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## Table of Contents

<i>Culture of Peace and Women's Engagement in Peacebuilding: A Cross-Cultural Concern</i> Joan Christi Trocio	pp. 1 - 10
<i>Globalization and the Rise of Ethnic Conflict in Southeast Asia</i> Jobelle V. Abaya	pp. 11 - 20
<i>The Acceptance of Social Network Service of Generation Y in Thailand</i> Saranthorn Sasithanakornkaew	pp. 21 - 32
<i>The Global and the Local Identity in the City</i> Rania Shafik Hussam Salama	pp. 33 - 39
<i>"Keys to Words that are already there": Chief Bromden's Psychedelic Journey towards Redemption</i> Mongia Besbes	pp. 41 - 50
<i>'Falklands Calling': Exploring the Life of the Local Community in Terms of Global Interaction</i> Andrea Bellot	pp. 51 - 57
<i>Internet Addiction Motivations among Chinese Young People: A Qualitative Analysis</i> Yanshu Sun	pp. 59 - 78
<i>The Specificities of a Public Procurement Contract Formation</i> Vrancianu Adelina	pp. 79 - 89
<i>Surrealism: A Global Cultural Movement with Local Political Agency</i> Lauren Walden	pp. 91 - 97
<i>Investing on Preventive Diplomacy: How ASEAN can Generate Soft Power through Its Peacemaking Mechanism</i> Jodelyn E. Bisco	pp. 99 - 109
<i>Overcoming Barriers to Gender Equity in the Workplace: Why aren't we there yet?</i> Prem Ramburuth Ann Brewer	pp. 111 - 119
<i>Gender in Negotiation</i> Nihal Mamatoglu	pp. 121 - 129
<i>Orchestrating French Music Conservatories: European Political Interventions and Local Governances</i> Elena Raevskikh	pp. 131 - 148



## ***Culture of Peace and Women's Engagement in Peacebuilding: A Cross-Cultural Concern***

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### **Abstract**

Southeast Asia is home to various cultural communities beset with war and conflict. Peace building efforts in the islands have been raised to a certain level of intensity. With the hopes to avoid war and conflict, initiatives toward achieving peace have been documented, but mostly, those which are wanting of stories involving women in the peace building processes. This paper attempts to expose stories of women's engagement in peace building which may provide insights and post challenges to future peace initiatives involving women, especially the lumad women. This paper particularly placed a focus on the lumad women. The term lumad collectively refers to the cultural communities in Mindanao, a battle-scarred island in the Philippine Archipelago. In the SouthEast Asian Context, women are naturally presented as resilient and soft-natured. These characteristics can be seen in a woman at home and in the community. Some cases are presented in this paper which highlights the forgoing attributes of women that enable them to stand out amidst war and conflict.

Keywords: Culture of Peace, Women Studies, Indigenous Peoples

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## Introduction

Peace is the battle cry for Mindanao, an island of cultural diversity, in the Southern part of the Philippines. Literatures put it that for centuries, the Mindanaoans have been faced with the deviations of life; economic, political, social and spiritual. In its attempt to rise from the vicissitudes, Mindanao has encountered varied programs for peace and development, some of which have ended unsuccessfully, some still in the process towards accomplishment.

Zurk, (2008) in her documentation of stories of peacebuilding and development in Mindanao, accounts that the peace situation in Mindanao is made more complex by political warlordism, ethnic prejudice, religion-based differences between Christians and Muslims, as well as the alienation of Indigenous People, [the Lumads]. She further reports,

[t]his complex situation, generally referred to as the Mindanao conflict, has deep historical roots which can be traced back to the Spanish colonial era. It is about rivalry for political and economic dominance. Often the conflict is about land, between Christian settlers who were encouraged by the government to buy land and Lumads as well as Muslims who claim the same land as their ancestral domains (p.98)

The study conducted by Mercado and Florendo (2003) claims that the conflict in the year 2000 between the government and MILF brought cultural, social and economic threats to multitude of communities in Mindanao.

In conflict situations, women and elders are more susceptible to violence than male combatants themselves (Johnson, 2011) Majority of refugees are women, the majority of displaced persons are women (Golan, 2005). Women are not just secondary, non-essential entities to conflict. A report by the Commission on Women in 2004 on the state of indigenous peoples and moro women presents that as of 2001, Region XII and ARMM have the lowest proportion of households with access to potable water, and about 20% of Mindanao households still rely on spring, lake, river and rain and 11% on dug well. The absence of safe potable water has resulted in high incidence of disease and negative impact on family health, which further burdens women on whose shoulders rest family care and responsibilities. The same commission reports that Mindanao performed poorest in Education. Extreme poverty, aggravated by the lack of peace and security, has deprived many Lumad and Moro women of basic education. The report continues that despite laws protecting women, sexual violence against women are rampant. Incest rape, sexual harassment, wife-battering and abuse in intimate relationships remain an everyday fact in the lives of many women in Mindanao.

Despite the foregoing claims, at the end of the day, the word is hope. Despite the foregoing instances on violence, it is also a fact that, though bearing the wounds of war, women and children stand out as bearers of hope and peace in Mindanao. Amidst the rubble of war, both women and the young people today, play a vital role in rehabilitation and peace-building (Mercado, 2003).

## **Women and Peacebuilding as a Cross-cultural Concern**

There have been stories of peacebuilding involving women in various areas of the globe. Ameerah Haq (2011), for example, in talking about the United Nations (UN) contribution to peace and stability, emphasizes that if UN has to make a lasting contribution in Timor-Leste, it would be by building on the initiative and resilience of the women and helping them become fully involved in determining the country's future. She reports cases of women who played great roles in making and building peace and one of whom was that of Filomena dos Reis who trains Timorese women in mediation, negotiation and conflict-resolution. Haq recounts that in 2005, Filomena and her colleagues organized a cross-border dialogue between Timorese and Indonesians. The initiative was in response to conflicts between communities due to cattle straying across parts of the border that were not clearly demarcated.

In Somalia, conflicts have opened a space for women to challenge the then male-dominated mechanisms for conflict resolutions. Dini (2010), in her article on Peace Building Efforts by Somali Women, recounts how these women saw, the loss of the male clan elders against the heavily armed young military men, an opportunity to make their intervention in the peace-building arena, as mothers, grandmothers, aunts, spouses and sisters.

In the Grassfields of Cameroon, particularly in the Bafut community, the character of the successor's mother played considerable role, in the choice of the successor to the throne in Bafut. Mark Bolak Funtah and Jean Gormo (2009) in their article on Women, Conflict and Peace in the Grassfields of Cameroon, state that the mother was expected to be a respecter of not only the deceased husband, the fon, but also of the entire royal family. She ought to be an embodiment of generosity, humility and fairness in all judgment otherwise the soundness of the fon in executing his functions and the cherished unity of the royal family would be in complete jeopardy. Hence, the reigning fon carefully studied the character of his wives before deciding who among them was the most suited for major title, a political position for respect and honor with great responsibility, like to advise the reigning fon, such a responsibility could never be given to any type of a woman.

Julia and Rhida (2001) in their interviews with Kuwaiti women ages 40-50 years about their status and roles played during the Iraqi occupation, found out that women played non-traditional roles such as serving resistance groups and military men who were hiding, buying food from foreign people from allied countries, distributing pamphlets that would encourage Kuwaitis to stay in the country and discourage the Iraqi army from staying, practicing volunteer work, participating in protest demonstrations, and giving their lives in defense of their countries. One respondent testified that they played many contradictory roles that they never thought of doing before the occupation.

In Fiji Island, the politics of race have influences women in responding to National crises. Rolls (2006) recounts that women were "instrumental in maintaining a degree of calm and infusing hope during the crisis (p.30)." Though the women were just seen as supporters of peace and not really visible in peace processes, this did not hinder them from engaging in peace building. A network of women's groups were gathered

for a peace and prayer vigil and what emerged from the vigil were actions of peaceful solidarity and more groups thereafter, were drawn to pray for peace and unity. Rolls emphasizes that the prayers and all the letters of support written by women provided sense of hope to political detainees.

### **Women's Disposition Toward Peace**

Women's vision of peace is not limited to the state of non-war. There are other sources and forms of violence experienced by women even in situations where there is the absence of organized, personal, physical and direct violence which is the reality we call war (Quintos-Deles, 2000).

Women tend to perceive well-being different from men. They tend to be more sensitive to issues regarding conflict considering their role in terms of the very basic, personal needs and family. Women perceive security differently from men, viewing it in terms of shelter, food and health, while men tend to perceive security in terms of weapon systems and arms (Golan, 2005). It is possible that women would tend to approach peace from human rights perspective, which would emphasize fairness, tolerance, respect for difference, for minorities, for the other, because women live as "the other," as a minority- not in numbers but in the attitude toward them in society. Women tend to operate on a win-win basis, perhaps due to a background of avoiding conflict, avoiding confrontation – perhaps as peacemakers in the home, between children or similar situation.

Rolls (2006) in her article on Women as Mediators in the Pacific Conflict Zones, mentions that the roles of women in peacebuilding can be traced back to their indigenous skills and knowledge, to what they learned from Biblical doctrines and to their love for their country and their families. She cites Afu Billy, a peace advocate in Solomon Islands, who observes that,

"[w]hatever sort of violence happens, be it in the home or outside, women are very much affected by it and I think women are more responsible not for the violence but for making sure things are okay, because women look more after the family and when it comes to things like that, they are worried about how the violence is affecting the children (p.33)"

Golan (2005) gives as an example the case of Sudan, where women actually achieved something between warring tribes in what had appeared to be an intractable civil war. Golan's (2005) theory on the key elements to peace-making and conflict resolution places greater emphasis on women's protection of personal rights, fairness and respect for difference.

### **Women and the Culture of Peace**

A brief discussion on the genesis of the concept of a culture of peace is outlined in the talk of Dr. Virginia Cagawas, entitled, "Education for a Culture of Peace" delivered during the Mindanawon conference in November 27, 2007. According to her the concept of a culture of peace actually emerged at end of the Cold War when there was this global campaign for the abolition of war. In 1992, in response to the United Nations agenda for Peace, the UNESCO formally adapted the concept of a culture of peace. In 1994, the first international forum on culture of peace was held in El

Salvador. The second International Forum, entitled, “The Manila forum” was hosted by the Philippines in 1995. It was also on that same year that the UNESCO and a culture of peace building global movement came out and the transition from a culture of war to a culture of peace became a priority of the 28 sessions of the UN General Conference. A resolution declaring the year 2001 as the International Year for a Culture of Peace and year 2002-2012 as a decade of culture of peace and non-violence for the children of the world was passed on during the UN general assembly.

The United Nations Declaration states that a “culture of peace is a set of values, attitudes, traditions, modes of behavior and ways of life that reflect and inspire respect for life and all human rights; rejection of violence and all its forms and commitment to the prevention of violent conflict by tackling their root causes through dialogue and negotiation; commitment to full participation in the process of equitably meeting the needs of the present and the future generations; promotion of the equal rights and opportunities of women and men; recognition of the right of everyone to freedom of expression, opinion and information; devotion to principles of freedom, justice democracy, tolerance,, solidarity, cooperation, pluralism, cultural diversity dialogue and understanding between nations, between ethnic, religious, cultural and other groups, and between individuals.” (cited in Castro and Galace (2010))

The 4th World Conference on Women held in September 1995 in Beijing, presents a culture of peace to be a culture of freedom and universal respect, upholding all human rights and eliminating double standards; would be a festival of diversities; would acknowledge the responsibilities of solidarity; assures the dignity and well-being of the vulnerable. It underscores that in a culture of peace, the human person is enabled to develop the full range of human capacities unlimited by constraints of gender or other aspects of human identities; persons would be educated to value human solidarity, mutuality and justice and be provided with the skills that enable them to renounce violence as a means to achieve social or individual purposes; power would be derived from shared capacities and responsibilities; conflicts need not produce violence, differences would be mediated in a spirit of mutuality and disputes, settled in ways which reconcile and strengthen communities; there would be space to express human creativity and share human feelings. The said Conference emphasizes that a culture of peace would produce social order based on equal human rights, the human dignity of all persons and reverence for living creatures and life.

A culture of peace is not one-directional. It is encompassing, taking into account, total development. Dr. Toh Swee-Hin’s (2005) paper on Integrating Interfaith Perspectives in Educating for a Culture of Peace, delivered at the Third Diversity Forum in Kolkatta, held on March 1-4, 2005, recognizes that the weaving of a culture of peace is necessarily multi-dimensional and holistic. It emphasizes that it is no longer meaningful to see peace as just an absence of war, as popular awareness has tended to claim. Rather, peace also implies justice, human rights, environmental care, intercultural respect and a deep sense of inner peace.

