1952, or Rome 1957, the fact that the signatory "political families" were not only "descendants" but also protagonists of the great wars of the twentieth century, it is no less

²⁷The statement made on May 9, 1950 by Robert Schuman, the French Minister of Foreign Affairs, remained inscribed in the history of European construction as the "Schuman Declaration".

important that they were able to predict French viewers the magnitude of the integrative message. France and Germany will be joined by Italy, Belgium, the Netherlands and Luxembourg, in a Europe of 6. On March 25, 1957, the establishment of the European Economic Community will open a new stage of the integration process that proposed, among other things, economic balance, the customs union, common policies in agriculture, raising the standard of living and increasing the climate of peace.

From Europe of the 6, through periods of progress and crisis, it will be reached in 1973 the enlargement of the European communities, Great Britain, Ireland and Denmark becoming members. Greece joined in 1981, Spain and Portugal in 1986, Finland and Sweden in 1992. The 1992 Maastricht Treaty would define the European Union. Practically from this moment we can question the integrative approach, around the European Community, which, through Maastricht, receives verticality and detaches itself as such from the political context in which it was formed.

The Maastricht Treaty represents the 0 km mark of cultural identity in the process of European integration. He recreated the European consciousness, managed to speculate on the reason for the unitary space, while leaving the right of peoples to adhere to the European identity. The Maastricht Treaty strengthens the prospects of the alternative in rethinking the European space through a common security policy proposed in Title V, or economic, through monetary union, considered as "an unprecedented event in human history."

The treaty contains several provisions that emphasize the importance of the peoples of Europe in building the European identity: Common provisions, art. A, This Treaty marks a new stage in the process of creating an ever closer union among the peoples of Europe, in which decisions are taken as closely as possible to the citizen. Article F, 1. The Union shall respect the national identities of its Member States, whose systems of government are founded on the principles of democracy. 2. The Union shall respect fundamental rights, as guaranteed by the European Convention for the Protection of Human Rights and Fundamental.

Monetary union, the abolition of borders, a policy of social and economic cohesion and the protection of the interests of member nations, will be, together with the European Union's international assertion, the objectives of the Maastricht Treaty, in the spirit of respecting national identities and human rights and fundamental freedoms. Most important, however, is the fact that the Maastricht moment regulates the subject of cultures, apparently forgotten in Rome; Article 151 calls into question culture as a responsibility of the community. For the first time, European cultural heritage and its implementation shall be considered, paragraph 1 providing: 1. The Community shall contribute to the flowering of the cultures of the Member States, while respecting their national and regional diversity and at the same time bringing the common cultural heritage to the fore.

The Amsterdam Treaty, which entered into force on 1 May 1999, seeks to shape a community feasible for the identity created by Maastricht. In fact, it is an awareness of the European identity of the citizen. If in 1992 the European Union was affirmed as being the first moment from which one could speak singularly about the European Community, through Amsterdam an attempt was made to implement this reality within the member states. The increase of the role of the Parliament, as a representative of the community peoples, the entry into force of the Schengen agreement in 1995 and its incorporation in the union treaties, the substantiation of the notion of "citizen of the European Union" also discussed in Maastricht, free movement of labor are several landmarks that highlight the evolution of European integration.

The Constitution of the European Union, following the Treaty of Nice, the Laeken Declaration, until the Intergovernmental Conferences is the culmination of the integration process, in terms of European cultural diversity as an integral part of the European integration model.

But the theme of culture, of Christianity as a cultural heritage, seems to be more a sensitive subject than a unifying policy. The Treaty establishing a Constitution for Europe is the latest European act that is fundamentally intended to guide tomorrow's Europe.

However, the legislative discourse focuses mainly on guaranteeing cultural diversity, given the regulations of the draft European constitution which lamentably revolve around the notion of "humanism"; and in this way, globalization can understand what it wants, and Europe exults under the banners of man without borders, non-cultural but at the same time ultra-democratic, ethical and rational towards a "common destiny".

