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## Culture - A Value of Public Management

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### Abstract

Culture has become the most dynamic component of our civilization. This dynamism, the search for new forms and means of expression, is the result as well as the engine of the "knowledge society". Any analytical approach of cultural policies of European countries must be based on recognition and measurement of changes in political, economic and social field that brought the end of the second millennium: globalization and European integration.

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### 1. Introduction

*"Culture is actually a prison, except when someone knows there is a key with which to open it..." - Edward T. Hall*

Although very different to each other. People live, work, express and create together under some extremely diverse and complex systems. During the perpetual search of its own identity, the man creates meaning and finds fulfillment in a space which it miraculously fashions: cultural space. Outside this space man could not define

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himself, and concepts like humanity, humanism and human condition would not make sense. Therefore, any social system from nations to organizations or different groups at different points in time, create their own cultural space, which is the most important frame of reference and represents its specific manner of expression (Hutu, 1999, pag.83).

According to some prestigious sources culture can be defined as "the integrated pattern of human behavior, that includes thought, speech, action and material creations and which depends on human capacity for learning and transmitting knowledge to future generations" (Webster 's New Collegiate Dictionary); "the totality of socially transmitted behavior patterns, arts, beliefs, institutions and all other products of human work and thought characteristic for a community or population" (The American Heritage Dictionary) ; "The set of values established as human specific ways of projective, attitudinal reaction, preferential to the world, the process of creation and of resubjectivation of values, all the activities and behavior patterns specific for a given social group differentiated by rules to which they are subordinated and transmitted through education" (Romanian Encyclopedic Dictionary); " The way of life of a human community, by the amount of learned behavior patterns , attitudes, and material things" (E. Hall); "Culture is communication and communication is culture" (E. Hall).

Regardless of the way of definition, there are certain common features that can express more concrete the notion and concept of culture: the existence of an integrated model of human behavior, the pattern of behavior is organically integrated into a social system, the behavior pattern is organically integrated in a social system, the pattern of behavior is characteristic and dominant and has stability in time, the pattern of behavior has the ability to grow in direct relationship with the capacity system to learn and to transmit / communicate knowledge to successors by a process of socialization. Culture is the form that shapes behavior and "controls our lives in unexpected ways"(Hall, 1992, p..99). Hofstede (Hofstede, 1991, p. 25) emphasizes that each individual is characterized by the internalization of patterns of thinking, feeling and potential action that were learned in life, and the usual term for this mental programming is culture.

## 2. The identification process of the individual with the culture

The identification process of the individual with the culture it is part of forms culture as a cohesive whole. The identification process is hidden beneath the conscious level and the function to maintain a range of behaviors outside the conscious is for conservation (conducts which remain outside the field of conscious are extremely persistent) (Hutu, 1999, p.85). In intercultural and interethnic experiences appear conflicts and the phenomenon of resistance to change, which are highly persistent despite all efforts. The explanation is cultural identification: humans are connected and remain prisoners of their own cultural type. Without awareness, they regard others as uncontrollable and unpredictable part of self (Jung, 1997, p. 62). The process of identification is the most important connection between personality and culture and is a major impediment to intercultural understanding and creating of effective relationships between people from different cultures.

Both Hall and Shein, Denison and Hofstede agree that cultural space created by a community retains and hide fundamentals and intimate mechanisms of operation, greater than it reveals and even more, hiding them most efficiently also towards its own participants. Thus, it creates a cultural foundation determined by the 'hidden' or implicit culture, such as, for example, all rules considered as natural and widely accepted without being questioned, the elements common to the collective subconscious, beliefs and assumptions or predictive models of behavior, the innermost of community, the feelings on success and survival, etc., as a basis for expressing "surface" or explicit culture, represented, for example, by language or legal systems (Hutu, 1999, p. 88).

In this context, however, we will highlight what actually culture means for people, namely awareness and acquired knowledge to interpret experience and generate social behavior. This knowledge consists of values, created attitudes and behavior influences. The above outlined highlight certain features (Ionescu, Toma, 2001, p. 53) of culture: *learning* - culture is not inherited or biologically determined, it is acquired through learning and experience; *sharing* - people as members of a group, organization or company, share the culture, this being specific singular individuals; *portability through the generations* - Culture is cumulative, and it is transferred from one generation to another; *symbolic* - culture is based on the human capacity to symbolize or use one thing to represent another; *modeling* - culture has a structure and is integrated, a change in one part will cause changes in another; *adaptive* - the

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