The foregoing claim on the multidimensionality of a culture of peace finds support in the framework developed by a feminist peace researcher Birgit Brock-Utne (1989, p.47), on negative and positive peace. Negative Peace refers to the absence of direct violence and Positive Peace refers to the absence of indirect or what is often referred



to as structural violence, which is further broken down with reference to whether they arise from organized or unorganized sources.

The table below presents Brock-Utne's peace framework.

NEGATIVE PEACE		POSITIVE PEACE	
	Absence of personal, physical, and direct violence	Absence of indirect violence shortening life span	Absence of indirect violence reducing quality
UNORGANIZED	(1) Absence of wife-battering, rapes, child abuse, street killings	(1) Absence of inequalities in micro-structures leading to unequal life chances	(5) absence of repression in micro-structures leading to less freedom of choice and fulfillment
ORGANIZED	(1) Absence of war	(1) Absence of economic structures built up within a country or between countries so that life chances of some are reduced. Also the effect of damage on nature, pollution, radiation, etc	(1) Absence of repression in a country of free speech, the right to organize, etc.

Figure 1: Brock Utne's Negative and Positive Peace Theory

### Peacebuilding and the Lumads

The Lumads are the Indigenous Peoples of Mindanao. The word Lumad is a Cebuano term for "indigenous" (Jocano, 1998; Rodil, 1994; Gaspar, 2000). Historically, the Indigenous groups in Mindanao were labelled with different names such as Paganos during the Spanish regime, wild tribes in the American colonial period, highlanders, cultural minorities, and tribal Filipinos, among others (Gaspar, 2000; 1998; Rodil, 1994; Kamlian, 1999; Rodil, 1988). In 2007, a conference of Mindanaoan tribes was held and the term Lumad was adopted to refer to the ethnolinguistic tribes of Mindanao.

In the effort to protect their basic rights as they discovered the common situation of deprivation and marginalization, the Indigenous People's moved to give a collective term for them grew out of the political awakening amongst them. To indicate the rise of self-identity among the indigenous peoples of Mindanao, Mindanao historian, Rudy Rodil (2013) shares,

"naron ako nung pinag-usapan ang paggamit nung salitang Lumad. Ninais lamang nila na mgkaroon ng *common identity na maaring maging ideological force, laban sa Labinlima (15) sa labinwalong indigenous groups na nandun ang sumang-ayon sa paggamit ng Lumad bilang kolektibong pangalan para sa non-christian/non-muslim groups sa Mindanao*" (I was there when the topic on the use of the term Lumad was brought up. Fifteen (15) out of 18 indigenous peoples groups refer to the non-christian/non-muslim groups in Mindanao)

The Lumads have been very active in the struggle to eradicate conflict and promote peace in Mindanao. The Tribal Communities Association of the Philippines



(TRICAP, 1989) outlines certain factors for the presence of conflict which occur from time to time among the Indigenous groups, these are as follows:

1. Confrontation is due to differences in thinking, feeling and interest. Confrontations consist of armed conflict, riot and rebellion.
2. Stratification is the categorization of the group into levels of ranks. Specific solutions, roles, duties and responsibilities are assigned to each level or rank. The group stratifies itself to minimize, if not, prevent conflict.
3. Segregation is the separation of the group from the majority. Segregation determines the limits of communication and social relationships. Sociologists theorize that segregation is the result of discriminating practices of the majority against the minority group.
4. Assimilation is the integration of the cultural heritage of various ethnic groups as a result of long standing relationship among them.

Fr. Albert Alejo (2009) in one of his articles for Mindanao Initiatives for Cultural Dialogue states that conflicts among and within IP communities have undergone changes. Unlike the past, where IP communities have to deal and solve problems only within and among themselves, the situation has become complicated due to external factors which now have to be considered in Lumad conflict resolution. These factors are: (1) Scale of conflict – modern conflicts involve several villages and provinces, different tribes and communities, and even non IP groups; (2) Actors – before, conflicts are brought to Datus (tribal leaders) for judgement, but in modern conflicts, other actors may get involved such as government officials, armed groups, company personal missionaries, other new actors like women, youth and researchers, (3) location – before the location of conflicts are within the tribe but modern conflict resolutions require going to other places for advocacy; (4) total framework – the presence of different framework, such as small-village community development, province-wide planning, and regional development, requires different elements, strategies and balancing.

Beatriz Colmo, (2012) an Obo-Manobo tribal peace advocate from Mt. Apo recounts her experiences of war and conflict. She states that for Lumad or indigenous people of Mindanao, peace is an outcome and evidence of their faith in action. To them, peace is their way of life; thus to them peace is not regarded as an opportunity nor a privilege but a responsibility where everyone in the community should take part in. She shares about a holistic perspective of peace, which is to her, most valuable; the lumad elders say that when Monama (God) created men, he already set them to be unique, different and had given them a specific and special place to dwell on earth. The Chinese with slant eyes and yellow skin had to occupy China, the blacks had to dwell in Africa and we, the brown skinned people had to live in the Philippines. Even if there are 18 indigenous peoples groups in Mindanao, each has his own territory. Even the animals are also given specific territories. She furthers her story by narrating that the ancestral domain of the Lumad is being robbed of their minerals and fertile soil but the Lumad do not in return rob the robbers. However, according to Colmo, this does not mean that the Lumads welcome the oppression. They had tried to find peaceful means to assert their rights. Yet, in their entire struggle, she emphasizes, that throughout history, they tend to be peace loving as they can be, even at the most difficult circumstance.

Their ancestors told them that no matter how much the people will expand their lands, one day land will finally own them when they rest in peace. To her, the violence that the Lumads are exposed to affirms their culture of peace. She, as an advocate of peace, further hopes that one day she will be able to help others to follow the path of peace and make peace the Lumad's legitimate legacy to the next generation.

The Mindanao Commission on Women (2012) documented seven stories of indigenous women mediators. These women have been involved in conflict resolutions handling cases like adultery, murder, non-payment of debts, physical injuries, land disputes, and nonfulfillment of mortgage, among others.

When asked about women's engagement in building and promoting peace in the community, Jenita Eko, a president of an indigenous women's association, and one of the seven mediators featured in the above-mentioned documentation, shares that with the involvement of women in the peace processes,

*"Dili na kaayo mangusog ang mga tigulang nga muhatag dayon ug paghukon nga dili pabor sa mga babayi. Naa na sila'y kahibalo sa mga katungod sa mga babayi. And mga babayi pud mismo, kabalo na pud sila sa ilang katungog. Sa una man gud, maghilom lang man kay basig makasab-an. Di magsaba bisan masakitan na."* (The elders now hesitate to pass judgments that are unfavorable to women. They have now better awareness of women's rights. Even the women themselves, already are aware of their rights. Before, women would usually keep quiet lest they will be scolded. Even if they are in pain, they remain silent.) (Eko, 2013)

### **The Challenge to Mindanao Peace Initiatives: A conclusion**

Peace efforts in Mindanao need not discount the engagement of women in the process, especially indigenous women. As Mercado and Florendo (2003) put it, both women and the young people today, play a vital role in rehabilitation and peace-building, amidst the rubbles of war and conflict. They continue that there are no easy answers to dilemma that confounds Central Mindanao. Its sociopolitical realities are products of historical and contemporary processes that encompass not only religions and ethnicities, but economic, political, and cultural issues as well. The authors are convinced that there is no quick fix or magic formula can solve the problems that have, for years, beset the peoples of this region, because despite several "peace processes" initiated in the past and present, peace in the battle-scarred portion of the Southern Philippines remains as elusive as the search for the fountain of youth or the Holy Grail.

The Bishops-Ulama Conference in 2010 launched a project entitled, 'Konsult Mindanaw' which outlines contributions to peace initiatives from their participatory research endeavors. These contributions are presented as People's Platform for Peace in Mindanao. Konsult Mindanao reports,

[t]he first of these platforms is **Sincerity**. It is all over the recorded sentiments of Konsult Mindanaw participants. We hear people expressing suspicion that some of those who are in charge of peace processes are not really interested in the resolution of the conflict...**Security** addresses people's fear of all kinds of violence from state-related war to clan conflict to private armies and proliferation of arms, to the fear of

hunger and even ecological disaster due to environmental plunder. **Sensitivity** is our word for recognizing the many hurts people experience ranging from the effects of historical injustice, to discrimination, misinterpretation, neglect and culture-blind governance and development programs...we also recognize the people's energy and commitment to participate in peace-building, whether as individuals or as communities, and hence we highlight **solidarity**. **Spirituality** may come as a surprise to some civil society groups, development partners, and government agencies, but not to ordinary people, who see that peace can only be lasting if there is healing, which can in turn requires more than economic and social intervention, or political and military solutions...Finally, we conclude **Sustainability** to account for the institutional requirements to support these various efforts (p. 6)

The foregoing finds support in Golan's (Golan, 2005) claim that sustainable peace is not just the absence of war. She emphasizes that there is a need to create, in agreements, the conditions that will provide for a decent society, equality and the possibility for human fulfillment, which can be done through education and in the civil society, where women are most active, where women can engage in dialogue, crossing the divide and bridge-building, which according to her, have been experienced in Cyprus, Somalia, Sudan, Palestine/Israel.

It is along these lines that the Compendium of the Catholic Social Teachings (2004, p. 215) defines "Peace is not merely the absence of war, nor can it be reduced solely to the maintenance of a balance of power between enemies. Rather it is founded on a correct understanding of the human person."

Engaging in peace processes is a both a gift and a task; a gift because peace is a way of life. It is inherent in us the moment we were born. Yet, it is also a task that entails giving of oneself. Peace is a responsibility to the world, where both men and women, young and old, can participate.

Any peace initiative for Mindanao may anchor on the premise that any person is a potent agent for development, if only to achieve and promote a peaceful and sustainable environment, even women, more so women, who cares.

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## ***Globalization and the Rise of Ethnic Conflict in Southeast Asia***

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### **Abstract**

The rise of ethnic conflict in Southeast Asia is a phenomenon brought by the tension coming from the assertion of cultural identity in the region vis-à-vis the forces of globalization. Globalization has a huge impact in the social, cultural, economic and political aspect of the countries in the region. The reconfiguration that it caused in the social structure has fragmented the society *inter alia* unequal distribution of resources and representation in the government. This had created “status resentments”, as what a scholar had argued, that in turn caused the birth of various ethnic groups conforming to a particular socio-political bond creating social cleavages and threat in the stability of Southeast Asia.

The ethnic conflicts that the countries like Indonesia, Thailand, Myanmar and Philippines experience have long been a feature in their domestic setting, and although there were reforms taken by the respective governments to control the situation, there has been no concrete policy yet that would diminish the tensions in their respective domicile. Integration and holistic approach to the problem have been taken by the Association of Southeast Asian Nations (ASEAN), but because of the principle of non-interference and non-intervention, every action were only made at a superficial level.

The conformity of the ethnic minorities towards their local organizations and to other civil society institutions, along with the assertion of individual and collective rights have reinforced their status causing decentralization of power and in the long run pronouncement for separatism and autonomy.

**Keywords:** Ethnic Conflict, Globalization, Economic Interdependence, Inequality, Social Fragmentation, Cultural Citizenship

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## Introduction

Southeast Asia (SEA) as a region is one of the most culturally-diversified continent in the world, with the intermingling of its traditional past until the influence from the colonial powers. Although its historical narrative is predominantly a Western perspective, it has definitely maintained the region's distinct character. SEA people are naturally-religious as being illustrated by the ceremonies and festivals that are celebrated annually and are part of their regular calendar, and also by the way how they profess their worship to their gods and spiritual beings, and later on how Buddhism, Hinduism, Christianity and Islamic teachings are being evident in their physical structures and social relationships.

SEA is also a region of conglomeration wherein aboriginal or native people, migrants and ethno-religious communities gather. There were periods of peaceful coexistence and also civil as well as tribal wars due to unsettled representation, labor, economic or land distribution issues. Then, skirmishes of conflicts between or among the minorities and the community and their local administrative unit can still be managed and somehow controlled by their central government. However, when they came in contact with the colonial countries, it paved the way to the permeation of their secluded territory and made them exposed to the changes that this period had brought them. This sudden exposure to foreign ideas and influences has forever reshaped the Southeast Asian way of life.

The influence of Western civilization under the guise of economic interdependence and political integration has continuously permeated almost every territory in the world. It has become more evident in almost all aspects of state activities and a normal individual life. Gone are the days when a person in a geographically-secluded area has a different set of experiences relative to the experiences of an urbanite since popular culture has spread through the rural areas and cities at the same time given the same availability of modern science and technology. The value of mass communication through all sorts of media disseminates information in a nanosecond through the facilitation of equipment like mobile phones and wireless internet connection. This had brought to a two-pronged phenomenon; either it has yielded to integration among individuals, communities and the central government or disintegration between individuals and the central government, between cultural groups, and between cultural groups and the central government.