Europe is more segmented than ever from the perspective of the constitutional treaty. Culture is close to its motor function. It remains suspended somewhere in an indefinite space, guaranteed only in diversity, conserved and safeguarded generically. Thus, starting with art. II -1 8, the legislator enters the taboo space of an unidentifiable culture, providing:

- (1) The Union contributes to the flourishing of the cultures of the Member States, while respecting their national and regional diversity and, at the same time, highlights the common cultural heritage;

- (2) Union action shall aim to encourage cooperation between Member States and, if necessary, to support and complement their action in the following areas:
 - (a) better knowledge and dissemination of the culture and history of the peoples of Europe;
 - (b) conservation and safeguarding of the cultural heritage of European importance;
 - (c) non-commercial cultural exchanges;
 - (d) artistic and literary creation, including in the audiovisual sector.

It is clear that from the point of view of the constituent legislator, the cultural identity of the European citizen did not exist. Paradoxically, we believe that in this case, we can no longer speak of a cultural diversity, which we have identified between East and West only on a Christian basis, of spiritual evolution, over time. A cultural diversity presupposes a starting point, a kind of common denominator, in the most mathematical sense of the word, from which something becomes different from something else. What needs to be shown is that Europe has a common cultural heritage. This legacy must finally be somehow defined, Christianity allows unity in diversity after the model of the Holy Trinity, and only in this way can we understand the motto of the European Union.

This presentation of how integration mechanisms work within the European Union is necessary to bring us closer to the cultural aspect of the European integration model.

In the process of European integration, the technical aspects are mainly approached. The European Union, as the doctrine acknowledges, was created "from top to bottom".

It is generally argued that "community integration has been qualified and, consequently, studied as political, economic or legal integration, but ultimately any type of integration can be reduced to legal integration. The phenomena of economic and political integration need minimal legal rules to order the development of the process", with the only observation that the theory of bottomless forms is not new and that an approach from the cultural perspective of European integration cannot be minimized, given that we believe that the success of the process requires a pre-determined cultural compatibility, which can only be found in the European space, and which, we emphasize, does not imply uniformity.

The cultural aspect is very important because it facilitates communication. Apart from the awareness of belonging to the same space, it is very difficult to legally coordinate a community made up today of 27 nations.

The mirage of well-being will not be able to keep the enthusiasm of the new member states for long. This is known to the older communities, which apart from the fact that they are already going through a more difficult economic period, is worrying about the significance of the new wave in terms of costs. In addition, the *acquis communautaire*, insofar as it is non-negotiable, requires less stringent requirements than previous enlargements, and yet depletes candidates' energy resources.

European integration is not a legal issue. European integration is also a cultural issue, and if, due to the geopolitical context, this dimension could not be addressed initially, it should be noted that European architecture cannot avoid it in its integrative approach.

The Romanian national cultural model integrated in the European culture is considered to be a modern model, a reformist model. It is unanimously recognized and accepted that the reforms must come from within the civil society, precisely for the Romanian society to become aware of its modernity, trying, at the same time, to improve it.

The membership of the European Union offers the citizens the possibility to have access to a series of facilities, one of them being the education and culture of the European space.

Universities around the world, and especially those in multicultural Europe, must take into account cultural diversity, built on two pillars, namely:

- (1) protecting and stimulating knowledge and appreciation for one's own culture, roots and identity;
- (2) encouraging openness and real interest in other cultures, in a spirit of tolerance and mutual respect.

The concept of cultural diversity is based on flows and exchanges, namely:

- exchange of people;
- exchange of ideas;
- exchange of cultural goods and services

Both the recognition and the awareness of the differences and identities between cultures are considered to be extremely important, trying to achieve an enrichment of the intercultural dialogue. The process of European integration obviously presupposes the existence of different forms of dialogue. The enlargement of the European Union represents an opportunity to know the culture of the different countries and an attempt to understand each other, beyond the economic advantages.

Since the adoption of the Bologna Declaration in 1999, higher education in Europe has entered a new phase of reform. The aim is to build a coherent, compatible and attractive European Higher Education Area. The

reforms will be successful only in those universities that give importance to their role in society and that have the capacity to react quickly and flexibly.

