

THE CLUB OF ROME'S CONCEPT OF GLOBALIZATION – STATE INTERDEPENDENCE ON WORLD SCALE

Adriana Rodica MUREȘAN *

The profound transformations of the global economy and its related effects on the globalization directly influences various transformations of the international political system, not only expressed through a political and institutional international architecture rethinking process, but also through a (geo) political resettlement on a world scale, where the European Union is completely drawn in. The international political superstructure, still dominated by the United States, is a hostage to a tacit competition between the greatest protagonists of the international scene on for managing the world in the 21st century. The European Union, which brought together under its own institutions the majority of the European nations, and which is still negotiating its enlargement with several countries, is the unknown of the contemporary international system, and its community actions and policies are one of the main variables of its metamorphosis. In the same time, the European Union is not only a transmitter of influence in the international system, but also a receiver of the globalization process. The current global economic crisis, with its great impact on the European economy, is testimony to this aspect.

The noted scientist and animator of important international debates, Bertrand Schneider, secretary general of the famous "Club of Rome"¹, believes that "globalization is a trend that manifests itself in the global economy, a trend accelerated by the development of the information where we are now".

Considering that the computerization of society is much broader and deeper transformation, globalization is only one aspect of it, "he said this - along with many others, raises big questions about the state's ability to govern and the role it should play in the new human society." The author raises the question of the nation state as

* Mureșan Adriana Rodica, jurist Serviciul Integrare Europeană din cadrul Municipiul Dej, drd. UBB, Facultatea de Istorie și Filosofie, Cluj – Napoca.

¹ Club's mission is to act as a catalyst for global change, regardless of political, ideological or business. The club consists of people who have a strong education in various fields and have the primary mission of developing thinking in the field of globalization. The organization are scientists, economists, businessmen, senior international officials, heads or former heads of state. Also, the Club of Rome contribute to solving the issue of what is called global, complex set of the most important political, social, economic, technological, environmental, psychological and cultural facing humanity.

"globalization assumes a close interdependence between nation-states so that no one knows precisely how much freedom movement have in fact national governments, especially regarding economic issues, capital flows (computed using full information) and exchange rates that circumvent control central banks."

Two other statements of Bertrand Schneider I find highly relevant. The first affirms the belief that, geographically, "globalization is a process far from comprehensive, since many parts of the world - and many of the poorer developing countries - can not participate in the information society. " The second, expresses the view that globalization encompasses not only economics but all sides of human existence. The same interdependence, ever closer, disregards any boundaries nor time nor spațiu.² And not only globalized economy, but traditional cultures are subject to a true information flow as a result of high-speed development of information technology'.³ Another prominent member of the Club of Rome, Keith Suter, President of the Center for the study of peace and conflict, consider globalization as "the greatest challenge that humanity has seen for the past three centuries." The contempt is, in Suter opinion aimed at the "erosion of nation state system" idea which he lays at the foundation of globalization. "What we see by analyzing the reality of transnational problems during the last decades is that the governments are those who determine the general directions of a nation-state. Thirdly, the governmental authority within a nation state is eroded because governments are too small to perform certain tasks or too large for others. This is what led to the erosion of the nation state system. This process is called globalization. Referring to causes, the author believes that "the process of globalization can be analyzed from three standing points. Firstly, there are no national solutions to international problems. Secondly transnational corporations are the main driver of the global economic system (international life in these last decades is that) They, more popular social forces. NGOs (...) are those who often require a sense of change'.⁵ We see, therefore, that these views are not mere opinions, but also contained elements and causes of globalization.⁶

² Mariana Lupan, *Globalizarea economiei*, Editura Universității Ștefan cel Mare, Suceava, 2009, p. 5.

³ Bertrand Schneider, "Fluxurile internaționale de capital și economia globală", *Curentul*, 14 ianuarie 1999.

⁴ Mariana Lupan, *Op. Cit.*, p. 6.

⁵ Keith Suter, "Sfidarea globalizării", in *Curentul*, 12 ianuarie 1999.