Various scholars have presented their individual notions about globalization. The article on Globalization, Culture and Identities in Crisis by Lieber and Weisberg (2002) has defined it as the increasing integration of economies, information technology, the spread of popular culture and other forms of human interaction. This definition determines the factors that evidently make globalization tangible from the goods and services that are part of the daily consumption of an individual to the worldwide networking that transcend information across the globe. All these interconnections have led to a realization of being in a placeless, distanceless, borderless interactions that has unfolded the world as a single space or superterritoriality (Scholte, 1996).

The transcendental characteristic of globalization makes social relations not a matter of geographical boundary anymore but instead a transnational reality, like distant



learning education through an extension program offered by open or online-driven universities and social networking that reaches the universe and crosses the oceans. With the advent of internet or World Wide Web connection, it has the capacity to connect and integrate societies and even fragment traditional social structures (Cameron & Stein, 2000). The phenomenon has not really created a sweeping homogenizing effect in all the cultures of the world because of the attraction that it propelled, it has also created a force of resistance from the users. Although the foregoing definitions have illustrated a seemingly finality in terms of the triumph of liberal democracy under the guise of globalization, as what Francis Fukuyama had posited, and to put it in terms a “globalization backlash” according to Micklethwait and Wooldridge (2001) has seemed to depict the reverse of this wave of forces.

After presenting the nuances in the definition of globalization and how events revolve around it, its historical narratives and how the reverse side of this homogenizing force has trickled down into a concept of backlash, this paper will illustrate how ethnic conflict in SEA has emerged as a manifestation of the effect of the entry of globalization era.

Various scholars have subscribed and defended in their own perspective the effects of globalization on different vantage points. Some have argued that it has contributed to the general welfare of human beings and the developing countries at large, while on the other side, some have emphasized the fact that it has created a tension or resistance that disturbs the original order of the world. This is the two-pronged manifestation of this phenomenon, there are factors that would make people persuaded in terms of the positive effects that it has implicated in an ordinary human life. Also, there are existing literatures that would argue how globalization has built a force of cultural anxiety and turmoil (Lieber & Weisberg, 2002).

The main premise of globalization and how it has started is mainly through opening up of countries in international economic trading along with the development of mass communication. The elimination of territorial barriers has integrated financial markets and commerce among the developed and developing countries (Figini & Santarelli, 2006). The flexibility of state policy in terms of trading has permitted a great amount of capital inflow and foreign direct investments (FDI) especially in developing countries that relative to advanced Western countries has a huge population for human capital and labor force.

In another aspect, and what other literatures have argued as a positive effect of globalization, is the universal observance of civil and political rights of individuals across the world that are intended to protect the individuals from the state (Nadeau, 2005). The triumph of liberal ideology would also mean the eminence of individual rights, especially of those who are considered to be a minority of the population, like those of the region which has a very diversified group of population, from the Aceh people and Iryan Jayas in Indonesia, to the Malays, Muslims and Chinese in Thailand, the Karens in Myanmar, and Moros in the Philippines to name a few.

The transfer of liberal ideas as an implication of international trading and the empowerment among the individuals especially of the ethnic minorities has bridged the gap between the public administrators or politicians with that of the public (Stevenson, 1997). Public governance has indeed become a public good (which not at

all times is the situation) nowadays because groups of people have learned how to lead their own community. The growing ability of the people to manage their communal life is due to the pervasion of media that informs the people of their basic individual and collective rights, making the world better informed than ever before (Stevenson, 1997).

To sum up these aggregate positive aspects of globalization according to the pro-globalization schools of thought, the article Ethical Development and the Social Impact of Globalization has pointed out that countries that are engaged in trading also experience better health, smaller gap between the economically-rich and the poor, reduction in child labor rates, greater gender equality and improved environmental conditions (Davies & Quinlivan, 2003).

On the other hand, despite the promise of globalization towards economic growth and political integration, it has reached the point wherein people are becoming more assertive with the huge amount of information that they acquire from this openness. Because of the availability of almost all kinds of information from popular culture to politics, from advertisements to political elections, people have developed the capability to manage their individual selves. At present, education is not only confined to formal education in school but more so of the informal education in the community which is more accessible and unstructured.

Globalization promise of all-encompassing economic growth and benefits for the people of the member-countries has been a reality in a general sense because SEA economies became participants in international trading, their political system were enjoined with the international community and socially, the soft power of popular culture is felt in SEA countries. However the case may be, Ohanyan (2003) argues that forces of globalization tend to unfold selectively and are yet stronger in the urban areas creating an uneven industrialization effects overall.

Social inequality has been induced as opposed to the grand offering of integration by the idea of economic interdependence. Cameron and Stein (2000) postulated that two kinds of societies may develop from such inequality, first are the group of global citizens who are skilled, mobile, urban, autonomous of government, capable of exploiting the opportunities the global economy presents; and the group of unfortunate class whose members are impoverished and poorly-educated and whose status will be as the economic refugees in their own country (Cameron & Stein, 2000). Income inequalities have grown despite of the pronouncements of the other side of the spectrum that the total rate of poverty was reduced. The case wherein small scale industries are being eaten-up by multinational companies has worsened the situation because although these multi-corporations provide employment on a general scale, foreign aid tends to go to state actors, preventing the economic development of ethnic groups, and hence, perpetuating the cycles of violence by changing the domestic power balance and resource distribution (Ohanyan, 2003).

Cheap human labor and raw materials in Southeast Asia have become the targets of mass production by huge corporations in order to optimize their capital and still venture into another form of huge business through investment expansion. Even human services are being exported to other countries, as proven by the increasing rate of migrant Asian workers in the Western side of the Pacific and in some oil-rich countries in the Middle East, from the top scientists to the domestic workers, because



of the pull factor of these developed countries in the form of high wages and better employment privileges and opportunities.

This kind of an outward movement has weakened the region's national financial markets and made them dependent on international loans and debts. Another situation that according to some scholars who are in the opposition side is that it destroys the environment without any concrete action for sustainable development. The emission of an excessive rate of carbon dioxide and other chemical pollutants brought by manufacturing industries has aggravated climate change. This is used to be a natural occurrence but with the fast-paced advent of technological revolution, it reached a point wherein the propensity for a healthy human settlement is decreasing. Nowadays, for example, the Philippines experience more casualties and flooding during rainy season as what were experienced in the last few years of the present time. Although the geographical setting of the country is really at the center of natural disaster-prone area, being encircled by the Pacific and West Sea and at the ring of fire, the country have shown how unpreparedness and weak preemptive response have caused a thousand deaths in the supertyphoons that plagued the country.

Rapid urbanization and migration of people into cities has made the ill-effects of climate change more averse and the central government has diminished its capacity to take a full control during disasters. Hence, the impacts of global environmental change which are felt in specific places and each case had elicited a particular local response (Scholte, 1996). There were hopes built in order to curb the depletion of the environment, that was when Kyoto Protocol and other international regimes for the protection of the environment were created but due to the lack of support from the developed countries, it was not ratified and enforced at all. The risk in the implementation of such conventions would entail a cut in the industrial production of the former which means a most likely decrease in their income, hence the foregoing's continued abeyance. Nevertheless, this did not serve as an impediment to the rising of individual concerns for the environment, for instance, how global tourism has intensified native sensibilities and how global deforestation has triggered indigenous activism have opened-up this tribal consciousness or what scholars would term as localized approach or global localization (Scholte, 1996) or glocalization for other scholars.

The kind of identification and shared belongingness that local communities ascribe to creates the principle of nationalism that according to Benedict Anderson is the imagined community. The new localism in a sense is a search for enclaves of familiarity and intimacy at a time when globalizing technologies have exposed the self to an infinity of locations, persons, things and ideas all at once (Scholte, 1996). The awakening of mininationalisms, in the term of Scholte (1996) has enhanced the capacity of the ethnic minorities to locally manage an immediate problem in their locality.

Leweller posited that with globalization, a reduction in state-centric power leads to increasing localization of power (Kwiatkowski, 2005). In Indonesia, the weakness of the state has prompted to a radical decentralization of power, exacerbated by the issues such as the decline of military discipline and massive corruption in the bureaucracy and the legal system (Searle, 2002). The rise of the Free Aceh Movement (GAM), that for a very long time was the cause of domestic turmoil, was one of the

result of the social tension between their government and the marginalized sector. Another was the birth of Organisasi Papua Merdeka (Free Papua Government or OPM) which was the result of unequal distribution of resources in their area. These are both instances of social fragmentation, that is the inability of the government to cater equally to the needs of both economically-marginalized as well as empowered social groups (Ohanyan, 2003).

In Myanmar, social cleavage is evident in almost all the provinces of the country but this overt division has hindered the goal of the people to achieve autonomy and recognition from the military junta. The State Peace and Development Council (SPDC), as is called to the reigning military regime, has maintained an unchallenged power over the country because of the modernization of the armed forces and internal division among the ethnic groups like the Karen National Union (KNU) with that of the National League for Democracy (NLD) (Searle, 2002). Likewise, although Thailand is the only SEA country that was not colonized by the West, it has nevertheless been affected by the forces of globalization but relatively not as tumultuous as the Indonesian and Myanmar experience. The Malay separatist movement in its four-dominated Southern provinces was given concessions by the Thai government in the form of the following: tolerance of religious pluralism, improved education and socio-economic development packages in the South, and increased recruitment of Muslims into the state administrative structure (Searle, 2002).

Pro-globalization scholars have argued that the wave of liberal ideas would bridge the gap between the public administrators and the masses, however with the empowerment that the civil society has acquired across time and generation, it has even led to a seemingly disparity between the two parties. And because the state may lose its preeminence as the principal focus of political identity, it had become one among many, bidding for the loyalty of its members in a competitive political marketplace (Cameron & Stein, 2000). This relative decrease in the capacity of the state vis-à-vis the growing power of social, economic and cultural institutions had been named by Cameron and Stein (2000) as the “hollowness of the state”. The capacity of the state to control socio-economic activities has been devolved in the community, making implementation of national policies harder than ever, especially that policy-making does not only come from the government alone but with the involvement of international organizations like the United Nations (UN), financial institutions like the world Bank (WB) and International Monetary Fund (IMF), and regional associations like the Association of Southeast Asian Nations (ASEAN). Social fragmentation, brought by the unequal effects of globalization, contributes to ethnic conflicts because it has created a plethora of policy-making structure in which access is not equally-available to all social groups within the state (Ohanyan, 2003).

In addition, the diminished role of the state and decentralization of power had further caused fragmentation within the community itself because of status resentments (Lieber & Weisberg, 2002). Suddenly everyone wants to be a stakeholder in the decisions made so as not to impede their traditional rights and be a beneficiary of the public resources. The country had experienced recently the opposing factions within the group of Moros in Mindanao making this place a hodgepodge of various political ideologies like those of the existence of groups like Moro Islamic Liberation Front (MILF), Abu Sayyaf Group (ASG) and more recently, the break-away group

Bangsamoro Islamic Freedom Fighters (BIFF). From this, community then arise not from a dual process of homogenization of the inside, but in a communion of sameness and difference that are in constructive tension with one another (Scholte, 1996). The continuous assertion of an individual and a collective group identity has reshaped and even paved the way to the evolution of social relationships. There were organizations that have been created and are geared towards representation just to make sure that no sector would be left behind in public good and service distribution, civil society was strengthened and therefore creating their own perspective on public governance. On the other hand, fragmentation within groups is also evident because of the individualistic claims of right to self-determination. In Indonesia, ethnic Papuans and the people of Jakarta compete over the exploitation of natural resources, and how the economic and political interests of the people of Maluku and Kalimantan brought them into competition (Searle, 2002) same with the Myanmar case wherein ethnic wars continue to hinder their economic growth.

The varying assertions led to the rise of ethnic groups or more specifically the identity assertion of indigenous groups (Scholte, 1996). Likewise, contemporary resurgence of ethnic identities have often unfolded in the past as defensive reactions against intrusions of the other who threatens to erase the self (Scholte, 1996). But in which case, it is not only the risk of not being acknowledged nowadays that drives the ethnic groups to maintain or defend their rights, but also it is a product or manifestation of the dynamic that goes with the process of negotiating the effects of globalization at the local level (Kwiatkowski, 2005) or what Lieber and Weisberg (2002) termed as cultural anxiety and turmoil. There are two distinct causes of this circumstance, one is the material effects of globalization and modernity, including the consumer economy, the information revolution and the mass media, which provides both a window to the wider world and a challenge to traditional ways of doing things; the other is the influence of western values that is more profound in its impact like scientific reasoning, secularism, religious toleration, individualism, freedom of expression, political pluralism, the rule of law, equal rights for women and minorities and openness to change (Lieber & Weisberg, 2002). The soft power that globalization brings in into the territories of the countries makes the people become detached to their traditional ways of life and imbibe the modern ways, like how the rural people seek the most admired city life as proven by the increasing number of urban dwellers in Southeast Asian cities.

