
The Development - Trojan Horse¹

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Lots of people talk about what happens, and a few about what could happen.

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Abstract:

The evolution of meaning of integration is the natural development, good and normal for all states involved in this process, with the ultimate goal of increasing the welfare and living standards for their populations. The benefits of development should enjoy more numerous groups of people. Promoting collective responsibility for development to underpin social economy encumbered the common good must be the path to healthy development. The European construction sustainability must be based on assimilation integration spiritual values in people, as Europeans, to think, think, act, live and hope. If the results of integration are realized gradually and not immediately felt in every country, the confidence in integration gradually diminishes and the development process of each country is slowly but surely turning into a European Trojan horse.

1. The context of reality

New global state of affairs, globalization, access to as many national and international markets, the everlasting fight, but unequal and unfair on global leadership, increasing interdependence of economic actors are just some of nowadays realities . Some of these still were in the past and in conjunction with others existing at the time led to the search for appropriate solutions to overcome them. Such a solution was economic integration. The phenomenon of economic integration has made spectacular progress in the second half of last century, both globally and especially in Europe.

The economic integration as a model of sustainable human development can sometimes be difficult to explain the meaning of our evolution as a whole. Never in history, have individuals ceased to deal both with themselves as, and especially with their peers in a fierce competition and sometimes still struggle with negative externalities of development, "avarice" of nature, social injustices and age shortcomings. The answers to these troubles and searches have solved the human

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community membership stable, strong, able to solve many problems with economic, social, spiritual, cultural, political and institutional.

Lack of trust in others, disappointments generated by them, or any other insuperable obstacles encountered and led to the creation of an illusory reality obtained through isolation. Sometimes, isolation from communities was the human response to problems faced. But that was not a solution for development and progress.

Probably one of the only solutions to address social and human challenges represented an integration of a sustainable institutional structure. A top structure as both numbers and level of complexity and functionality, resulting either in family or community organization or the **European Union**.

The integration process into a structure, and we refer to the European Union called, is surely not linear, without any problems and one can not mapped a map to lead us to wealth and prosperity desired by all participants. So obvious in fact, if we consider even the process of European integration that began years ago and was marked by complexity of life then, but characterized by direct interdependencies and uncertainties of the opposite effect that determined it to evolve into what is today..

Today the Union faces increasing regional disparities and disparities. Reinforcing a pole of rich countries usually coincides with developed countries and the another one, belongs to poor regions, especially the latest integrated countries, it also recognized by many scholars. Meanwhile, in addition to these differences we are witnessing an increasingly virulent rhetoric European swift recovery gap states by the latter group. For example, Timothy Ash said: the European Union today is a case of uneven development: economic power is already mature, young civil matters of foreign policy in prepubertal coordination on the ability of military actions⁴.

Danuta Hubner, European Commissioner for regional policy, referring to problems of regional disparities says: EU enlargement to 27 member states increased geographical disparities within the Union, a growing number of Europeans living in disadvantaged regions. Reducing the gap will be inevitably a lengthy process, which explains why the least developed regions is the first priority of cohesion policy.⁵

Desired and expected changes with the integration not occurred, and moreover, the near horizon that indicates we are close. Perpetuating uncertainty in the belief that integration occurs not only disadvantages and advantages, will contribute to the erosion of community structures inside. New countries have been integrated with the hope that Community structure will bring a substantial increase in living standards. This unfortunately is visible in very few countries that entered with the last two waves. In others, the situation is becoming more distant from

⁴ Ash, Timothy Garton, *Fre World. America, Europe and the surprising future of Occident*, Incitatus Publishing House, Bucharest, 2006., p. 107.

⁵ European Commission, *Developing Regions. Europe in development proces, the fourth raport regarding economic and social cohesion*, p.ivh, Luxemburg, 2007.

original expectations. Because of this, but not limited to contest the integration movements are becoming increasingly frequent. European Community's future can only be a major signal for concern.