⁶ Mariana Lupan, *Op.Cit.*, p. 6

It is worth to emphasize that the theory according to which the nation state would have exceeded the history Contemporary design is the oldest in the Club of Rome. Piaccei

Aurelio, who is the initiator and also high Italian Club patron, said, long before 1970, that "If we manage to get rid of the concept of nation state, I see for us all, an extraordinary industrial recovery, intellectual and psychological".⁷ Aurelio Piaccei linked this thesis of international free trade, whose benefits are incomparable with shortcomings resulting from the "bites" of national sovereignty. These are views well-known international personalities from the famous Rome.Club⁸ In terms of addressing socio economic globalist the Rome Club published several reports:

- "Limits to Growth," 1972, "Humanity at the crossroads", 1974, "Restructuring the international order," 1976; "food for 6 billion," 1983, "Barefoot Revolution", 1985

- "First Global Revolution ", 1992 paper by two of the greatest economists

- Alexander King and Bertrand Schneider. In this report the two show the global development and social and economic policy lists the measures to ensure that impugn the global perspective of the world. World problems are fundamental aspects of life which are not possible without solving the progress and welfare of mankind.

Synthesizing these views, note finally that in the concept of this international and authoritative center of thinking globalization is:

- a) generated by deepening interdependence between states and nations;

- b) greatly accelerated by the informational revolution

- c) that it includes both economy and culture, so the entire block of human relations;

- d) that it requires reconsideration of the role of state and national economy and society permeability of state borders. Speaking at Davos Claude Smajda wanted to make known the opinion that it should not be the place where "masters of the world" trying to impose a reign of capitalism worldwide without limits.⁹

⁷ Jean Jacques Servan-Schreiber, *Le défi américain*, Edition Denoél, Paris, 1967, p. 228.

⁸ Mariana Lupan, *Op. Cit.*, p. 6.

⁹ Dinu Moraru, "Pledoarie pentru o economie mondială în slujba umanității", in *Curentul*, 29 Ianuarie 1999.

¹⁰ Alvin Tofler, *Puterea în mișcare*, București, Editura Antet, 1999, p. 340.

It should be noted that Galbraith rejects the term globalization. In an interview about the challenges of the new millennium, he says, "I am a consultant for the Dictionary on the use of American heritage and I will not allow the word globalization. It is an ugly term".¹¹

Galbraith rejects the term globalization, not on grounds of language, but that would involve, in its content, a source of uncontrolled nationalism.

Rejecting the term globalization, he prefers instead of a number of other equivalent terms as "tighter international relations in such areas as economy, culture, arts, and communications"; internalization of economic life, state and institutions association, states and peoples partnerships; external economic openness of countries. In other circumstances, he prefers the term internationalism instead of globalization, "International action through conferences and institutions like the IMF, World Bank and WTO is an essential part of internationalism that I urge. Note that I use the word internationalism, not globalization".¹²

Galbraith rejects the term globalization, but not globalization as such, but sees another content. In its definition, it starts from two essential premises: that "we live in a world constantly in internationalization", where "responsibility for economic and social welfare should be seen as a transnational concept" and that the standard of achievement goal is to find "how to stop the tragic gap between those favored by fortune and those in need."

It is to be mentioned right from the start that Antoine Ayoub is one of the researchers who instead of the term globalization use the term mondialization. In defining the phenomenon, Ayoub assumes that "globalization is far from being a novelty or unique phenomenon. At a conceptual level, globalization is not, in fact, than a new name of an old concept that, simply, is free trade".¹³ With this specification, the author suggests the content of the phenomenon: "If we want to be more but more specific, globalization is the result of free trade. This latter concept, as is known, was established masterly and almost completely (by definition and its conditions) of by the founding fathers of political economy (Smith, Ricardo, Say, Mill, etc.). At the end of the eighteenth and early nineteenth century "globalization imaginary"¹⁴ to configure around a "thawing of what was

¹¹ John Kenneth Galbraith, "Challenges of the New Millennium", in *Finance & Development*, Decembrie, 1999, p. 2.

¹² *Ibidem*, pp. 3-4.

¹³ Antoine Ayoub, "Qu'est-ce que la mondialisation?" în: *Liaison, Energie-Francophonie: Mondialisation et energie*, No. 50, trimestrul 1, 2001, p. 5.