The influence of the very fast transfer of information and acquisition of knowledge shaped the power of the local groups to be part of the decision-making process or else be the local public administrators themselves. These ethnic groups have the access to the resources in their immediate environment making them utilize these resources to form socio-cultural organizations. Local history would then tell us that socio-cultural organizations ultimately developed and become political bonds that are now driven by political ideologies like how the ordinary ethno-religious and socio-cultural organizations in Myanmar, Indonesia and the Philippines vie for a position in the government. The allegiance to a particular group creating their own nation and further forming into political bonds has been expounded by James Der Derian as the traditional gambit of defining and unifying a national identity through alienation of others (Scholte, 1996). However represented the ethnic groups could be, concessions in the form of strategies to manage the tension through distribution of resources and decision-making power failed to endure because they lacked the long-term incentive

structures required to establish themselves in governmental circles and in the grassroots (Ohanyan, 2003).

The rise of supraterritoriality has helped to produce new diversities and alternative forms of self-other differentiation (Scholte, 1996) or how the scholars Cameron and Stein (2000) termed it as the distinction between “you” and “me”, between “them” and “us”. So the dynamic, or to accurately describe it, the tension does not only emanate now from the continuous bargaining of ethnic groups with the state but also among themselves as illustrated by stories of tribal competition and civil war in SEA. The division within cultural groups and disruption of their social relationships is not a natural occurrence but instead the result of how colonial forces have divided geographies and become their colonies, without acknowledging how divisions have demarcated limitations between and within cultural identities. The reconfiguration of social geography disrupted previously dominant patterns of group identity centered on frequent face-to-face contacts (Scholte, 1996). This circumstance was further examined and labeled by Lieber and Weisberg (2002) as a clash within civilizations, because the culture has become a central arena of contestation dwelling on identities of the personal, ethnic, religious, social and national. Hence, the ultimate clash is less between civilizations, as postulated by Samuel Huntington, but within them (Lieber & Weisberg, 2002).

The inexorability of the matter has dwindled the fight by some nationalist groups to really develop a one unifying identity amidst globalization, whereof the challenge for the state would presently emerge from. Globalization has indeed engendered the growth of aboriginal, racial and other sub-, trans-, and non-national group affiliations (Scholte, 1996), that are not only culturally-motivated, but also socially, economically, and politically-motivated as explained. Since the tension started from the marginalization of the original cultural identities of these people caused by the social demarcation that globalization made, contextualization of cultural rights as component of citizenship should be incorporated along with civil, political and social rights (Stevenson, 1997).

Scholars have recognized the struggle among politics, economics and culture, that according to some rather than assimilation or mere tolerance towards the ethnic and social groups, citizenship should be based on institutionally-embedded multicultural practices (Stevenson, 1997) since politics is part and parcel of the whole schema of culture. Because to infer the present day crisis as a "clash of cultures" seems more to render a service to fundamentalism on all sides than to help to gain a productive insight into the meaning of the existence of ethnic minorities in our current world (Houben, 2003). Therefore, long-term socio-economic policies with grassroots involvement in the decision-making can be a strategy, in this way, local and foreign services may tailor into the specific needs of each ethnic community, that may range from educational programs to agricultural business development (Ohanyan, 2003). Since the ASEAN is at the height of redefining the region's economic security policy, it could also be the high time to involve the plight of ethnic minorities in decision-making so as to tame ethnic tensions in the region that serves as a hindrance in the political and economic development of Southeast Asia.

## Conclusion

Ethnic minorities are realities in the region, they play a significant role in terms of achieving economic outputs because they are mainly situated in manual production as low to medium wage earners. The change in their economic status enhances the quality of human capital in the region and at the same can make them actively-engaged in state activities. At the end of the day, although there are issues of state hollowness or legitimacy crisis, it is still the government as the machinery of the state has the control over decisions and policies. The effects of globalization might have forever changed how things occur, but the constancy of state authority never ceases in the picture, therefore the tension between the population and the external forces can still be overhauled by efficient public governance.





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## ***The Acceptance of Social Network Service of Generation Y in Thailand***

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### **Abstract**

This research is aimed to 1) study the relationship between the perceived usefulness in the use of social network service and the behaviour of Generation Y people in using social network service; 2) study the relationship between the perceived ease of use of social network service and the behaviour of Generation Y people in using social network service; 3) study the relationship between the subjective norms and the behaviour of Generation Y people in using social network service. The samples of this study are Generation Y of age between 20 - 35 years old who use social network service and live in Bangkok, Thailand. Data are collected by survey questionnaires from 400 respondents. Research results are analyzed with percentage and means. Pearson Product Moment Correlation Coefficient is used to test relationship between variables.

The results of the study showed that most of the samples are female, 20-25 years old, with Bachelor's degree. Most of them are company employees who get a monthly salary of 10,001-20,000 baht. The respondents had perceived usefulness, perceived ease of use and subjective norms at a "high" level and behaviour in using social network service was at a "moderate" level. The test of hypotheses showed that perceived usefulness, perceived ease of use and subjective norms had positive correlation with the usage of social network service in significant level at 0.01

Keywords: Acceptance, social network service, Generation Y, Perceived Usefulness, Perceived Ease of Use, Subjective Norms

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## Introduction

Today we are in the age of information technology. Thanks to the technological advances, the forms and methods of communication have tremendously changed from the past. This is particularly true for distant communications through different forms and channels that allow the sender to pass the message to the receiver. New technologies have been developed to meet this demand of communications. The senders no longer have to physically send their messages to the receivers. There are different forms of communication, such as telephone and communicating through the Internet with online social networks, such as Facebook, Twitter, Line and other similar applications.

A survey in 2013 on the behaviour of Internet users in Thailand, by the Information and Communications Technology Ministry's Electronic Transactions Development Agency (Public Organization) found that within 12 years since 2001, the weekly time that Internet users spent online increased constantly, by 76.3 per cent. The survey also found that 9 per cent of the respondents spent as many as 105 hours a week online. The Internet-based activity that has become increasingly popular is social network services (SNS).

Of the 23,907 Internet users surveyed, as many as 22,421 people, or 93.8 per cent, said they used social network services. Only 6.2 per cent of the respondents said they had never used SNS. The most popular social media is Facebook, used by 92.2 per cent of those surveyed, followed by Google+ (63.7 per cent), and Line (61.1 per cent). This is compatible with the number of Facebook users in Thailand, which stood at 19.2 million as of June 15, 2013. At present, the Generation Y (referring to those aged between 20 and 35 who were born between 1980 and 1995) are people with high flexibility. They are also optimistic, energetic and ready to prove their potential, as well as eager to learn new things and improve themselves. They are people with multi-tasking ability, technology-savvy, creative and they prefer to work as a team (Sirakidakorn, 2011). Generation Y has one common important quality -- they are familiar with technology and they are good at using computer and spend much of their time in the cyberspace. A large percentage of Generation Y uses social network services. A survey by the National Statistical Office in 2013 on the household ownership and usage of information and communications technology found that people aged between 15 and 24 had the highest percentage of Internet usage among the age groups surveyed, at 58 per cent.

The Generation Y people in Thailand number about 10 million, accounting for 16 per cent of the total population. And they also are an important group of consumers with high purchasing power because they are in the working age and they have income. It is interesting to know and understand the behaviour of Generation Y people in using online social network services. The findings can prove beneficial to marketers and people involved with information technology. A survey should be conducted to determine what factors lead to acceptance and usage of online social networks within Generation Y. The following are objectives of this research study.



## Objectives of the study

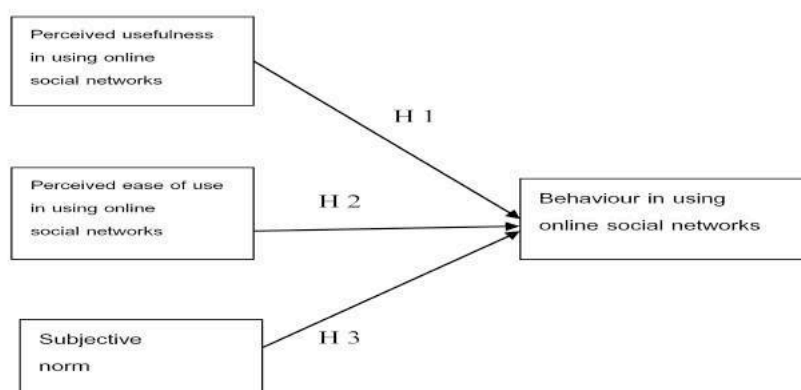
1. To study the relationship between perceived usefulness in using online social networks and the behaviour of Generation Y people in using online social networks,
2. To study the relationship between perceived ease of use in using online social networks and the behaviour of Generation Y people in using online social networks,
3. To study the relationship between the subjective norm and the behaviour of Generation Y people in using online social networks.

## Theory and Literature Review

This research study was conducted with an adaptation of the Technology Acceptance Model, or TAM, which was developed from Ajzen and Fishbein's (1970; 1972) Theory of Reasoned Action in the field of social psychology. The model, developed by Davis (1989), explains how users adopt and use technology. When users were introduced to new software, important factors that influenced their decision to use it were as follow:

1. Perceived usefulness: The level of individual belief that use of technology helps increase the efficiency of their work,
2. Perceived ease of use: The level of individual belief that use of technology does not require effort.

Several research studies were based on that model, with additional variations or factors. This study on the Generation Y acceptance of social network services is based on the Technology Acceptance Model, with an additional concept of subjective norm. Here is the conceptual framework of this research study.



## Hypotheses of the Research

1. The perceived usefulness in using online social networks correlates with the behaviour of Generation Y people in using online social networks,
2. The perceived ease of use in using online social networks correlates with the behaviour of Generation Y people in using online social networks,
3. The subjective norm correlates with the behaviour of Generation Y people in using online social networks.

## **Research Methodology**

This study on Generation Y people's acceptance of social network services is quantitative research, with the use of survey research method. Questionnaires were used as the main research tool in collecting data. Here are details of the research methodology.

### **Population, Sample Group and Sampling Method**

The population of this research is people of the Generation Y who are aged between 20 and 35. They are residents of Bangkok and regular users of social network services. The size of the sample group was determined with the use of Taro Yamane's published table, at the confidence level of 95% and a 5% margin of error. The sample group totaled 400 people, and they were selected through the Accidental Sampling method. Data were collected from 200 samples through online social networks, and from 200 other samples through in-person questionnaire. The data were collected in May 2015.

### **Data Collecting Tools**

The tool used in collecting data is questionnaire, which was created specially to meet the objectives of this study. The questionnaire has the following structure.

Part 1 contains questions about population factors, such as sex, age, education, occupation and income.

Part 2 involves questions about perceived usefulness in using social network services.

Part 3 consists of questions about perceived ease of use in using social network services.

Part 4 contains questions about the subjective norm.

Part 5 consists of questions about the behaviour of using social network services.

Before the questionnaire was used in collecting data, this researcher tested it with a sample group with qualities similar to those of the actual sample group. Thirty sets of the questionnaire were used in the test. The result was calculated for the reliability value of the questionnaire. The calculation was made with Cronbach's Alpha Coefficient formula, and the confidence value was 0.76. After being collected, the data were checked for accuracy. Then they were encoded and processed with the use of statistical computer software. The statistical methods used in this research study are as follows:

1. Descriptive statistics analysis: This researcher used this method in frequency distribution, calculation of percentage, mean and standard deviation to explain the demographic characteristics of the sample group, the level of perceived usefulness, the level of ease of use, the reference group and the behaviour of online social networks.
2. Inferential statistics analysis: This method was used to test the hypotheses by determining correlations between independent variables and dependent variables, through tests of correlation coefficients with Pearson's Product Moment Correlation Coefficient method.

## Research Results

### 1. General information about the sample group

It was found that the sample group consisted mostly of women. A total of 284 of them, or 71 per cent, were aged between 20 and 25. And most of them were bachelor's degree graduates. The second largest group was those who obtained post-graduate degrees. Most people in the sample group were company employees and most of them earned between 10,001 and 20,000 baht in monthly salary.

### 2. Perceived usefulness

The sample group's perceived usefulness of social network services was in a high level, with an average value of 4.09. Most of the sample group shared a view that the online social network helped them to study and work more conveniently and quickly, with an average value of 4.25. The second largest group viewed that the online social network created an online community helping them to find information and share information with other people online, with an average value of 4.20.

