ANALYSIS AND DIAGNOSIS, A POLIVALENT APPROACH TO STRUCTURAL REFORM OF THE ROMANIAN SOCIAL SPACE

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Abstract: The period that followed 1989, the Romanian social space meant and means restructuring the entire social space reorganization of economic structures need specific market economy of the XXI century. The social space is a coherent, complex and subject to an accelerated development process, where reform involves breaches, systems and subsystems grafts in economic, financial, technical, managerial, psychological. To stake out the issues that we must address this problem in mind, we believe that our approach should start with the "knowledge" and perception of current realities. Romania's option near European standards in the evolution of general global economic and strategic, you must ensure cohesion process social system should not be perceived as a phenomenon isolated to one individual. Reality shows increasingly that economic and cultural identities are a disconcerting diversity mobilizes forces that resist integrating projects. Configuration political, cultural and economic development of the modern world is still fundamentally determined by the existence of specific national structures and forms. Thus the motivation of reform options, restructure the social undoubtedly must involve several components procedural: defining problems and specific difficulties, identifying area and field event of their choice set of solutions, effective integration of alternative, complementary in Finally able to generate an overview of the evolution of his own social system.

Keywords: Crisis, post-modernity, phenomenon, culture, knowledge.

The period that followed 1989, the Romanian social space meant and means restructuring the entire social space reorganization of economic structures need specific market economy of the XXI century. The social space is a coherent, complex and subject to an accelerated development process, where reform involves breaches, systems and subsystems grafts in economic, financial, technical, managerial, psychological. To stake out the issues that we must address this problem in mind, we believe that our approach should start with the "knowledge" and perception of current realities. From the social point of view "step" current is characterized by:

1. Crisis to European standards

Romania's option near European standards in the evolution of general global economic and strategic, which should ensure social cohesion This process system should not be perceived as a phenomenon isolated to one individual. Reality shows increasingly that economic and cultural identities are a disconcerting diversity mobilizes forces that resist integrating projects. Configuration political, cultural and economic development of the modern world is still fundamentally determined by the existence of specific national structures and forms. Thus the motivation of reform options, restructure the social undoubtedly must involve several components procedural: defining problems and specific difficulties, identifying area and field event of their choice set of solutions, effective integration of alternative, complementary in Finally able to generate an overview of the evolution of his own social system. And the parameters that can provide credibility and consistency phenomenon.

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2. Global society as unity in diversity

The old political and economic identities were disbanded and reconstituted others. Unfortunately ideas resurface old conflicts between blocs geopolitical and strategic, economic relations between East / West, the timing pan-western / identity and trends; of pan-European trends / tendencies of differentiation.

There are more persistent feeling that "property market" is increasingly monopolistic control of Western countries that have mechanisms for selection and operation preferentially and manipulative. The shock of the transition and its economic consequences created a background of deep crisis, which in turn triggered attitudes as a reaction to social aggression, insecurity and economic instability. This diverse socio-economic and political causes and finding more ways categories of strategic concepts required "ordering" the establishments in diversity.

3. Redefining the concept of development

Development in general can be defined as a complex process that involves a succession of phenomena and processes, which are sequences of a process in which, during the transition from one stage of development to another requires that something objective. This step aims economical, political and social issues and not least human.

All companies are in "transition" in transition from one stage to another involves and is determined by the evolution of the global social system drive. If European countries which have gone from a totalitarian to a democratic system, "transition" is facing an inevitable process of "ideological vacuum" where there is an acute desire for identifying social groups. Chaotic environment internal crisis and collapse of structures of authority integrative forms threw the former communist countries into a morass socially and economically.

The concept of "transition" should be redefined and our position as a European country should therefore be legitimately opening to information for decision-making know-how, to the revaluation of 'praxis' political and civil society to reformulate skills.

4. Disappearance economic rationalism

Movements 80s were especially directed against the totalitarian state and the forces participating in the Central and Eastern European revolutions took over and scaled national idea. Simultaneously they raised the question: nation, democracy, national sovereignty. The resurgence of national idea, and nationalism in Eastern Europe area surprised the Western world must recognize that was unprepared to respond to this "provocation".

The mutation was shocking but also for former communist countries that open borders and free movement demonstrated that the West is not a "lost paradise", nor "Paradise Regained" social polarization, competition, unemployment, alienation of the individual in Western society have It proved that illusions were actually lost.