¹⁴ Antoine Ayoub, *Op. Cit.*, p. 6.

yet fixed, or perceived as such".¹⁵

The new world without borders is also a lack of parts. Sense mutations in the process can be highlighted as Carl Jaspers said, only after ensuring coherence of all parallelism, coincidence, synchronisms and simultaneity (in *Origines de l'histoire et sense*, Paris, Plon, 1954). In the same spirit, Gilles Deleuze speaks about requirements in "non-causal correlation between events form a system of echoes, replay and resonance, a system of signs."¹⁶ And Louis Dumont claims "Valuable ideas" that structure and rule the world. It is advisable to act contrary to global trends, but to accompany the master it better and shoot things of that result. Trends", as horses, are easier to master in the direction you are moving already. " This explains, perhaps, that after 1989, remained little space geopolitical prescriptions outside the formal democracy of major trends piață.¹⁷ Lead to democracy, defined in relation to Hassner's magic triangle (pluralism, rule of law, respect for human rights) and the market. But there are few cases in which the two tendencies or processes progressed simultaneously a decisive manner. Therefore, limiting all developments in the two trends (a typical Western way of seeing things) is not sustainable, the West is in no way the exclusive owner of global time and global developments absolute master. Beyond the imaginary, globalization and world time to be converted into social practice, to get a concrete shape and meaning, they need on the one hand, an fixing territorial integration of space and on the other hand, an average political, religious, cultural. They represent major challenges placed before us as a new mirror in which to look and to rediscover ourselves, even if it raises a lot of anxiety.

Largest and most urgent problems of globalization are:

- continued development and rapid development of technology, science leads to improve people's lives
- Food crisis and lack of water resources leads to underdevelopment
- Degradation in the fast-paced of the environment and its resources
- Great expense with the various military units and security
- Increasing lack of energy and raw materials
- Financial crisis, inflation, lack of liquidity, economic crisis
- Expanding urbanization is becoming less controlled interaction and becomes stronger, causing the chain propagation effects and require concerted efforts to solve them.

¹⁵ Maurice Merleau-Ponty, *Sens et non-sens*, Paris, Gallimard, 1996, p. 86.

¹⁶ Gilles Deleuze *Logique du Sens*, Paris, Minuit, 1969, p. 199.

The globalization of these problems for humanity are based on the uniqueness of the global economy and is related to that occurring in some degree in almost all countries, contain technical, social, economic, political and environmental policy, is in constant

All these issues have a global character, which requires time and place for their discussion to be considered at large and very large. All the problems listed above are likely to be continued in future, just as they are much more complicated. Effects and characteristics are the results emanating from these issues due to duplication of these negative features for mankind. The problems confronting the world are what triggers the direct effects in time and space. These effects may lead to strategies and measures of national character, regional, political, military, economic, allowing, in a short time, overcoming the current limits of environmental factors, production companies. Globalization has come to be compared with universal poverty, crime, prostitution, poverty in our environment every day. Globalization seems to be a studio for those who are actors of the global economy, politics, the social, cultural, historical world economy and ensuring social finality. Promotion of globalization is the younger generation, not only as actors of the world's different than years ago, a world of history repeating.

The cultural dimension of society is difficult to delineate, however some characteristics can be identified¹⁸:

- a. Culture can be understood as the sphere of existence in which people construct meaning practices with symbols;
- b. The way people make sense of life through communication between them;
- c. The purpose of culture is to give life meaning;
- d. Culture can be understood as significant within the meanings of terms;
- e. Finally, culture includes all the variety of everyday practices, culture redeem human existence.

Globalization and the cultural dimension are often confused with media culture, audio visual technologies and communications through which cultural representations are transmitted. Media culture means that alienation by consumerism, a democratization of consumption, even a middling of consumerism.¹⁹

¹⁷ John Naisbitt, *Megatendințe*, București, Editura Politică, 1984, p. 79.

¹⁸ Tomlinson, John, *Globalizare și cultură*, Timoșoara, Editura Amarcord, 2002, p. 32.

¹⁹ Răchieru, A., *Globalizare și cultură media*, Editura Institutul European, Iași, 2001, p. 14.