### 3. Perceived ease of use

The sample group's perceived ease of use in using social network services was in a high level, with an average value of 4.01. The majority of the sample group shared a view that the online social network helped them to communicate with other people at anytime they wanted, with an average value of 4.33. The second largest group viewed that the online social network helped them to communicate with other people at any place they liked, with an average value of 4.26.

### 4. Subjective norm

The sample group had subjective norm in using social network services at a high level, with an average value of 3.46. Most of the sample group said they used social network services because they had to communicate with their colleagues about work and with teachers about their study, with an average value of 4.10. The second largest group said they were introduced or persuaded by their friends to use social network services, with an average value of 3.66. The smallest group said they were introduced or persuaded by their parents or guardians to use social network services, with an average value of 2.74.

### 5. Behaviour of using online social network

The sample group on average had the behaviour of using the online social network at a moderate level, with an average value of 3.02. Most of them used Line, with an average value of 4.60, followed by Facebook and YouTube respectively. The smallest group of them used blogs, with an average value of 1.97. The largest part of the sample group -- 129 people or 32.3 per cent -- spent an average 16 - 30 minutes consecutively a day using social online services. Those who used the SNS more than 15 times a day constituted 36.7 per cent of the respondents. Those who spent an average of more than four hours a day in the online social network constituted 36.3 per cent. Most of the respondents, or 59.3 per cent, used social network services between 20.01 and 24.00 hours. The majority of the sample group -- 351 people or 87.8 per cent -- said that their main objective in using social network services was for entertainment. The second largest group -- 333 people or 83.3 per cent -- said they aimed at communication. Another group -- 283 people or 70.8 per cent -- said their

goal was to research for information, exchange information and follow the current news.

## 6. Testing of the hypotheses

Hypothesis 1: Perceived usefulness in using social network services correlates with the behaviour of Generation Y people in using social network services.

This study found that the perceived usefulness in using social network services has positive correlation with the behaviour of using social network services, with statistical significance at 0.01 and the correlation coefficient value at a low level of 0.299.

Table 1: Correlation coefficient value of the perceived usefulness in using social network services and the behaviour of using social network services

Variable	Behaviour of using social network services	P-Value	Result
Perceived usefulness in using social network services	.299**	0.000	Low
Statistical significance at 0.01**			

Hypothesis 2: The perceived ease of use in using social network services correlates with the behaviour of Generation Y people in using social network services.

It was found that the perceived ease of use in using social network services has positive correlation with the behaviour of using social network services, with statistical significance at 0.05 and the correlation coefficient value at a low level of 0.106.

Table 2: Correlation coefficient value of the perceived ease of use in using social network services and the behaviour of using social network services

Variable	Behaviour of using social network services	P-Value	Result
Perceived ease of use in using social network services	.106*	0.034	Low
Statistical significance at 0.05*			

Hypothesis 3: The subjective norm in using social network services correlates with the behaviour of Generation Y people in using social network services.

This study found that the subjective norm in using social network services has positive correlation with the behaviour of using social network services, with statistical significance at 0.01 and the correlation coefficient value at a low level of 0.263.

Table 3: Correlation coefficient value of the subjective norm in using social network services and the behaviour of using social network services

Variable	Behaviour of using social network services	P-Value	Result
Subjective norm	.299**	0.000	Low
Statistical significance at 0.01**			

## Discussion of the Findings

This research study found that the Generation Y people have the perceived usefulness and the perceived ease of use in using social network services at a high level. This reflects an important quality of this generation of people who grow up with technologies. Therefore, they have good understanding and are well aware of the usefulness of technology. They are familiar with different technologies, particularly online social networks.

The Generation Y people are well aware of the benefits from using social network services. They view that the services can be used with ease and they see no complexity in using online social network. This is different from people in the Generation X or the Baby Boom generation.

There are various articles and research papers explaining about people in Generation Y. A research paper by Pricewaterhouse Coopers (in a report by Thai PBS television channel, <http://news.thaipbs.or.th,2013>) entitled “NextGen: A Global Generational Study 2013” stated that Generation Y people, who were born between 1980 and 1995 grew up during the digital age. So they are familiar with communicating with email, mobile phone technology, the Internet and online media such as Facebook, Skype, Facetime, Twitter and several others. This generation is confident in expressing their views and they can keep a balance between work and lifestyle. This is compatible with what Witawit-olan (2007) wrote about 11 important qualities of Generation Y people. One of the qualities is familiarity with technology. This group of people treat technology as part of their life. They regularly use Facebook, MSN chat program, and iPhone.

Regarding the factors on subjective norms, this study found that Generation Y people have a high level of the subjective norm. It may be because this group of people wants social acceptance. So, the reference group has much influence in the use of social network services. In particular, people need to use the services in order to communicate with colleagues about work, with teachers about study, and also with friends. The mean is the highest at 4.10.

Colleagues, teachers and classmates are an important reference group that has influence on people in using social network services. This is in line with the Theory of Reasoned Action by Ajzen and Fishbein(1970). The theory states that a human decision to engage or not engage in any behaviour is influenced by an important factor -- the reference group. This refers to people close to them, such as parents, friends, siblings or employers. Change or development of attitude depends largely on our own beliefs. People are influenced by society that we belong and also by their friends. These beliefs are collected and formed into personal attitude. This is called “subjective norm”.

The finding is also compatible with results of a study by Siam Commercial Bank’s Economic Intelligence Centre (2014), which found that Generation Y people are generally sociable through online chats. It was found that they shared their experiences and interesting stories through Line. In order to win acceptance from their friends or close circles, this group of people use social network services introduced to them by friends.

This study about the behaviour of using online social network found that the sample group's behaviour in using SNS was at a moderate level. The three most popular online social networks were Line, Facebook and Instagram. The finding was in line with an earlier survey by Nielsen Informate Mobile Insights (2013), which listed the top 10 most popular smart-phone applications among smart-phone users in Thailand. It was found that Line was the most popular app, followed by Facebook. Most of the users said their main goal in using social network services was for communication and entertainment.

Another interesting finding of this study was that Generation Y used social network services for more than 15 times a day. They spent an average of over four hours a day connected to the online social network -- which was a rather high number. This finding was in line with a survey by Zocial Inc. ( <http://www.it24hrs.com/2014/thai-social-network-day-in-a-life/>, 2015). The company's business involves analysis of information regarding to online social networks. A survey on Thai people's everyday use of social media, from daybreak until nightfall, found that almost every day, Thai people's behaviour of using the Internet often involved social network services. This became part of an everyday life for the Thai people who liked getting online. Most of them started using social network services since waking up until shortly before going to bed. During the day, they used social network services while in restroom, when commuting to work and during work.

Hypothesis 1: The study found that the perceived usefulness of using social network services had a positive correlation with the behaviour of using social network services, with statistical significance of 0.01 and the correlation coefficient value at a low level of 0.29.

This means people with a high level of perceived usefulness of using social network services tend to have a high level of acceptance in using social network services. In this age of information technology, online social networks have increasing influence in people's everyday life. And they offer benefits involving work and study, not just entertainment alone. Therefore, it is easy for the Generation Y people, who have a high level of perceived usefulness, to accept and use social network services. This is compatible with the Technology Acceptance Model or TAM (Davis, 1989), which explains how users accept and use technology. When users are introduced to new software, an important factor that influences their decision to use it is the perceived usefulness. This refers to the person's belief that the technology involves will help them increase the efficiency of their work. The results of several previous research studies supported this theory. Many of them focused directly on the correlation between perceived usefulness and use of technology. It was found that the perceived usefulness also had impacts on the use of technology (Agarwa and Prasad, 1997; Chau, 1996; Igbaria et al, 1997). This study's result also was compatible with a research work of Szajna (1996), which found that the perceived usefulness directly affected not only behavioral intention, but also the usage itself. Moreover, the finding also was in line with a previous study by Sasithanakornkaew (2004), which found that the perceived usefulness impacted the behavioral intention and the behaviour of using community IT service centres in Thailand.



The perceived usefulness is an important factor in the Technology Acceptance Model that affects the behavioral intention and leads to the behaviour of using technology. Individuals tend to accept and use technology when they perceive the usefulness towards their work, making them work faster, more conveniently and more efficiently. The perceived usefulness is a factor that has the same meaning as relative advantage, which is a quality of an innovation that impacts the acceptance of innovations described by the Diffusion of Innovations Theory (Rogers, 1995).

Hypothesis 2: The study found that the perceived ease of use in using social network services had positive correlation with the behaviour of using social network services, with statistical significance at 0.05 and correlation coefficient value at a low level of 0.106.

The finding pointed out that people with a high level of perceived ease of use have a more tendency to accept social network services and have the behaviour of using social network services. This is compatible with the Technology Acceptance Model, which states that perceived ease of use is a factor stemming from the use of a system that is independent from effort. That means only little effort is required in using technology. The ease of learning and use impacts the perceived usefulness and the intention to use that particular technology. The users will attempt to use it and they are likely to accept and continue using it in the future – which is acceptance. Therefore, the more the social network service is created or developed in a way that is easy to use, the more acceptance and usage it gets. Moreover, the study's finding also was consistent with some previous studies, which found that the perceived ease of use impacted the behavioral intention, with the effect value less than that of the perceived usefulness (Davis, 1989; Venkatesh and Davis, 1996; Szajna, 1996; Davis et al, 1989; Mathieson, 1999; Taylor and Todd, 1995b).

Hypothesis 3: This study found that the subjective norm in using social network services had positive correlation with the behaviour of using social network services, with statistical significance at 0.01 and correlation coefficient value at a low level of 0.263.

The finding pointed to the fact that the reference group, such as people close to Generation Y, had influence on their behaviour of using social network services. It was because Generation Y people were sociable and regularly shared information with their friends or people within their circles. The reference group tends to have influence on people's use of social network services. If they are introduced to social network services, Generation Y people tend to be convinced although they are highly self-confident. Due to their need to communicate and exchange information, a network is necessary for them. This group of people needs to rely on social network services that are also used by others in their network. This finding is in line with the Theory of Reasoned Action by Ajzen and Fishbein (1970). The theory states that people develop or improve their attitude, which results from their beliefs, because they are influenced by society. People belong to society and they are influenced by their friends. People's beliefs are accumulated and form their attitude. This may be called subjective norm. The finding is in line with a previous study by Kaewkhiew (2012), which focuses on the acceptance of accessing the Internet on mobile phones by young people in Bangkok. That study found that the subjective norm had positive correlation with the behavioral intention in accessing the Internet on mobile phones.

When someone in a group accessed the Internet on mobile phone, other members of the group tended to follow suit. And finally all members of the group did the same thing. This reflected the fact that young people often copy the behaviour that is acceptable to society.

### **Recommendations Derived from the Study**

The following are recommendations being derived from this study on the acceptance of social network services by Generation Y:

1. It was found that the perceived usefulness correlates with the acceptance of social network services by Generation Y people. So, people involved with information technology, including developers of software or applications relating to online social network should make the SNS further benefit the user's work, educational and entertainment demands. As a result, their products will earn more interest and acceptance from social network users.
2. Software and applications relating to social network services should be developed in a way that makes their use easier and more convenient. Although the study found that the Generation Y's perceived ease of use was at a high level, a finding showed an interesting fact that the sample group viewed that new SNS applications developed to replace the older ones became more complex and more difficult to use. Although Generation Y people grow with technology, SNS products that are easy to use will attract more users to their services. Many developers of SNS have attracted only a small number of users, including Google+ and Pinterest.
3. Online social network is an important channel of marketing communication with people in Generation Y. Marketers should consider using online social network in communicating with them. This study found that Generation Y people used social network services frequently every day. And they spent several hours online each day. We may say that online social network is part of their life.

### **Recommendations for Future Research**

1. As this is a quantitative research study, future studies of a similar subject should be carried out as qualitative research for in-depth study of the perceived usefulness, perceived ease of use, subjective norm, as well as the behaviour and usage of social network services. In-depth interview or focus group discussion may be used to collect data.
2. In the future, additional factors involving the acceptance of technology may be studied, such as anxiety of users, enjoyment and attitude toward technology.



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A large, faint watermark of the IAFOR logo is centered on the page. It consists of the word "iafor" in a lowercase, sans-serif font, surrounded by two concentric, stylized circular arcs in light blue and pink.

### ***The Global and the Local Identity in the City***

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#### **Abstract**

The notion of urban identity has been the subject of many researches. In the era of globalization, the impact of urban change and the challenges which faces the local urban identity of the city increases. Some cities are experiencing a serious struggle with the issue of identity in various ways while they are exerting a great effort in its architectural character to be recognized among world cities. These cities are exposed to enormous forces that tend to assimilate its urban character to serve the interests of the new world order. The difficulty of deciding which trend of urban development suitable for the city creates struggles of keeping their Local Urban Identity which changes and takes different forms as a result of such struggles.