2. Development as a coherent meaning

The evolution of meaning of integration is the natural development, good and normal for all states involved in this process, with the ultimate goal of increasing the welfare and living standards for their populations. Development that should take the shape of a condition relation between: economic growth → economic development → economic progress → social progress⁶. The benefits of development should enjoy more numerous groups of people. Promoting collective responsibility for development to underpin social economy encumbering the common good must be the path to healthy development. This development must be declared domestically and internationally. Favorable conditions of life for the poor and their accessibility can only be created through a global partnership for healthy development. This collaboration may determinedeveloped countries to give up to certain advantageous positions of income and power, which may involve, according to Pope John Paul II, significant changes in lifestyles in order to to limit the waste of natural and human resources and thus, allowing all nations and all people on earth to use them efficiently. We must add the valuable use of new material and spiritual goods, fruits of labor and marginalized peoples' cultures, thus leading to the enrichment of the global human family of nations⁷.

Development seen strictly as accumulation of goods and services, although apparently for a majority of the population can not ensure human happiness. Consumer civilization, which has some virtues, which implies that it can provide for a wide category of people some essential goods, must not be the unique and main consequence of development. If this dimension is the result of development, it will turn against those for whom it ought to be useful⁸.

In this spirit, one of the important roles it is institutions that create and enforce the rules specific process. Set by people in a democratic framework under a constant process of change and adaptation, institutions form their own existence, considering the ways that permit or not to fulfill the imperatives of life lived in society, norms and rules supporting the freedom of choice in society are the most valuable products of childhood, adulthood or old age⁹ for a social –human system, as fair and undetermined game that, always has a rest between individual and society, community and environment.

In addition to the framework that guarantees the freedom of choice, institutions are built and to allow people and communities to control risks democratic or undemocratic developments, negative externalities that may result in

⁶ Costea, Carmen, Stanciu, Miltiade, *Economic Development – Trap or Mirage?*, Proceedings of International Conference on Applied Business&Economics,Kavala, 2009, p.156.

⁷Papa Ioan Paul al II-lea, *Encyclicals*, ARCB Publishing House, Bucharest, 2008, pp.487-488.

⁸ *Ibid.*, pp.332-334.

⁹ After Albert Szent-Györgyi, *Institutions get older, just like people*, quoted works, p. 210.

movement of human society, the consequences of major natural disasters as a result of people's actions .

Jeremy Rifkin on the premise that the Earth functions as a living organism that undermines the claim that human activity biochemistry of the body can have serious consequences both for human life and the biosphere as a whole. The fact that our planet functions as an indivisible living organism requires a rethinking of our notions about the risks, vulnerability and global security. If every human being, every species as a whole and other living beings are twinned with each other and with Earth geochemistry in a rich and complex choreography to maintain life, then we are, each and all together, dependent on (and responsible for) health of whole nature being¹⁰.

Maturity, responsibility and care to ensure healthy living generations succeeding us should constitute an ongoing concern for the inhabitants of Planet Earth. In this spirit, we agree with the words of the famous biologist Richard Dawkins who argues that intelligent life on a planet reaches its phase of maturity when it succeeds for the first time in understanding its own existential cause.¹¹

Unfortunately, human developments of recent decades show that we are closer to the brink due largely to human excesses. In this way, Pope John Paul II claimed that human greed has found new forms, less violent, expressing the philosophy and strategy of the capitalist economy, focusing on GDP growth, "unlimited growth" reckless exploitation of exhaustible natural resources, conspicuous consumption and "planned aging". In the past, violence and greed had tragic consequences for those involved in destructive conflicts and their families. However they have not threatened the very evolution of the entire human species were not a danger to the ecosystem and biosphere of the planet. Even after the most violent wars, nature was able to "recycle" all consequences and recover completely within several decades. The situation changed radically in the twentieth century. Rapid technological developments, the exponential growth of industrial production, population explosion and especially the discovery of atomic energy for all data changed the equation. These amazing intellectual achievements have brought modern mankind on the brink of global catastrophe, as it was accompanied by emotional development and moral maturity comparable. We have the doubtful privilege of being the first species of natural history that have acquired the capacity to eradicate itself and destroy life on the planet while¹².