The preservation and promotion of cultural diversity also applies to the external dimension of Community action. The European Union promotes this model in its international relations, considering it a contribution to the world order based on sustainable development, peaceful coexistence and intercultural dialogue.

Cultural diversity involves exchanges, including through trade in cultural goods and services. It also implies that such a trade be balanced, so as to allow the preservation and promotion of various cultural manifestations globally.

Since then, the issue of developing an international legal instrument on cultural diversity has become a central topic of international debate.

This debate is essential for the European Community and for the European Union as a whole. The aim is to establish a new basis for global governance in terms of cultural diversity.

Cultural diversity, seen as a challenge to the progress of the contemporary world, must take into account a number of criteria and ways of promotion and development, such as:

Access to education, science and culture - policies and strategies;

- Human, cultural, social capital;
- Organizational culture, changing institutional culture;
- Poly-centric development and new urban-rural relations;
- Socio-cultural diversity and identity in the context of development;
- Emigration and immigration in Romania;
- Cultural industries - production and consumption;
- Material heritage, intangible heritage and cultural tourism;
- Property, household and social structure in rural areas;
- Reducing regional disparities;
- Social, economic and cultural changes in the context of globalization;
- Family systems, demographic processes and cultural practices;
- Society, technology and cultural change;
- Cultural stratification, social stratification and equal opportunities;
- Study of the determinants of political and social participation.

Culture must be seen as an essential component of European integration, especially from the perspective of the enlargement of the European Union in the new conditions of increasing globalization trends.

Conclusion

Romania, as a component part of the European space, represents a certainty regarding the role it can play in the context of a United Europe. In the same sense, however, Romania has much to offer and much to receive.

The European trend is that of change, of modernism, of the absorption of extinctions, of the collaboration of all races, ethnicities, religious denominations, of mutual trust as well as of the power to take over all the needs of the European population and turn them into reality.

Romania has the capacity to face this new historical challenge, starting with dynamism and confidence, offered by its citizens, who are much more confident in the European Union and in the chance offered by it, compared to many other citizens with old states in the European space.

The European Union constantly provides specialized training to the Romanian population (represented by individuals and / or legal entities) through a wide variety of trainings, workshops, seminars and conferences in many fields, for its new European citizens, just to be displayed in detail the European reality, the tendencies, the expectations, the ways of contacting and contracting the European funds, of the partners, of the investment projects, of the rehabilitation and resuscitation of the different sectors of activity from Romania.

Romania has benefited and will continue to benefit from many advantages as a result of joining the EU, important to mention being the financial resources that will be allocated. In addition to all these benefits mentioned, but which represent only a part of the U.E. panel, Romania will have to fulfill even more obligations, but all these have the gift of aligning our country with the U.E. norms. and to normalize the political-economic-social framework, far too often troubled by internal conflicts. Also, all these duties of Romania are normal, individualized to each state, which were fulfilled by other already EU member states, of course referring to the de facto conditions in those historical moments.

Taking into account the sense of movement of the Union, it is noteworthy that in a constantly changing Europe a certain dose of naturalness is needed among all the factors of the European Union in general, but of

Romania in particular. This dose of naturalness is given by the changes that have occurred and that will appear gradually and to which Romanians will have to adapt.

In this sense, the social and cultural aspect of different nations and citizens will interfere with the national, regional and local specifics, as a result of the existing mobility in the EU. So, for example, Romanians must look equally at Hungarians, Turks, Germans, Szeklers, etc. but also religious denominations must coexist in peace and quiet: Orthodox with Catholics, with neo-Protestants, with Islamists, but also by any other sects that are, will appear or will be formed.

The integrative cultural aspect of Romania's unification in the European Union is much more related to that of the social aspect, the culture and the citizen being closely related. The population of Romania has a certain openness, flexibility, which comes from its past as a state, in understanding and managing the regime of all cultures that will interact in Romania.