The goal of this paper is to highlight different trends of global urban development and their impact on the Local Urban Identity of the city.

The paper analyzes different approaches for urban development in cities for significant theorists and organizations regarding the issues of the impact of globalization on culture and local identity. Some Conceptions analyzes globalization and its associated cultural consequences and others introduces main approaches that deal with the issue of urban identity in support of urban development.

The analysis of such conceptions and approaches will highlight the conflict of Global versus Local Identity as well as the importance of following a planned process of deciding which trend of urban development to be approached by the city in order to maintain its local urban identity.

Keywords: Urban Identity, Urban Development, Dramatic Urban Events, Globalization and Identity

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## Introduction

Urban Identity has been one of the key issues for the contemporary urban development. The word 'Urban Identity' refers primarily to the identity of people living in the city environment as well as the identity of the urban areas itself. The two are interconnected; the identity of city bears on the identity of those living in it and vice versa. The urban environment reflects human needs and values.

The Urban identity of a place is the product of the economic and cultural interactions of a society as determined by its natural response to its environment. It is frequently related to geographical location and a specific sense of place, a place which maybe characterized by a distinctive climate, and particular geographical, cultural, architectural, social and other characteristics.

Urban identity is an important issue in contemporary urban planning due to recent weakening of traditional architecture in cities. The loss of urban identity has negative impact on the sociocultural aspects in the lifestyle of people. On the other hand recognizing the value of urban identity in public realm, acts as a vital aspect in the quality of life experienced by communities.

The goal of this paper is to highlight different trends of urban development and their impact on the Local Urban Identity of the city. It analyzes different approaches for urban development in cities for significant theorists and organizations regarding the issues of the impact of globalization on culture and local identity. Some Conceptions analyzes globalization and its associated cultural consequences and others introduces main approaches that deal with the issue of urban identity. Four different approaches and conceptions for theorists and architects will be studied in this issue: Jan Nederveen Pieterse Conception, Robert J. Holton conception and the European URBACT approach.

### Jan Nederveen Pieterse Conception

Jan Nederveen Pieterse is a Professor of Global Studies and Sociology in the Global & International Studies Program at the University of California, Santa Barbara . He focuses on cultural studies which are known in his book as Hybridity Theory. The concept of hybridity serves as a tool for interpreting the cultural dimensions of globalization. Pieterse introduces a new perspective in the Global and Cultural fields which is Global Multiculture. In his perspective, globalization in cultural terms tends towards a global M lange or mixture. He argues that globalization as hybridization opposes views which see the process as homogenizing, modernizing, and westernizing and that it broadens the empirical history of the concept. Pieterse introduces three paradigms of Globalization and Culture as follows: Cultural Differentialism, Cultural Convergence and finally Cultural Hybridization.

Cultural Differentialism in which the world is envisioned as a mosaic of largely separate cultures where old and new cultures are beside each other. Cultural Convergence where globalization leads to increasing sameness throughout the world (sameness in culture). Cultural Hybridization is the mixing of Cultures as a result of globalization and integration of global and local to produce new and distinctive hybrid forms that indicate mixing rather than homogenization.

Pieterse conception focuses on the impact of globalization in general on local culture. In his opinion, this effect only takes three forms. This also can be applied on the Global identity and local identity in architecture. Accordingly it could be argued that the impact of global identity on the local identity takes three forms. One is that historical and traditional buildings lies side by side in different patches. The second one is the global identity dominates and erases local identity. The third form is that the impact of globalization produces a hybrid form of identity, a mixture or fusion from the old and new.

### **Robert J. Holton Conception**

Robert J. Holton is at present Emeritus Professor of Sociology Chair at Trinity College, Dublin where he earlier held the Chair of Sociology. He is one of the best historical sociologists and wrote many publications in field of globalization. For him, globalization has been associated with a range of cultural consequences. Culture consequence of globalization is diverse and complex. He categorizes culture into three categories: Homogenization, Polarization and Hybridization.

Homogenization is the Global Culture is becoming standardized around a western or American pattern. Polarization is the presence of Cultural alternatives and resistance to western patterns. It can influence economic organization and technology, but culture is hard to standardize in societies. Hybridization explains that cultures borrow and incorporate elements from each other creating hybrid forms.

Holton's conception states that the impact of Global culture is centralized around the idea of western pattern. The influence of western pattern is easily absorbed than any other local pattern. In the case of urban identity, following Holton's concept, Global identity representing the American or western modern architecture dominates the city in one hand. On the other hand, there are other cities where the local identity resists any influence from global forces or global identity. However, in most cities there is a mixed or hybrid form of urban identity in which global and local identity are in harmony.

### **URBACT Approach**

URBACT is a European exchange and learning program promoting sustainable urban development. It enables CITIES to work together to develop solutions to major urban challenges, reaffirming the key role they play in facing increasingly complex societal changes. URBACT program is jointly financed by the European Union (European Regional Development Fund) and the Member States. They have almost 500 cities. This approach is very important to study because it is a direct application on how cities choose their trend of urban development keeping the issue of Urban Identity into consideration.

In URBACT, there are three main approaches that deal with the issue of urban identity in support of urban development and regeneration. The goal of these approaches is to develop a more attractive identity in order to attract people from the outside to the cities where the development take place. The three approaches are cultural heritage, city model change and repair and reinvent.

In Cultural heritage approach, old buildings are used to attract people and use it in branding the city. In the city model change approach, the developments of the city change its identity into a brand new identity to attract people and global flows. Finally the repair and reinvent approach, uses empty plots and destroyed plots to repair them and reinvent them towards urban regeneration.

By analyzing these approaches in urban identity; the first approach depends revitalizing the local and traditional architecture in old city centers and historical areas in attracting people to the city. The second approach depends on introducing new global identity to the city and wiping the local and traditional identity and in that way the flow of people and economy will increase. The last approach depends on using empty and destroyed areas in the city in introducing the new global identity in the city, so the city will look like a patch work mixed between global and local identity.

### **Urban Development approaches and Urban Identity**

The above conceptions and approaches are similar in many ways and explains the different trends of interaction between global identity and local identity in urban development. The impact of Global flows on Local Urban Identity can either be that the new architecture is together beside the traditional architecture or the new architecture is prevailing all over the city or finally a new architecture that is characterized by taking the traditional architecture into consideration and in the same time absorbing the new global flows to produce a hybrid mix of global and local architecture.

The importance of these approaches is that they provide a better understanding of the nature of urban identity of cities. They help in analyzing the different forms of change in Urban Identity of the city and acts as an indicator and guide in the decision making process during the urban development of cities. The different approaches of urban development influence both the Urban Identity of the city and its masterplan as well. The different approaches in the urban development and master plan of the city based on the conceptions in this paper can be summarized into three methods: the cultural approach, the new model approach and the replacement approach.

The cultural approach usually focuses on maintaining and polishing the traditional and historical buildings which are usually in the city center. Through such buildings and historical places, the flow of people, product and money starts in the city and hence the city starts to be recognized as a World city. The new model approach focuses on erasing the old identity of the city and creating a brand new identity for the city which is affected by the global architecture. In this way, the city will be in the same level of other famous world city and have a brand new image. The replacement approach usually takes place in dense old cities that do not have enough spaces for mega developments, so they use the empty and destroyed plots and reinvent them towards a new global image for the city. Each approach has a unique influence on the city map than the other approaches. The below diagrams will show the form of each approach on the city map.



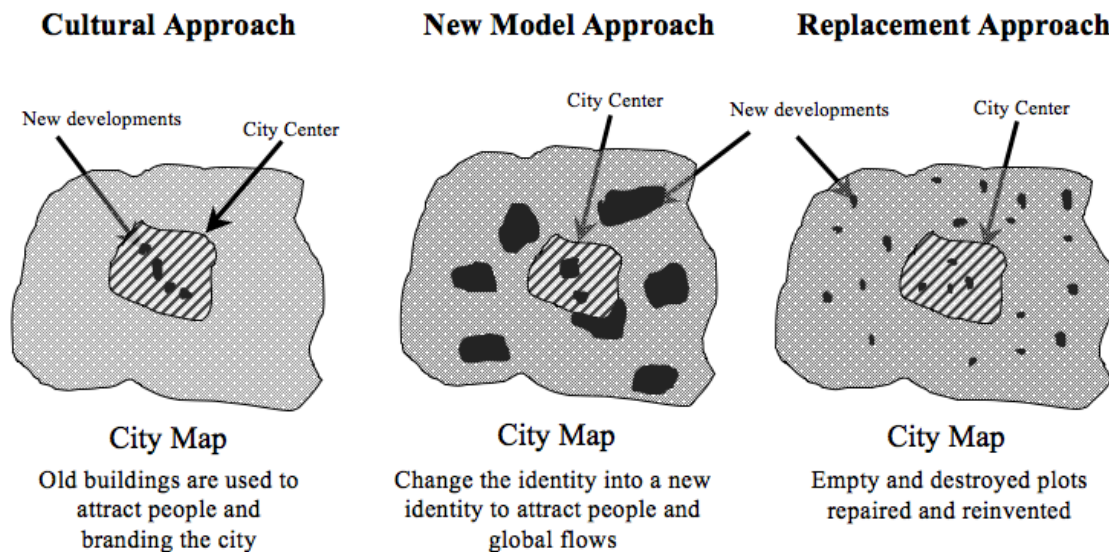


Figure (1): Diagram showing different approaches of urban development that affects the urban identity of the city

In the Cultural approach, old buildings are used to attract people and use it in branding the city. Usually the development takes place in the center of the city where the historical places are located. This approach focuses on the cultural and historical place in the city, so the map of the city looks like spots of new developments in the historical locations usually in the center of the city. Renewed historical places have many cultural events which attract the community as well as tourists and visitor. They usually interact and get involved with such places. The new developments are usually in harmony with the traditional one regarding the scale, skyline, materials and pattern. It also acts as source of knowledge and education as most of such places are involved in cultural events like music, theater and workshops.

The new Model approach influences the whole map of the city so that big lots of new developments are spread all over the city maps. Most of the developments of this approach influence many vital places of the city with huge areas. Usually the new developments exist in huge areas all around the city to gradually erasing the old identity of the city and introducing new imposed identity. In this way, the city will be in the same level of other famous world city and have a brand new image. The replacement approach looks like scattered plots around the city mostly in the peripheral parts of the city. The developments of this approach focus on small demolished spots far from the center of the city because the center is much occupied. Usually this approach takes place in dense cities where there are no empty plots for new developments. Instead the new developments are small and scattered.

The replacement approach looks like scattered plots around the city mostly in the peripheral parts of the city. The developments of this approach focus on small demolished spots far from the center of the city because the center is much occupied. Usually this approach takes place in dense cities where there are no empty plots for new developments. Instead the new developments are small and scattered. The resulting urban pattern of the city has a mosaic form with newly developed places beside other old undeveloped places. This approach respects the traditional identity in



its architectural style. The new developments are usually in harmony with the traditional one regarding the scale, skyline, materials and pattern. This kind of development produces a new product mixing the global with the local and trying to influence the core and real identity of the city. It absorbs and recognize the new and in the same time does not ignore the old.

## **Conclusion**

Urban identity is a very broad concept. It relates to tangible and intangible heritage: buildings, history, memories. Identity helps citizens become attached to their environment and confirms that it belongs to them, individually and collectively. This increases their willingness to advocate for a place. Identity can also help to improve the image of a city and supporting social transformation by positively influencing the place.

The perceived identity of a city by its people can also be used to identify and detect improvement measures towards the desired image and environment quality. For some cities it means that identity is an anchor, providing continuity for development, preserving rich traditions of communities, and making sure that changes brought about by time do not lose the essential qualities of the city itself. For the process of urban rehabilitation and development, it means to respect and even build on the positive local identity as it provides a sense of home, security and community for the civil society.

The different conceptions and approaches in the field of globalization, culture and identities help in explaining the different trends of interaction between global identity and local identity in urban development and in monitoring and tracing the forms of change of urban identity in a city. These forms of change in local urban identity of cities acts as a guideline for decision makers and city planners in deciding the right approach to embrace for the urban development of the city keeping in mind its local urban identity.

Conscious Architecture and urban development shapes contemporary cities while recognizing traditional architecture, maintaining the urban identity, ensuring sustainable developments and reflecting the social values; all of this using the new technologies in materials and structures.