The paradox that we live nowadays comes from the fact that although I got hold of the right cutting edge technologies, unlike the standards of previous decades, we live in fear of increasingly gloomy about the future of our planet. Pollution, environmental destruction, global warming but also poverty, hunger, incurable diseases and the lack of a set of spiritual values, deterioration in family

¹⁰ Rifkin Jeremy, *European Dream. About how Europe will put a shadow on the „American dream”*, Polirom Publishing House, Iași, 2006, p. 277.

¹¹ Dawkins, Richard, *Selfish genes*, Tehnică Publishing House, Bucharest, 2006, p.2.

¹² Papa Ioan Paul al II-lea, *Redemptor Hominis* Encyclical Letter, 1979, p.33 in *Encyclicals*, ARCB Publishing House, Bucharest, 2008.

relationships are among the main hazards for which, stragely, individula is responsible. In other words, thanks to the efforts that people made for development and, as a result, for the increased competitiveness, has not been accounted for "side effects". The development that was required, that of moral and ethical life that was assumed and inextricably linked to technical progress and the advance of civilization has been a major human concern. And what is more worrying is that even now it seems that it is not placed in the rightful place.

The problems cornering these changes are not economic or technological, their root causes are human personality. Because of them, their resources have been wasted unimaginably, the absurdity of the arms race, the fight for power and prosecution "limitless growth" . Besides, they prevent from a distribution more adequate of richness between people and nations, and a reorientation from the purely economic and political preoccupations towards the ecological priorities , that are of extremely importance for our survival ¹³.

Pope John Paul II refers to the relationships within these companies say: while some abuses somewhat of freedom, which is directly related to an uncontrollable desire for moral consumption and abuse limit even the freedom of others, ie those who suffer significant hardship and misery tions that are dragged into poverty and even higher. Structures and financial mechanisms, monetary, trade and sustainable production of various political pressures, lead economy to inability to solve the past injustices but also to meet ethical challenges and present challenges ¹⁴.

Individuals , through the tensions created by himself, dependent on the resources they wasted on an accelerated basis threaten environment continuously expanding all areas that they have exploited and left leaving behind despair, frustration, bitterness and violence. The rich - poor duality leaves behind flagrant injustice. The cause of these problems often is represented by the rich and privileged strata that accumulate excessively supplies.

The solidarity principle, continues Pope John Paul II, should inspire the search for effective institutions and appropriate mechanisms: it comes to the order of changes when we must let us led to a healthy competition, and order a more extensive redistribution of rich resources and immediate control over them so that peoples under economic development could satisfy their basic needs and also to develop progressive and effective. The acceleration difference between the way in which rich and developed countries have developed and maintained increased the distance between them. Another category of issues has ocured and contributed to the discrepancies: the culture and values of the two categories of country populations.

In this sense, individuals as social beings with family integrate through faith family at the level of urban and rural communities, where we live real trust in

¹³ Grof, Stanislav, *Psychology of future. Lessons of modern research on conscience*, Elena Francisc Publishing House, Bucharest, 2007, pp.318-320.

¹⁴ Papa Ioan Paul al II-lea, *Redemptor Hominis*, encyclical letter in *Encyclicals*, ARCB Publishing House, Bucharest, 2008, p.36.

controlled uncertainties. These communities are forms constructed by humans to spend time available for transition through life. At the same time, they provide individual members and social security conditions, housing and employment, recreation, education and medical care etc. necessary for the fulfillment of a life lived in society. Community may be exempted from the "right" to health. An ill community, severely affected by performance issues, can generate but opposite performances. Community leaders, either they are men or women that, were chosen since ancient times, through the collective action of members based on their wisdom and experience. The strength with which they were invested used to define their positions of authority due to which they could resolve inner conflicts. However, there were instances when the appointed authority did not enjoy real power generating the diversion of the power by those who were pursuing personal interests. Thus, power exercise was often linked to exploitation, and hence the same proportion as the community grew and grew in power positions.¹⁵

Set up by people in a democratic framework in a constant process of change and adaptation, communities form their own existence considering the way they allow fulfilling or not of the imperatives of a life lived in society, norms and rules supporting the freedom of choice in society are most valuable product of childhood, adulthood or old age as a social-human system, open and unfinished game that always has a remnant between individual and society, between community and environment. The integration of individual organizations more generous - nation, community, family - helps us to cope with personal failures and allows us to have hope. It is about feeling the connection with others. Love justifies itself within human families as the basic cells of life lived in community. Family members must identify their roles, both small family and extended into the neighborhood and community. A family works better if its members write and explain the values that govern or should govern family, even going so far as to synthesize those roles and values in a Family Mission Statement - simple, easy to remember, motivating. Progress in authentic and healthy development is made by its integration into the community.