Today we are witnessing a contrast between resurgent national movements, accompanied by nationalism and Western trends imposing their economic models, extending the patterns of democratic organization, accentuation of interdependence, and to overcome political divisions and military. Paraphrasing Levi-Strauss, history is also unpredictable "change of orientation, rather in the manner of a chess game horse who always has at its disposal more possibilities of movement, but never in the same direction."[1]

5. Crisis identity of the individual and the social system

The changes since 1989 have changed the whole system of reference of the individual. It was "awakened" in a social system that does not have a supra-referential to form him and to integrate socio-professionally. The world after 1989 for eastern European countries is different from a structure and organization super-, she becomes engaged in a circuit endless

[1] Claude Levi Strauss, Race and History, vol. Racism against science, Bucharest, Political Publishing House, 1982, p. 19

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interdependencies and supranational integration, a tissue political, economic, social and even cultural individual shall relatively foreign. We are moving towards a world where companies will be characterized by multiple options, a world where there will Mainstream and exclusive, customized by regional and global architecture, where the individual is found difficult. The bottom line: social identities, individual and national entities no longer stands out as more or less separate, but as integrated entities in a succession of global interdependence and global.

6. Approximation state paternalist type

Thanks to reforms since 1989 in terms of social disintegration we are witnessing a phenomenon of identity groups and communities, a phenomenon that had direct implications on the mechanisms of national identification. The disappearance triggered totalitarian state; crisis of authority of the institutions of political and public legal vacuum, the social structure was prey organizations anarchic and spontaneous, which generated social insecurity, unemployment, inflation, corruption, practically all those evils that existed in Western societies but which for us were undetectable before 1989.

Thus the disappearance of old political identity, ideological, economic and social, military (in some cases even the state), the collapse of the old mechanisms of regional integration have brought to the surface and structural deficiencies totalitarian state - communist. The transition to other forms of social organization means for these countries 'decentralized' political and economic global social reconstruction, and reconstruction of national identity. Reconstruction of national identity and achieving economic performance, allow integration of future competitive. Retrieving national identity was cause and effect of the collapse of communism. In Romania, the dictatorial regime compromised and hijacked in support of its national feeling, this explains why the company was subjected to severe moral and political ban after 1989 especially from anti-communist forces.

7. Culture as a central element of identity

In a world of postmodernism dominated by monopoly media[2], culture becomes form of expression, for a nation, it is in a new relationship with the social environment and remain germinating environment and the printing existential identity of the nation. Culture as a central element of identity is favored by globalization[3] of the economy and the rise of new "productive forces" and communication. Alvin Toffler noted that the nature of power and implicitly stating identity and social actors historically been and is a combination of power, economic power and knowledge[4].

Even in culturally we are moving towards a world where companies will be characterized by multiple options. In economic terms they already exist: "At a time relatively short, mainstream society Unified divided into many different groups, values and tastes very different, specialists in advertising called phenomenon of company market segment, decentralized market"[5].

Diversification human and default culture is the natural result of social diversification as a result of specific practices they follow human community. Philosophical anthropology would conclude: "Engine ethnic diversification is therefore in the very dialectics of social life, different from that fundamental dialectic of nature"[6].

8. Synchronism, gaps and integration

[2] See Thomas Kuhn, Structure of Scientific Revolution, Bucharest, Scientific and Encyclopedic Publishing House, 1976, p. 43-78, 87-95, 156-179.
[3]See Immanuel Wallerstein, The Modern World, vol 2 Meridiane, 1992.
[4]See, Alvin Toffler, power moving Bucharest: Header, 1995, p. 416.
[5]John Naisbitt, megatrends, Political Publishing House, Bucharest, 1989, p. 328.
[6] Petecu Dionysius, the concept of ethnicity, Bucharest, Scientific and Encyclopedic Publishing House, 1980, p. 166.

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Political, economic within a society are becoming more dependent on the processes taking place in many parts of the world. Today we are witnessing another "step" harmonization of unity in diversity due to: the effects of industrial civilization on the social space and the structure of societies, the social organization of labor and placement to the "center" of economic, commercial and technological stock control and distribution of profit sharing.