As it appears, mass culture, is as stated and Edgar Morin, a second colonization started in the U.S. This "culture" erodes all other cultures ending in replacing them. As a result, mass culture becomes the first universal culture in world history. Today's world, as Huntington notes and is moving towards multi-civilization, hiding the inevitable cultural fault. Culture media proves agent of globalization, the universalization of this entertainment, a super valorization, leading eventually to addiction. As Adrian Răchieru accurately observed, the "Coca Cola culture" raises concern, seduces crowds and small cultures. Cultural and economic globalization excludes closures. The risk is that instead of a diversity of cultures we will find ourselves in a unique entertainment civilization".¹⁹ The media is just a small part of the implementation of symbolic meanings, it is expressed through cultural globalization. In the book by J. Tomlinson, *Globalization and culture*, meet the claim that culture would be intrinsic aspect of the process of connection between complexă.²⁰ Cultural symbols can be produced without constraints anywhere anytime and as such is globalizing culture through relationships and forms that are involved, and the world is a huge market for goods. In the book by J. Tomlinson, "Globalization and Culture", we find that globalization is very important for culture, as globalization makes "cultural negotiation experience to reach the center of intervention strategies to other areas of connection: the political, environmental or economic".²¹ Culture becomes very important through globalization in every field, political, ecological, economic, and so can be a global culture. Sociologist Anthony Smith presents global culture as artificial, formless, global culture is in fact a culture built and ahistorical.²² National culture is specific, expressive, unique front temporal. Smith's statement on how national culture that would be the construction of intelligent minds, composed of invented traditions should be noted that to build a false identity, negative sense of identity of a crop pest. Some dominant world culture, and American cultures tend to cover more vulnerable, smaller. Catherine Cocora, in his book "Globalization and management" dictum meet Think global, act local, that affiliates tend to use high production work force present in the host country to export later on a planetary scale. We can say that this is the case with culture, especially in cinema, an example being that of Harry Potter, where directors, actors, designers of different nationalities and religions worked together to develop a project that proved to be appreciated globally becoming an international way of human interaction.

²⁰ *Ibidem*, p. 145.

²¹ Răchieru, A., *Op.Cit.*, p. 37.

But this happened in a particular region of Britain. In the same book mentioned above we find several features of globalization, such as:²³

1. has its own technologies, such as computerization, satellite communications, the Internet;
2. has its own demographic pattern: rapid acceleration of the movement of people in rural areas;
3. have its own power, globalization system is built on three equilibrium of forces:
 - a. traditional balance between nation states;
 - b. the balance between nation states and global markets;
 - c. the balance between individual and nation states.

In the same book Cocora Catherine noted that social sciences need to "study new cultural identity, as it appears in the world decolonization, economic globalization".²⁴ Ulrich Beck is right in seeing globalization "the word most often used and abused, the less defined and perhaps most misunderstood, nebulous and politically spectacular in the past and future years".²⁵ Some of these "axioms" of globalization: the annihilation of space and distance, time and duration suppression conferring value of spatial kilometers substitutes or, as Zygmunt Bauman called it, "Great War of Independence from Space"²⁶ promptness of communication and networking the planet; mixing or even annihilation of oppositional categories of "inside" "outside", "here" "there", "near" "-" "far".²⁷ "Enhancing global social relations," as Anthony Giddens globalization²⁸ understood, are the major economic events of the twentieth century. A. Giddens proposes two theories about the emergence of global society today: first, "international relations theory" - based on developing nation-state, seen as "actors" in the "international arena" "And the interdependencies between them, which resulted in" one world "Second," world system theory "(taken from Wallerstein) that is due to support global economic influences of capitalism" in the early the modern era".²⁹ If the first of his theories Giddens sees the emergence and consolidation of nation states as the main cause of this global society,

²² John Tomlinson, *Op.Cit.*, p.49.

²³ *Ibidem*, p. 144.

²⁴ Ecaterina Cocora, *Globalizare și management*, Editura Feed Back, Iași, 2007, p. 13.

²⁵ Ecaterina Cocora, *Op. Cit.*, p. 42.