As sustainable community members, called the European Union must not only maintain or increase economic development, but the whole network of life on which our long-term survival depend. It is designed so as lifestyle, physical structures and technologies do not interfere with nature's inherent ability to support life. As members of the human community, our behavior should reflect respect for human dignity and basic human rights. As human life dimensions include biological, cognitive and social, human rights must be respected in all three dimensions, which include the right to a healthy environment and healthy food, right to education and knowledge and the right to life, liberty and security of person. To combine respect for the human rights ethic of environmental sustainability, we must realize that sustainability - as in ecosystems and human society - is not an

¹⁵ Capra, Fritjof, *The Moment of Truth. Science, culture and society. A fascinating vision on a new reality. A reconciliation of science and human spirit for a durable future*, Tehnică Publishing House, Bucharest, 2004., pp.134-135.

individual property, but ownership of a whole network of relationships: it involves an entire community. A sustainable human communities interact with other living systems - human and nonhuman - in ways that allow those systems to live and develop in accordance with nature ((see Figure No. 1)). On human ground, durability is fully consistent in terms of respect for cultural integrity, cultural diversity and fundamental right of communities to the self-determination and self-organization¹⁶.

It is obvious that solving the problem of de facto regarding development in common house called the European Union, does not solve the above issues, but it can contribute directly or indirectly through the effects they cause, to generating the whole chain of favorable living solutions. For example, any social economy depends increasingly on more social¹⁷. So that the causal chain ecological chain → economy → company change may cause reactions, positive or negative, throughout the whole relationship, as we also have influences on the three components involved.

Education through its effects may contribute to the adoption of this new paradigm. We know that if science requires an integrated world, vision we find such an approach. Human values have no place in science, at least not yet. Strictly speaking, science does not have a vision of the world, but only a small partial vision. But science is universal¹⁸. We consider that people are able to change these things. Dalai Lama, trying to find a way to resolve this matter considered to be imperative, suggests an unbiased, open, unprejudiced approach and the student's cultivation towards three directions: an open mind, openness and intelligence and aspiration that in his opinion is the genuine desire to learn¹⁹.

However, reflecting on what David Korten²⁰ says about the everlasting game between market, great corporations and communities, through which the introduction of some rules on the free market highlights the freedom of the most powerful and greatest players on the economic field to become even greater to the detriment of liberty and self-determination of people and communities, we have a report of current issues. The win – loss principle behind corporate decisions and ... communities pay rising costs in terms of human and environmental. These costs continues Korten, made millions of people aware of the reality that a community health depends to a significant extent on the ability to set their own economic priorities and to control their own economic resources. Strong communities are the true foundations of full material prosperity and economic security.

In this context, creating a health community is the great challenge of our times, and the construction of the relation competitiveness – community must have

¹⁶ *Ibid.*, pp.303-304.

¹⁷ Morin Edgar, *Lost Paradigma: human nature*, Alexandru Ioan Cuza University Publishing House, Iași, 1999, p.92.

¹⁸ Zajonc, Arthur, *New Physics and Cosmology. Dialogues with Dalai Lama*, Tehnică Publishing House, Bucharest, 2006, pp.381-383.

¹⁹ *Ibid.*, p.383.

²⁰ Korten, David C., *The great turning point. From empire to terrestrial community*, Antet Publishing House, Bucharest, 2007, p.19.

as fundament the legitime premisis that the two components are in relations of interdependence and any positive or negative mutations may harm them as well.