The relationship center / periphery becomes a structural one responsible for the uneven development of countries of firms in the system. Report center / periphery changes its "borders" from one period to the next, integrating new regions given that some areas changing role, moving from the economic periphery to semi-periphery. Drama countrie on the periphery of economic space is that they want political and economic sync with developed countries, but they are constrained by the values and logic imposed on them. The growth of interdependence, pro or con-integrationist trends demonstrate that mitigating social and economic disparities, can only be achieved through individual social action (national), but that correlated with global (European or global). "If an empire's political structure tends to bind culture of occupation, in a global economy it tends to bind culture spatial location and the reason is that in a global economy the main mechanism of political pressure is the state structure local (national "[7].

9. Economic power and media power

Not coincidentally this was allowed the last, because the information is more than ever a true "agent of power." Social impact is incalculable and often unpredictable. Along with economic power, media power that can trigger a state in its own universe of communication can become a fundamental component of its regional or global.

Much of conflicts today are based on conflict mediators interpretation of information which may be: distorted, manipulated, reinterpreted to create a favorable image on a fact event to provide a certain size (social, political, economic or military). States who hold political and economic supremacy, are prevailing in the international media field, sometimes having more impact than a political program.

The information remains largely the main "instrument" that is available economically and politically powerful of the world, that world which we call generically "capitalist". Capitalism has not proposed to create a heavenly world, he was limited to "improve market functioning", using the: ideology, science, engineering, and information praxis. Even if current trends are internationalist and globalizing world vehemently Western states still differences between East and West in the same single Europe. "While Western Europe is separated from the twentieth century to step into the twenty-first century, divides Eastern Europe to enter the twentieth century in the XXI century"[8].

10. Post-modernity and postindustrial society

One definition synthesized, social and human sciences can be considered a blending of judgments relating to the socio-human, to the extent that these judgments are valid, express fundamental aspects of reality socio-human, and becomes virtually any form of activity intellectual. Sociology as a social science requires today integrative approach and semantic reconstruction and hermeneutics, determined to accumulate mutations and transformations occurring within the social space. Social knowledge is a complex phenomenon that involves including a shift from the perspective of postmodernism: "It needs a new sociology and a new society: social knowledge is built, not found and this is possible only in a community whose Members act jointly create its own language and culture ... In short, it needs a new organization of society that lays the foundation's key social theory and praxis mediation

[7] John Naisbitt, op. cit. P. 281.
[8] , in Ralf Dahrendorf Reflections on the Revolution Europe, Bucharest, Humanitas, 1993,. p. 130..

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between social "[9]. From the perspective shown that sociology should be reconsidered and reinterpreted as a science in terms of postmodernism (defined as the sum of the transformations taking place in the social space and across all components.

The sum not these changes sooner or later have objectified a series of mutations quantitative and qualitative that occurred at the segment level existence. Before exemplify these mutations consider it necessary to define conceptual postmodernism "end of modernity does not mean that no events occur, but that the event no longer It is considered as occurring on a line unitary thought of history as progress unique: there is a unified history and so there is something like progress: so there is no modernity. Postmodernism is so fragmented era thinking how to; .. . thinking, ... accept elements of post-modernity, end of metaphysics; end unified vision."[10]

The actual history to be lived and assimilated in a larger process of reconsideration where if the industrial revolution, modernity production was driven by all developed societies, each realized this particularly individually, depending on the circumstances, local resources, cultural and economic heritage, according to social morphologies. In this context we can not ignore the unity, diversity, identity and the difference at the social level.

The trend of globalization can be achieved not by uniformity but by keeping the individual specifically within globality, basically it comes to tackling new dimensions[11] of existence[12], at:

- Social in this space of social post-modernity is facing a clear trend extrapolation and exacerbation of economic rationalism on all components of global social space. The trend of today's world for pragmatic sequence must not fall into the sin of considering economic rationalization only form of social rationality.

- Economic level, involves extensive process of "resource crisis" which entails the redistribution in the developed economies or less developed, or the European globalization, the phenomenon of wholeness and extensive EU constitution If modernity was very clear delineation of social space components in the "center" periphery "," regions "to post-modernity is important to consider the social space as equal components, sub axiological report.

