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CULTURAL VALUES IN CANADA'S ROMANIAN IMMIGRANTS

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ABSTRACT

Immigrants are involved in a complex process influenced the social, economic and cultural integration in society of destination. This process is lengthy and it is necessary to evolve in the new context to three generations.

We can talk here of a long process of "modeling-acceptance" involves furthering the values that characterize this company and that does not exclude the opposite process of "cultural resistance" Basically, "modeling-acceptance" means that newcomers to integrate efforts in terms of economic, social and cultural, in that they will have a place to working, housing, education can provide children accompanying them or those who will be born in the future if young couples or immigrants themselves who want to start a family. Cultural resistance is keeping the original cultural background and attempt to popularize, when newcomers have defined the future of evolution. Another term that is found in the literature with respect to immigration and which may represent a synthesis of "modeling-acceptance" and "resistance" is "acculturation".

Basically, the "acculturation" has been an exchange of values between immigrants and the host society members in that first keep in touch with home environment ("mother country") while members of the host society can take over some elements of culture to newcomers if they think they are useful to their own becoming.

When we propose to study the migration of Romanians in Canada, we should start from the theoretical details of migration in general. They provide general elements and we can also provide directions to be followed in the investigation of particular phenomena.

Thus, Romanians represented Canada at the beginning, a community integral theoretically primary acceptance of that term sociological and historical. Since the Romans arrived in Canada in five main waves of migration, integration of newcomers was done progressively, in a double direction. Basically, those in the second wave, unlike the first one can say that had two possible social action and cultural.

First, they were directed to the places where Romanian existed because they communicate in culturally and could integrate into economic activity, based on the accumulated experience.

Romanians in the first wave came mostly from Romanian territories under foreign occupation. Use of mother tongue in schools was prohibited, as is the exercise of religious beliefs, their access to benefits society was lowered in relation to obligations, therefore once in the "New World" for its national values and the possibility of using them were considered an absolute winner. The successive waves, the next come tackled the dual integration: the target company and already established in the community.

In the last three decades, Canada has implemented this specialized migration policy. People do not start in groups but in most cases the family, through a rigorous selection. Newcomer is already resident in Canada and is accepted under the "dowry" social and cultural home: knowledge of French and English respectively, holding a qualification which make him eligible labor market in Canada.

Acculturation is also a complex term, reflecting the fact of the total assimilation into the main corp is not the only option and also is not an absolute requirement for the integration process. This refers, rather, to the phenomenon by which immigrants gradually take over major elements of the surrounding cultural environment, but without completely abandoning their original cultural identity.

The research of the particular phenomenon of migration of the Romanians in Canada in the contemporary period as flawed from the beginning without prior study more general phenomena of migration. This is primarily a guidance role, providing guidelines and useful tools, but also one interpretation, contextualization contributing to increasing complexity and consistency of the final result. We therefore believe that the first step, naturally, our approach must be a general historical overview, with emphasis on what is called generically "modern migration" (XIX-XX).

The first immigrants to Canada settled in small communities, forming a separate body to other people. The fact that most of them came from among Romanians from the historical provinces under foreign domination, they felt that their language, culture and customs are valuing their element in the social ladder.

This marked his sense of national values and those who came later, after the Second World War. Having a higher education, they were able to promote their values in the highest spheres in which they had access.

Canada appears today as an example of ethnic and cultural complexity. Although immigration to Canada was steady until the second half of the twentieth century, there was a tendency to promote assimilation, to the detriment of cultural diversity. A milestone was represented

in 1971 the Canadian government's decision to introduce "multiculturalism" as state policy aimed at integrating migrants into the "cultural mosaic" Canadian.

In terms of contemporary society, it noticed that communities that were established in the territory of other states remained at the stage of closed communities surrounded enclaves like the majority population, but were open to society, adapting to encourage multiculturalism policy. While the desire to return home was dimmed.

As a conclusion, it draws the conclusion that Romanians in Canada have seen an evolution of mentalities. The first Romanian who chose Canada, belonging emigration waves 1 and 2, originated mostly in the provinces which in 1918 merged with Romania. There Romanians were persecuted on ethnic, religious. However, they hoped at some point to return to places of origin, to consolidate the position it home. This appears from the way they have chosen to live: in settlements and locations of those settlements to approach the home lands, being consistent values and national habits .

The third wave, veterans of the Romanian community in Canada said they were totally against communist Romania sistmului up in 1989 and were integrated into Canadian society, to raise public awareness on the totalitarian system in Romania.

The last two waves were basically focused on individual and family development. They refused to remain under the rigors of the last years of communism, they were not found in long and painful transition for more than 17 years to join the European Union.

Romanians were tempted to leave and settle in a society where there are safety of the individual and the conditions for self-development, which corresponds to Maslow's pyramid concept: if the individual feels threatened at housing needs and personal development needs higher personality development training role and social status are neglected.

It should be pointed out that Romanians who came in first waves of emigration, had a much higher degree of self-assessment of their cultural identity as they sought to stay in the North American area as little as possible, turning in places home. The others come from economic or political reasons, DSI aware of their identity, they were forced to adapt to the needs of a booming Canadian companies prepared to asmileze in terms of multiculturalism became state policy. They are the ones who have created a distinction between their origin, which were very proud and so needs to have a proper life in the new country of destination. It can be seen that the degree of internal cohesion decreases as the number of Romanian immigrants who have interest to adapt to the new reality is is growing.

Romanians, through social mobility, but even with increased adaptability to any place in the European space, manage to integrate positively in the process of globalization both in Noosa (spiritual) and social and economic.

Fundamental research (academic) of how cultural integration of Romanians in Canada in the broader context of globalization and the narrow ethno-globalization is motivated by the fact that the Romanians, like all nations, must contribute to defining quality All of Canada's cultural plans.

The issues studied include analysis of the degree of human development and community development and social default Romanians, having as basis the traditional culture combined with modern culture resulting from interference with other crops in the European and world (acculturation).

We take as fundamental objective the need to investigate how the Romanians fail to complete the "culturation" by acculturation, both as local and as immigrants, stressing that absolute novelty, presenting symbolic treasures accumulated by keeping Christian faith, the language, customs and way of converting them into other forms of capital, particularly in the economic and social. Cultural significance of our approach is all the more important as the Romanian cultural heritage includes a rich treasure that would ennoble North American cultural heritage.

Analysis of cultural factors is increasingly discussed in the literature since contribute to a better understanding of individual and group behavior in a organizations.

Organizational culture is a system of beliefs complex, values, behaviors. Organizational culture is subject to change resulting from the passage of time, under the influence of the external environment, but often, this change can know the internal environment barriers. Thus, we can say that organizational culture is complicated and uneven emergence.