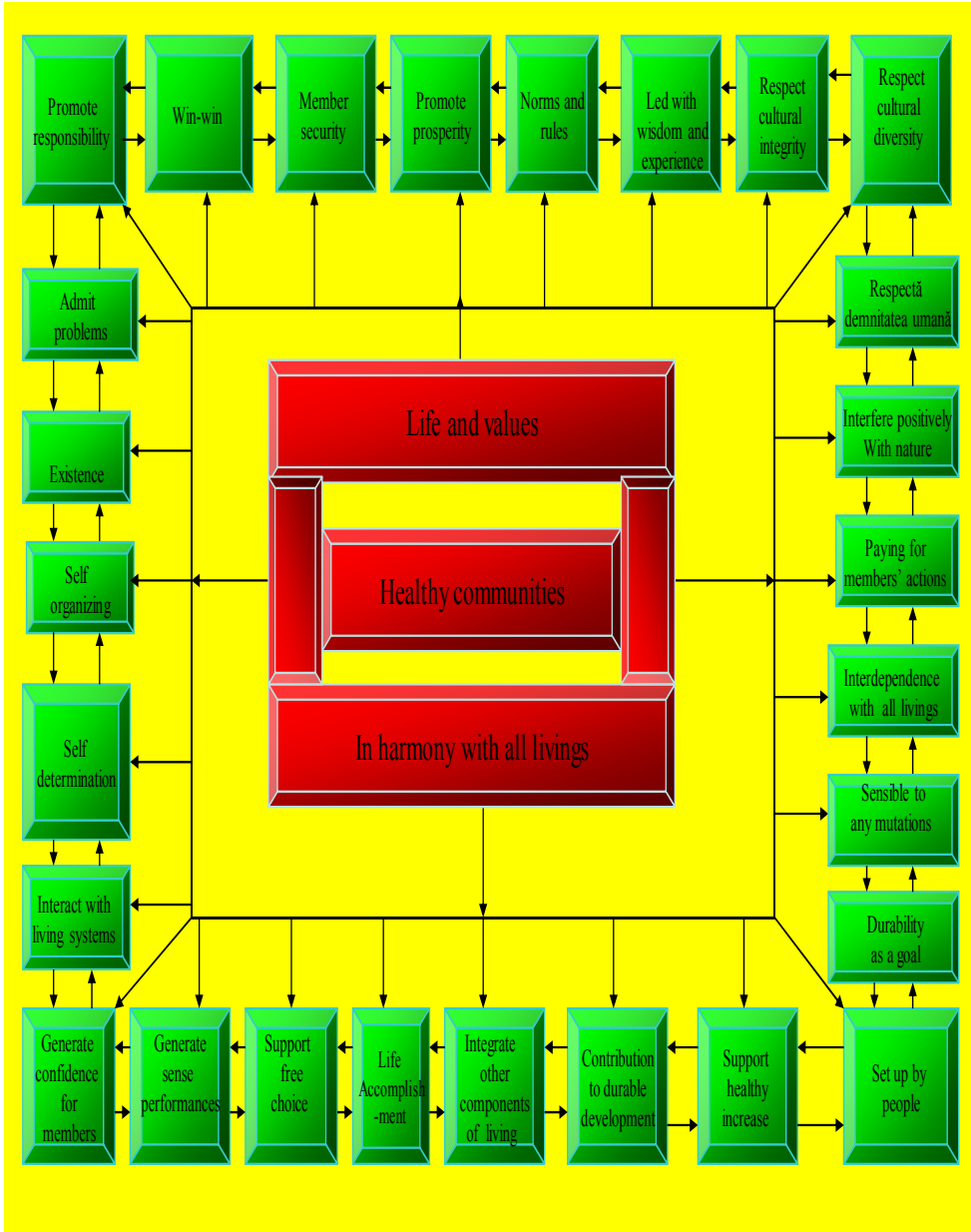


Fig no. 1 The values of healthy communities

Alexander King and Bertrand Schneider illustrates in one of the Club of Rome reports the current state of humanity: never before have human species gone

through many trials and dangers: unprepared and catapulted into a world where time and distance were abolished, man is absorbed by a cyclone planetary mixing it with factors apparently scattered, whose causes and consequences form an intricate maze. At the end of this century, humanity is overwhelmed by the multitude of phenomena coming from everywhere: unethical economic development ; low governing capacity; environment pollution; population growth etc.²¹.