- The psychological level, is representative, he expressed in a higher court social integration. Modernity is characterized by relatively rigid social systems, organized and structured pyramid post-modernity wants an easing congestion, formation of personality in a social setting in which the individual is directly involved, without complying with the rules supra. This process is intended to become operational not only at regional, continental and intercontinental even by creating civil structures flexible organization capable of ensuring each ethno-social communities equal participation in the dialogue.

- The cultural, economic and social changes contain themselves and cultural components. The unit also influences a culture existential plane, the ontology of life, becoming an internalized component of the economy and the political system. Cultures are different, individualized because they express "unique signals. Shared memory is a fact attesting to the existence of a unit conscience".

Economic integration can not and should not override cultural identity. Integrating force of economic logic operates only between separate entities, and these do not abolish them functionally interrelated. Basically, economic integration does not cancel national identities

[9] Pauline Marie Rosenau, Post-Modernism and the Social Sciences, Princeton University Press, Princeton, New Jersey, in 1992
[10] Gianni Vattimo, modernity End Publishing Pontic, Constanta, 1993, pp. 185-186..
[11] See R. Dickens, Michael Fontana, Postmodernism and Social Inquiry, The Guilford Press, New York, London, 1994.
[12] Yuri Lotman, culture typology Studies, Bucharest, Univers Publishing House, 1971, p. 22.

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taking part in the vital trade: goods, services, capital, technologies and not least of values. Cultural geography changes with political geography.

We are very much familiar with the phrase "Western culture", "Eastern culture" East / West. According to this delimitation in the modern era of democracy criterion of cultural borders is that of national cultures. In post-modernity, new forms of cultural universality is defined by multiple interactions that occur between national cultures where political and cultural identity mutually reinforcing each other substance transfers its forces, means and mechanisms for integration.

In conclusion post-modernity is focused on: difference, individuality, color has a tendency relatively culturological (to extrapolate cultural paradigm on components of social space), ignoring a certain extent sociological perspective on the social space overall, this will be done trends that define the post-industrial society. If we accept optical author of "To postindustrial society", D. Bell[13], taking his ideas configuration postindustrial world of the twenty century, the Western world could be summarized as following:

- The economic base of production will be offered information and specialized sciences;
- Politics retains privileges which they had in determining the coordinates of social life;
- Social stratification will be offered vocational skills qualification standards determined;
- Social space due to its diversification will tend to move toward global social space cohesion;
- Institutionally at all levels of the university, research institutions, companies, experts asserting desired;
- Human resources (Unlimited only) must be encouraged and motivated in their actions for the development and affirmation;
- Economic equilibrium must be dynamic, to preserve the symmetry between the private and public sectors;
- Transforming social reality, stimulation of interrelated, actions and knowledge.

These are mere milestones in our analysis. Addressing social can not be done unilaterally by extrapolating the economic subsystem of the social system, nor by accepting cultural trends, but by an approach to civil society and global social system in terms of technological civilization, its impact on the subsystems of the social system and including the individual on fund socialize, and all components and sources of training and development patterns of behavior. In the social space post-modernity[14] may be associated with the trend of increasing the share of civil society within each community, as a phenomenon of "defense" against institutionalized power; and post-industrialism[15] as a trend-economic-technological complex assertion of military (they require polarizing tendencies of the research).

The possible analogy (post-modernity – post-industrialism) is not entitled nor the potential structural and explanatory nor the potential epistemological. Knowledge must get beyond the theoretical thresholds, must reach the "threshold communication" because only

[13] See D. Bell, The Coming of Post-Industrial Society, Adventure in social forecasting, Basic Books, New York, 1976; D. Bell, Mous James, The Sociology of the Future, Rusel Sage Foundation, New York, 1971.
[14] Postmodern Arnold Toynbee was introduced in order to delineate the modern history of the West (sec. XV century end. Al. XX century) history which begins with the early postmodern sec. XXI century.
[15] See distinction postmodernism / postindustrialism in: Pauline Marie Rasénace, Post-Modernism and the Social Sciences, Princeton University Press, New Jersey, 1992; Jean-FrançoisLyotard, The Postmodern Condition, Babel Publishing House, Bucharest, 1993; Gianni Vattimo, Transparent Society, Political Publishing House, Bucharest, 1997.

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this:"correlation paradigm, lived world of the social system can be done in a manner that is not just rhetoric."[16]

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[16] Jürgen Habermas, Knowledge and Communication, Bucharest, 1983, p. 37.

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