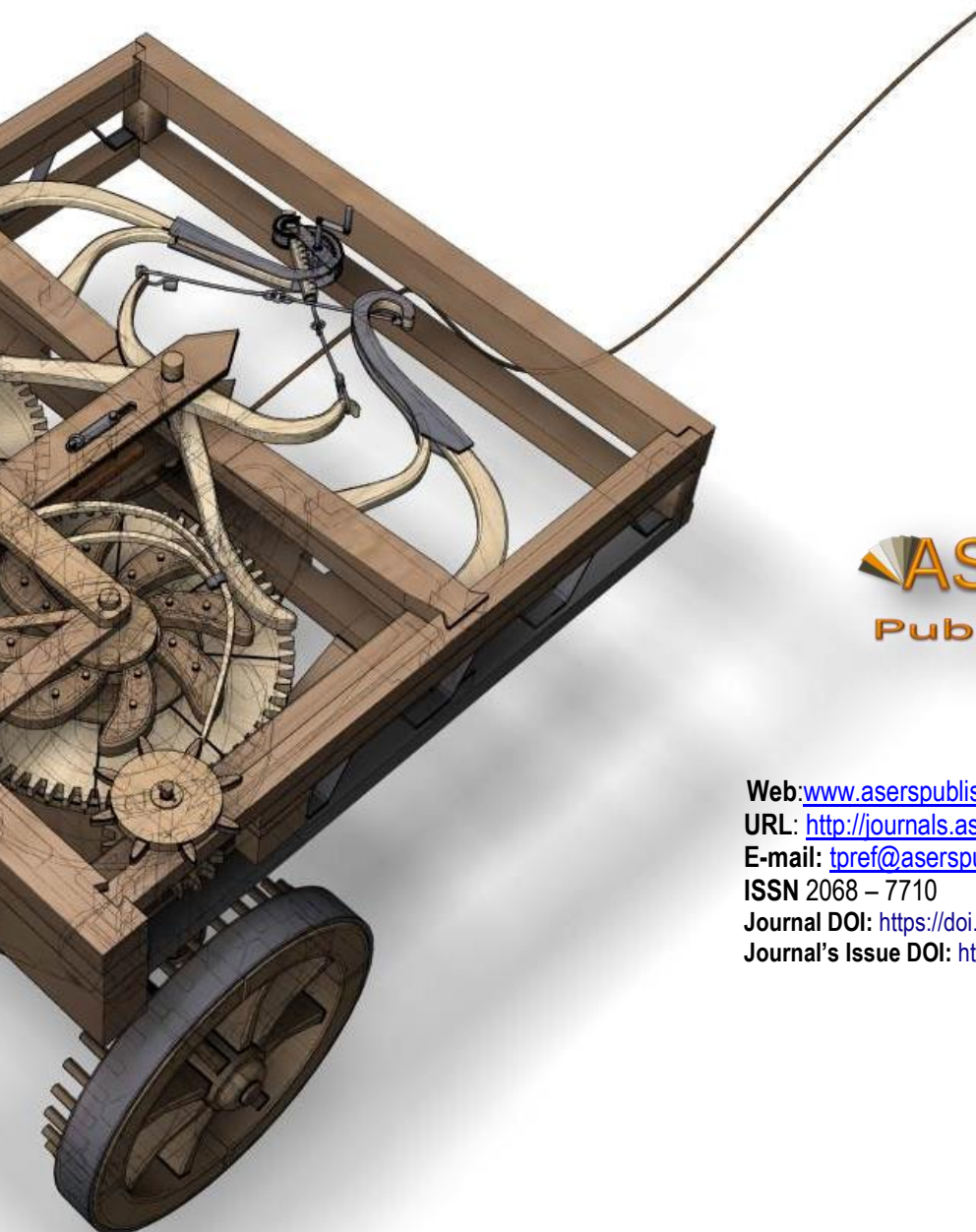
Romania has shown that it has potential, that it has capable, dynamic citizens, but also that it has the desire to be part of a big family - the European family.

Romania can surprise, not only to face the economic rigors of a United Europe, but it can even become a reference country of the EU, not only from an economic point of view but also culturally.

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