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***“Keys to Words that are already there”: Chief Bromden’s Psychedelic Journey  
towards Redemption***

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**Abstract**

This paper investigates how *One Flew over the Cuckoo’s Nest* is an artistic piece of psychedelic creation that traces the journey inside the mind of a psychotic narrator. This psychedelic narrator only heals through the effect of the psychedelic hero who opens his Pandora’s Box and uncovers his book of mystery. This journey is nothing but an epitome for the actual psychedelic trip that Ken Kesey has undergone in reality. Kesey has recreated the same experience in fiction through the exploration of a highly traumatized consciousness of a delusional Indian American in the Oregon Mental Asylum. Most interestingly, this voyage inward is only possible through the ingestion of the blue pill and the influence of the most uncommon type of drug: Patrick Randle McMurphy. McMurphy functions as the catalyser of this literary experience attempting to probe deeply into the schizophrenic Chief’s troubled consciousness and uncovering the secrets of his tormented past. In this line of thought and drawing on James Kent’s Psychedelic Information Theory; I undertake to trace the psychedelic artistic journey into Chief Bromden’s schizophrenic mind as I shall delve deeper into the cultural inscriptions of psychedelic art. Eminently, my paper shall comprise three sections investigating *One Flew over the Cuckoo’s Nest* as the complete combination of a psychedelic author (Ken Kesey) communicating the journey through the psychedelic narrator (Chief Bromden) as it is induced by the psychedelic hero (Patrick Randle McMurphy).

Keywords: Psychedelic, Psychedelic Information Theory, the Psychedelic Journey

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## Introduction

Psychedelic Fiction has always raised controversy due to its peculiarity. A fiction that is destined to describe the experience of drug intoxication shocks conservative readers. Nonetheless, the writing of psychedelic fiction is intricately a very complex practice, interconnecting several variables. The intermarriage between science and literature inaugurates the induction of slipstream genre as the licenced heir to the throne of outlaw surfiction. Ken Kesey's *One Flew over the Cuckoo's Nest*<sup>1</sup> (1962) is a manifestation of a genre that relies on complex and fragmented storytelling and unorthodox heroism. Kesey's readers fall entranced by a tale of schizophrenic hybrid Indian about a sadistic Nurse, mentally-ill patients and a street-hustlers in an epic of rebellion against conformity. McMurphy and Big Nurse may seem as the typical hero and villain of any given romance. But, they are instead part of a hallucination erupting in the mind of a schizophrenic narrator after his ingestion of the "blue pill". Kesey does not write *Cuckoo's Nest* from pure imagination, he relies rather on a personal experience of ingesting LSD. As such, no author can profess to have insight into the psychedelic journey without having taken part in one. Accordingly, psychedelic fiction as an artistic expression analogizes the real experience through adherence to metaphor. Notably, three main components interact interdependently to insure the cohesion between the constituent determiners of the genre. An author who has experimented first hand with psychedelics, a narrator through which the writer conveys the experience and a drug-like protagonist serving as the ultimate catalyst. But before embarking further on the analysis of *Cuckoo's Nest* as a piece of psychedelic fiction, a brief overview of psychedelics is due.

## Psychedelics: An Uncanny Discovery

It has been known that primitive cultures heavily ingested herbs and fungi to ascend to divine states of nirvana. Charles Hayes (2000) contends in his book *Tripping: An Anthology of True-Life Psychedelic Adventures* that the widespread of drugs in ancient civilization is a form of "veneration for the induced use of visionary experiences [having] roots in virtually every culture on earth." For instance, The Amazonians used a vine called Yagé in their rituals. The Soma practioners favoured different types of fungi and plants. In Europe, "pagan witches made potent brews incorporating Belladonna, thorn apple, and henbane or made hallucinogenic ointments from the roots of Mandrake" (Dodgson, *It is All Kind of Magic*, 2006). Probably, Plato and Sophocles in ancient Greece were the first to experiment with the raw form of LSD through drinking Kykeon. This latter contains Ergot mushroom from which the later derivative was synthesized (Dodgson, p. 101). Australian aborigines favoured Pituri whereas Aztecs ingested Ololuiqui, containing lysergic acid. The list is endless demonstrating the inclination towards intoxication through herbs or plantations as part of ritual worship in different parts of the world. Leo Hollister explains that taking these "psychotropic" substances vary in purposes between "religious or magical celebrations for increasing sociability for treating or understanding emotional disorders and for simply making an arduous life more pleasurable" (*Health Aspects of Cannabis*, 1986, p.8). Psychedelics are, then, the most primitive and natural form for recreation and transcendence. Still, they are beheld by Judaeo-Christian religions as symptomatic of infidel pagan worship. Churches and synagogues have fiercely

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<sup>1</sup> *Abbreviated as Cuckoo's Nest*

declared war on the substance delaying its exploitation by the government to centuries ahead.

During the fourth century, The Roman Empire destroyed any residues of the “Elucnisian mysteries of ancient Greece”. Millennia later, the Inquisition launched a witch-hunting campaign torturing those mixing potions. Conquistadores continued the banning of ritualistic hallucinogenic substances from ancient tribes of the Americas (Dodgson, p.102). This history saw the light in the book by Gordon and Valentina Wasson who have documented the spiritual practices of ancient civilizations. In *Soma: Divine Mushroom of Immortality* (1972), Wasson reports his experience as seeing “visions and emerg[ing] from the experience awestruck”. So, despite all the attempts that religious authorities have made to obliterate these substances from resurfacing, a simple book has repositioned hallucinogenics back to the medical landscape. The uncanniness of drugs is basically traced to the unfathomability of its effects or their uncontrollability. At first, LSD-25 has been mistaken for uterotonics facilitating birth and reducing contractions. But, the Swiss chemist Albert Hauffman decided to dissolve the substance in water and drink it. He describes this experience as a miraculous seeing of “an interrupted stream of fantastic images of extraordinary plasticity and vividness accompanied by an intense kaleidoscopic play of colours” (*LSD: My Problem Child*, 1980, p.14-15). Wasson, Hauffman and ancient tribes have experienced the same effects resulting in streams of colours and visions. The US government and Timothy Leary have both found them fascinating and dedicated various efforts in the study of the substance.

### **Timothy Leary: Acid Guru**

Leary found these effects purely artistic and to a certain extent therapeutic. The US government conceived of it as the ultimate weapon of “mass disorientation” (Driscoll, 2006). Timothy Leary along with his colleague Albert have started a drug testing research program in their department of psychology of Harvard. The subjects tested were 35 convicts in Massachusetts prison. They have observed that recidivism rates for these convicts were reduced from 70% to 10% (Dodgson, 2006, p.104). Leary has concluded that Pyscobin-the drug tested at that time- “reprints” and “regenerates” behaviour. In this line of thought, he declares: “I learned more about the mind, the brain and its structures than I did in the preceding fifteen years as a diligent psychologist” (Burroughs, Ginsberg, 1988, p.57-69). History does repeat itself, Harvard Divinity School denied its students the opportunity to contribute to the advancement of the research mirroring the same actions of the inquisition four centuries ago (Dodgson, p.105). As a result, Leary organized psychedelic trips from home. His psychedelic experience would be summarized in the description of the phases of LSD sugar-laced ingestion while being guided by someone who remained straight throughout (p.106). Under massive public persecution and the claim of corrupting younger generations, Leary was fired from his position. He was accused of illicit distribution of narcotics on campus as well as undisciplined conduct. Richard Nixon even dubbed him as “the most dangerous man in America” and the inventor of the catch phrase “Turn on, turn in, drop out”. Ironically, the same government sought the same weapons to question apprehended suspects.

## LSD: The Chemical Weapon

Martin. A. Lee and Bruce Shain came to the astonishing conclusion that “nearly every drug that appeared on the black market during the 1960s had previously been scrutinized, tested and refined by CIA and Army scientists. From 1947 till 1953, the US Navy Chatter and The US Army relied on LSD as a truth serum for interrogating, incapacitating and disorienting the enemy ( Dodgson, p.109). But, the CIA was the main tester and developer of the substance devising various projects with the sole purpose of exploring and subduing the effects of these mind-altering substances. Operations like BLUEBIRD and Artichoke have attempted to develop behaviour-modification techniques in favour of more efficient interrogations. MK-Ultra was equally conceived to induce brainwashing among tested subjects (p.111). Interestingly, the phases following the ingestion of the substance were named “psychedelic trip”. Studies multiplied researching the effects on the psyche, the body and the mind and several research papers were written on the subject. LSD has become a revelation in medicine where mescaline was dimmed useful in “treating mental disorders, or at least in providing some insights into their nature” (p.112). Other studies have focused on their role in curing alcoholics and reintegrating them as “sober members of society” both economically and efficiently”<sup>2</sup>. Overnight, what seemed to be unethical disorientation of the masses and cultural corruption of youngsters turned out to be a scientific breakthrough? Taking advantage of psychedelic success, Aldous Huxley has documented his journey in his book, *The Doors to Perception* inaugurating the “Psychedelic Movement” and giving birth to psychedelic fiction in 1960s.

## Psychedelic Information Theory: Unlocking the Psychedelic Mind

*Cuckoo's Nest* is a book that combines all the historical elements about the emergence and evolution of LSD that I will be discussing lengthily in the following sections. But, what I am offering is a reading that combines neurology and literature. Basically, to analyse *Cuckoo's Nest* as a piece of psychedelic fiction, Kent's Psychedelic Information Theory is highly applicable. Psychedelic information theory dates to 2010 and is pioneered by James. L Kent. He has studied the process of the psychedelic journey as well as its aftermath on culture. It is a study that can be labelled as sociological neurology. Kent investigates in his book *Psychedelic Information Theory: Shamanism in the Age of Reason* how information is generated in the brain after the ingestion of the substance. Kent departs from the contention that like dreams which represent temporary breaks of reality and eruption of the unconscious. Drugs induce the same dissociative state. But, what Kent examines further is how information or input are remodelled through the psychedelic journey and how this output impacts not only the individual but also culture. He explains:

The spread of psychedelic information can be subtle or explicit information can be subtle or explicit, starting with the creation of art influenced by the psychedelic experience and culminating in the indoctrination to the amount of information that can be general within a single psychedelic session. (PIT, 2010, p.26)

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<sup>2</sup> Quoted in Dodgson, 2013,p.112



Kent defines the psychedelic experience as a generator of artistic creation through undergoing what seems to be visionary hallucinations. Art emanates from the remodelling and the reconceptualization of the psychedelic output into concrete creations (p.25). He devises accordingly five stages that describe this journey. The psychedelic trip starts with the *Ingestion* of the substance, followed by its internal transmission, internal integration, and lastly becomes culturally transmitted and integrated. *Cuckoo's Nest* is the pure manifestation of how "Psychedelics create new information via spontaneous activation and organization of sensory and perceptual networks" (p.22). Ken Kesey was under LSD while writing his book and his hallucinations are documented in the very structure of the novel. Based on Kent's PIT, I argue that *Cuckoo's Nest* is a psychedelic piece of fiction in which a psychedelic author (Ken Kesey) remodels his visions through a psychedelic narrator (Chief Bromden) who describes his psychedelic experience that is induced through a psychedelic hero (McMurphy).

### **Ken Kesey: The Psychedelic Author**

Kesey has experimented first hand with psychedelics and he has documented his hallucinations through a complex and innovative narrative that transcends the barriers of logic. To absolute accuracy, Kesey grants the reader insight into the world of kaleidoscopic hallucinations affirming: "You need to take the reader's mind places where it had never been before to convince him that this crazy Indian's world is his as well" (Kesey, p.19). This "crazy world" is the reflection of his own as he took part in the drug trials in Menlo Park Veteran hospital in 1959. His involvement lasted two months ingesting from eight to ten types of drugs such as mescaline, psilocybin and more obscure pharmaceuticals such as IT-290 and Mp-14 (Dodgson, p. 189). When asked about their effects, he responds: "[another] world happened...it slowly becomes evident to you that there's some awful and unique logic going on just as real as, in some ways as your other world" (Kesey, p.16). A world that mixes the fictional with the factual is the portal Kesey uses to unlock the "words that are already there". This story did not emanate from solely stretched imagination but rather it is an allegorical documentation of actual personal happenings. To his credit, Kesey knew how to tell a story that transforms the real world into a "combine" territory and how to incorporate his psychedelic experience into the psychological portrayal of a paranoid schizophrenic hybrid Indian. During his work as an orderly in The Menlo Park Veteran Hospital psychiatric ward, he relates, "I dealt all night with people crazy as hell" (Dodgson, p.191).