The picture is completed by George Soros who states: current world order confronts with some problems that have not been solved yet. Some of them, such as proliferation of nuclear arms and global warmth, threaten our planet . Others are less dangerous. Our civilization has known many tyrants and many financial crises, which have survived. Yet the world would be a much better place if we make progress in solving these problems, which would require greater international cooperation than is currently possible ²².

Globalization, demographic change, social tensions, climate change are just some of the main challenges and difficulties facing the European Union countries today. Moreover, European experts say that they are becoming more ample and strong resolve and a possible solution would revolve around solving the problem of competitiveness.

3. The European Union between two transitions

Currently, the lively EU institutional structure is in the process of transition from horizontal to the vertical transition. The first step was generated by a dream, the European one that, by participation of individuals, peoples, nations interpreted as a whole, has been born and developed since more than a few hundred years, gradually going through stages: Utopian dream, sustainable dream - dream coming true.

The second stage, the vertical transition is that the Union should be in the next period: the change must occur from the inside. The Common House of the European citizens must accommodate under the same roof all its citizens, whether they are called, German, French, English, Romanian, Bulgarian, Luxembourg etc. It must also ensure access to wealth and prosperity, living and working conditions through the opportunities offered. In their absence or considering the increasing differences between the inhabitants of the Common House, the European dream can be said that has not been fully achieved.

Assuming that we entered the 21st century that should be the century of responsibilities, we believe that economic integration must equally consider the realities and the needs, the interests of integrated, so that integration should be based on win-win principle for all parties included in the process and not just on

²¹ *First global revolution – A strategy for world survival* , Alexander King și Bertrand Schneider, Report of Club from Roma quoted in Weber, Renate (coord.), *A Romanian concept for the future of the EU*, Polirom, Iași, 2001, p.280.

²² Soros, George, *The Epoch of fiability*, Polirom, Iași, 2007, p.156.

the win-loss one, in which unfortunately, only one side wins, usually the strongest one.

The current complexity of life bears with it direct interdependencies and uncertainties as well as the opposite effect, that put their mark on European integration process. By the assumed institutional freedoms, it must contribute to the growth but only in respect for the identity of meaning. At the same time, The spiritual assimilation of integration values - such as support of sustainable construction - to promote diversity of identities in the name of rationality and hope for the best for man, community organizations, families and the environment that are offered to us.²³

However, the European Union consisting of a human community of states, peoples and minorities free, organized to mark the spirit of the ideals of institutional life of its citizens should aim to control risks arising from natural and social evolution of our microcosm .

In conclusion, the European Union through the established institutional framework should contribute to development through respect for diversity in the new European world. Without respect for this diversity integration becomes a form without substance largely negating the meaning of life of individuals. Sustainability of European construction must be based on the spiritual assimilation of integration values in which, people, as Europeans, believe, think, act, live and hope. If the results of integration are realized gradually and not immediately felt in every country, the confidence in the integration process gradually diminishes and the development process of each country will be slowly turning into a European Trojan horse.

This process triggered by the EU for achieving a beneficial development for each Member State brings besides imperatives posed by achieving the desired goal and the issue of liability that "we conceive and let the achievements of science and historical experiences serve as new means which are to promote the fight for limiting resources and the uncertainty of choice in terms of human , individual and institutional behaviour respiritualization"²⁴.

One of the most ambitious projects in human history we have here called Lisbon Strategy, is the prosperity of European citizens but also environmental health, the competitiveness of business and economic and social cohesion of communities.

The construction and project efficiency of such developments closely dependant on our space and time evolutions, those of change and growing interdependencies between numerous participants to the open and unfinished game of economic life involve a spiritual reconstruction of the European Union that is performed in accordance with the following aspects: understanding, tolerance, mutual aid, proactive attitude and confidence.

²³ Popescu, Constantin, *Reason and hope.Paradigm of the whole living entity* , Renaissance, Bucharest 2006, p.61.

²⁴ Popescu, Constantin, *Op.cit.*, p.46

The European Union presents an ambitious project to the whole world, rather a dream, as Jeremy Rifkin used to say and who asserted: "The European Dream is a lighthouse in a troubled world. It asks us to build up a new era of inclusion, diversity, quality of life, deep play, sustainability, universal human rights, natural rights and peace on Earth"²⁵.

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