²⁶ Ulrich Beck, *Ce este globalizarea? Erori ale globalismului – răspunsuri la globalizare*, București, Editura Trei, 2003, p. 37.

²⁷ Zygmunt Bauman, *Globalizarea și efectele ei sociale*, Oradea, Editura Antet, 1999, p. 13.

²⁸ *Ibidem*, p. 17.

²⁹ Anthony Giddens, *Consecințele modernității*, București, Editura Univers, 2000, p. 64.

for, from then until today, a permanent opening to other social partners, based on an absolutely logical networking in the second, theorist emphasizes the role of the capitalist system and leverages its leading this homogenous orientation, noticeable especially in the area economicului.³⁰ According to U. Beck's vision, that the world market "marginalizes or replaces" state political ideology, dominating it by "a single-cause and economic action".³¹ Globalism can be understood as "a new configuration that marks a break with the previous stages of the international economy".³² Connections to the media, the Internet allows, very close to cultural resources available to different human groups, but we can not believe, as John Tomlinson, that much dreaded homogenizing globalization is a given impregnable and that passing "of connections, the proximity" I come to think of a "global uniformity and ubiquity".³³ "The place should be seen as an aspect of globality. Globalization is as much concentration and intersection of local culture".³⁴ Equation cultural globalization, but not limited to, correctly noted by Ulrich Beck: "the location" it is inherently inverse phenomenon of "re-localization" which does not necessarily imply a revival of "local" origin, but a transformation, a renewal of it, a "re location of de-traditionalized traditions in a global context".³⁵ A unique culture and unity do not think that will ever occur, even if a little hard to defend even if computerization develops with indescribable speed. A to form "imaginary lives possible, allow a variety of combinations and consists of colorful collections, varying strongly depending on their goals and group identity life".³⁶ All dimensions of culture in history tended to gather and maintain their own values with great efforts to survive, but the fear of counter influences their identities can be fatal.

Each of us carries a glimpse of how small a culture which left its mark on our personality. J. Tomlinson was right stating that "we must recognize the existence of localized resistance" " dialectical to the "global capitalism"³⁷ impulse, and further that " de-territorialization can not necessarily mean the end of locality, but its transformation into a complex cultural space".³⁸

³⁰ *Ibidem*, pp. 65-68.

³¹ Pirtea Ionut, „Globalizarea culturală”, în *Revista NoiNu!* din 31.03.2010.

³² Ulrich Beck, *Op. Cit.*, p. 24.

³³ Robert Boyer, *Cuvintele și realitățile*, în: Jeffrey C. Alexander, Steven Seidman (coord.), *Op. Cit.*, pp. 17-18.

³⁴ John Tomlinson, *Op. Cit.*, p. 16.

³⁵ Ulrich Beck, *Op. Cit.*, p. 73.

³⁶ *Ibidem*, pp. 70 – 71.

³⁷ *Ibidem*, p. 81.

³⁸ *Ibidem*, p. 127.

J. Tomlinson was right stating that "we must recognize the existence of a " localized" resistance dialectical to the " global " impulse of" capitalism"³⁹, and further that " can not mean the end deterritorializarea village, but its transformation into a culturally May complex.

Today, a monolithic mega-culture, should be taken very seriously, taking into account the "complexity, reflexivity and cultural reactions purely recalcitrant of specific current to modernity ".⁴⁰ If we can believe McLuhan's idea that it is possible to face a "re - tribelization" because of the phenomenon of cultural homogenization and acceleration of the electronic media, the future appears increasingly confused. Absolutely paradoxical, postmodern globalization has "carved" man a "double identity".⁴¹ "Globalization is not what we all, or even the most gifted and enterprising of us want or hope to do. This is what happens to us all".⁴²

³⁹ *Ibidem*, pp. 210-211.

⁴⁰ Adrian Dinu Rachieru, *Globalizare și cultură media*, Iași, Ed. Institutul European, 2003, p. 84.

⁴¹ John Tomlinson, *op. cit.*, pp. 139 – 140.

⁴² Vasile Stănescu, *Știința globalizării*, București, Editura All Beck, 2005, p. 21.

⁴² Zygmunt Bauman, *op. cit.*, p. 66.