He describes that thanks to LSD, he could sense the suffering and anguish in the faces of the mental patients who were able to see the truth that sane doctors could not and that he most definitely could (Dodgson, p.160). To mark the 'intertext' between his personal history and the fictitious world he created in his novel, Kesey based many of the characters of the novel on real life patients that he had encountered on the ward during his midnight shift. He mentions that one of the patients approached him and said referring to the coke he was drinking "you could do a lot of damage with this." It is what inspired him to subtly address the theme of consumer madness in the early 1960s. Another instance, a mental patient shouted hysterically "f-f-f-uh the wife!" (Dodgson, p. 190). Soon after, that same expression echoed in the character of Ruckly denouncing the repercussions of patriarchy in the United States. Consequently, Psychedelic fiction is a fiction and a Metafiction. It is a fiction because it emanates

from the writer's imagination and metafictional because it is the description of the process of artistic creation. Ken Kesey's moments of struggle, his ability to sketch a character from the back of his mind and include others whom he has met in real life is quite clear in the novel's structure. The use of allegory is also a way for the writer to make statements and highlight the very purpose of his fiction. Respectively, Keseyian fiction is laden with hallucinations, a mind style that mixes fantasy with fact and a sketching of characters connected by the effects of psychedelics. It is by means of psychedelics that this Indian is brought to reflect on the American state of dehumanization and through them that Mc Murphy is conceived to vent Kesey's frustrations after seeing the people on the ward mistreating the patients and being helpless to save them (Dodgson, p.190). Kesey relies on the hyperactive state of consciousness induced by narcotics to reflect alternative allegorical spheres where completely fictional characters are created to make statements and change their worlds.

According to Kent, the ingestion of psychedelics is followed by its internal transmission in the system. In this phase, the psychedelics interact with the neural network and generate new information which take the forms of hallucinations. These hallucinations take the form of audio and visual visions that pop into the subject's imagination (Kent, p.23). In his book *Fun for the Revolution of it :A History of Ken Kesey and the Merry Pranksters*, Richard Dodgson declares that "Kesey's long hours of writing *Cuckoo's Nest* ... may have been fueled by equal measures of ambition, talent and prescription pills, but it was psychedelics that provided the inscription" (p.187). Actually, it is safe to presume that *Cuckoo's Nest* came to Kesey as "epiphanies or brilliant ideas" (Kent, 2010, p.23) where he has actually seen the Indian's floating head in one of his camping trips emerging from the fire (Driscoll, p.92). Instead of forgetting his epiphanic vision, Kesey decides to remodel this information into the writing of *Cuckoo's Nest*. The recording of this novel reflects its cultural transmission from abstract kaleidoscopic noise to actual art activating "a process in which the realm of the psychological spills out in the realm of the physical" and fueling "artistic expression" (Kent, p.26). Finally, *Cuckoo's Nest* culminates in the cultural integration phase of the novel in landmarks of psychedelic fiction. The indoctrination of the psychedelic experience results from its materialization artistically through confirming or subverting a belief, or altering a reality. It allows Kesey to reflect any feelings he has experienced through his psychedelic trip and "create a lasting narrative of the journey" (Kent, p.27). In this respect, Kesey declares that "*Cuckoo's Nest* was supposed to be a revolutionary book. It was supposed to be about America, about how the sickness in America is in the consciousness of people, not the government, not the cops and not Big Nurse" (Dodgson, 2001, p.194). The journey ends with the cathartic inscription of the book as cornerstone of a psychedelic countercultural movement defying the very spirit of the age.

### **Chief Bromden and the Keys of Psychedelic Narration**

Kesey gives his reader insight into his mystical psychedelic trip by means of his mouthpiece Chief Bromden. The latter describes in full details each psychedelic episode after the ingestion of the blue pill. The Chief reveals with the same precision how LSD affects the mind mirroring quite overtly the determiners of the phase of internal transmission. Relying on Masters and Houston's book *The Varieties of the Psychedelic Experience*, I shall attempt to dissect this phase. I attempt to offer a

diagnostic reading of Chief Bromden's as a narrator through the careful examinations of the symptoms he has shown in the novel. Masters and Houston describe the union drugs have with the system post ingestion as transcending the "dimensions of human fantasy" affording the "best access to the yet to the content and process of the human mind" (p.1). Chief Bromden gives access to his state through fragmented, dissociative narrative where he affirms a happening to deny it afterwards. He comments on his narrative that "it is the truth even if it didn't happen" (*Cuckoo's Nest*, p9). Visions do not have a logic order. In fact, they have effects that vary from entertainment, instruction to being "frightening and even therapeutic" (Houston, p. 54).

Chief Bromden's initial phases of the psychedelic journey begins with horror. He shouts "They are out there" (P.7). The first stage is sheer paranoia marked by a deformation of the body image. Bromden who is ironically six feet tall thinks of himself as a small child who can just hide in the "closet" or "under the bed". He "creeps along the wall quiet as dust in [his] canvas shoes" (p.8). His body dissolves and he experiences *somatopsychic depersonalization*. Bromden's paranoia results from his denial of his own body and his metamorphosis into an "invisible entity". Interestingly, it is not solely his body that he disfigures, he dehumanizes others around him as well. He sees big nurse as robot with wires coming out of her head (p.45). He sees one of the patients as a huge potato dangling from the ceiling (p.51), medical students as "rows of machines" and even sees blood as "shower of rust and ashes, glass and wires" (p.51). This disfiguration functions as a metaphoric portrayal of a reality that he is dissatisfied with subconsciously. Kesey chooses Chief Bromden as the teller of this mystical experience due to his ancient heritage with the substance. Kesey is aware of the fact that Indian tribes smoke hallucinogenic substances to achieve divine transcendence. Instead, he allows the Indian to redeem himself through retracing the steps of his ancestors and gaining insight into modern history. In the next phase of his journey, Chief Bromden's altered consciousness allows him to start questioning his surroundings. Houston and masters declare that this experience provides "helpful insights contributing to self-understanding and education" (p.57). As such, Chief Bromden shifts roles from mere observation to intricate analysis and questioning of his own reality. Respectively, he contends:

I know already what will happen: somebody will drag me out of the fog and we'll be back on the ward and there won't be a sign of what went on tonight and if I was fool enough to try and tell anybody about it they would say, idiot, you just had a nightmare; things as crazy as big as a machine room down in the bowels of the dam where people get up by robot workers don't exist. But, if they exist, how can a man see them? (p.51)

Through asking these questions, this once absurd narrative filled with incongruities and contrasts takes a more rational turn. The unpleasant experience fades restoring the body image to its previous status and paving the way a better self-affirmation and recognition. As a result, Chief Bromden regains the use of his physical faculties. Psychedelics ensure another state of rebirth while the subject can perceive things as "a child must perceive them, unblincked by convention, his vision not yet limited and distorted by conditioning" (p.57). Chief remembers how to talk after choosing to feign muteness and dumbness and utters his first word "thank you" after twenty years (p.132). He remembers an old nursery song entitled forget Mrs Tingle Tangle Toes (p.140). He finally masters enough strength to deviate from "chief Broom" to be

called Chief Bromden. He has regained his force by beating the orderlies who molested his friend George and chosen to escape from the asylum into the wilderness. His rebirth as a character and as a narrator is simultaneously executed. His narrative becomes sequential, truthful and more detailed. The fog that predominates the entire narrative dissipates washing away the indeterminacies this novel is filled with and McMurphy who has been seen as a superman is reduced to a normal con man. The novel ends on a celebration of spiritual rebirth ornamenting the closure of the mystical journey of self-redemption. He “[runs] across the grounds in the direction ...toward the highway” feeling “like [he] was flying. Free” (p.178). Chief Bromden’s flight was never possible without the epitome of drugs themselves bearing the name of Randle Patrick McMurphy.

### **The psychedelic Superman**

The most essential part in psychedelic fiction is having a drug-like catalyst. He is the heart and soul of the story. Probably, without McMurphy the novel would not be the same. Most importantly, because he serves as an epitome of psychedelics and is the main inductor of Chief Bromden’s hallucinations. Just like drugs, Mack<sup>3</sup> is portrayed as an outlaw. Kesey portrays a character that has defied every societal norm refuting the preconditioned state of conformity. The Nurse ratchet who has been labelled by many critics as the Romance dragon and preserver of order introduces him with disgust as a felon and crazy street hustler. She declares:

[McMurphy] committed to the state from Pendleton Farm for correction, for diagnosis and possible treatment, thirty five years old, never married, distinguished Service Cross in Korea for leading an escape from a communist prison Camp, a dishonourable discharge, afterward for insubordination, followed by a history of street brawls and barroom fights and a series of arrests for drunkenness, assault and battery, disturbing the peace, repeated gambling and one arrest for rape. (p.28)

As drugs were seen corrupting to the public, banned by several communities and considered a transgression of the rule of the conscious, Mack is carefully chosen to incarnate all these qualities rendering him a psychedelic hero. Along with his unruliness and indiscipline, Mack is depicted as pagan God. He named himself as “the bull goose looney”. It is known for Kesey who is an Oregon native that Indians pass on legends about animal shaped gods from generation to the next. Psychedelics have also been part of a divine ascendance ritual. Consequently, Mack is portrayed as a sun God. According to Carol Havemann, Mack’s physical description is similar to an old legend about the goose being the God of the Sky. He was as “beautiful as a pine tree or a lake-trout with brass red-hair, his golden body, and his green clothes” (Havemann, p.94). Similarly, Mack is described as “big, tanned, red-headed, and wearing convalescents” (*Cuckoo’s Nest*, p.94). Chief Bromden perceives him as such since he is the only one with enough power to defy Big Nurse and defeat her. Big Nurse who controls the sun (p.145) is defeated by Mack who is able to use “the methods of pretended ignorance and self-deprecation defeats Big Nurse turning her humourlessness against her” (Morris, p. 35).

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<sup>3</sup> Randle Patrick McMurphy is abbreviated as Mack

Apart from defying the rules of conformity set by Big Nurse, Mack infiltrates in the system of the mental patients through a metaphorical blood connection. As a representative of psychedelics, he internally transmits his effects through a simple handshake. Chief affirms that “[Mc Murphy]’s fingers were thick closing over [his] like he was transmitting his own blood into it. It rang with blood and power” (p.18). Masters and Houston explain that the subject experiences divine-like qualities where everything becomes possible and they assume any shapes they see fitting (p.56-57). This empowerment allows the patients of the ward to heal and control their own illness. The patients were able to leave the asylum and embark on a new journey thanks to Mack’s therapeutic influence. Like drugs, he was able to “gain an insight into the world of ideas and sensations of mental patients” (Hoffman, 1980c, p.23). He calls patients by their names reaffirming their identity and not as “acutes and “chronics”. He calls Chief as Bromden instead of mocking him as “the great Chief Broom” and attempts to cure Billy Bibbit’s severe oedipal complex through liberating his repressed sexuality (*Cuckoo’s Nest*, p. 101-150). Dr. Ronald Siegal contends that LSD was thought to be useful to “elicit release of repressed material and provide mental relaxation, particularly in anxiety states and obsessional neuroses” (p.6). Mack has eventually led the Chief towards his redemption after evaporating symbolically from his system. As temporary and ephemeral LSD is, Mack dies after being euthanized by his disciple. Bromden who could not bear to see his mentor, a wheeled vegetable chokes him to death with his pillow (p.162). By doing so, He has declared his independence from the altered state of mind that he has been under. Mack becomes culturally and internally integrated in the system of the Chief and his fellow inmates. He becomes a belief of defiance and a culture of resistance.

## Conclusion

Psychedelic fiction is a slipstream fiction because it combines the scientific quality of science fiction with mainstream romance. It is far more complex because it establishes a parallelism between the medical and the literary discourse. Kesey has skilfully integrated the metaphoric effects of his own psychedelic experience into a complex narrative of loss and redemption. Choosing a schizophrenic Indian as his mouth piece, Kesey reveals the circumstances of being entranced by LSD. Internal integration, transmission, cultural integration and transmission take the psychedelic experience from an individual private ritual to an artistically rebellious creation. Kesey self-fashions a character that possesses the same qualities of narcotics who not only induces Chief Bromden’s journey into redemption but also takes the readers to a different state of consciousness. Psychedelic fiction arises as an amalgam of reality and imagination mixed in an ontological world of contradictory intersections, yet completely logical. Defying consciousness leads to creation where “psychedelics do not stay in head, if they did there would be no psychedelic art, no psychedelic music, no psychedelic spirituality and no psychedelic revolution” (Kent, p.28).



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***‘Falklands Calling’: Exploring the Life of the Local Community in Terms of Global Interaction***

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**Abstract**

The aim of this paper is to explore the degree of international interaction of the inhabitants of the Falkland Islands. The paper argues that the way the islanders see themselves and interact with the rest of the world has evolved after, and as a result of, the 1982 war. The war was fought between Argentina and the United Kingdom for the sovereignty of the Islands. While the status of the Islands in terms of national belonging did not vary significantly after the conflict, the Falkland Islands have undergone a transformation. In the last 34 years, the territory prospered in the form of economic and population growth. Islanders have experienced a transition from a small and isolated community to a more connected society. Demographic, social and cultural changes will be examined along with some thoughts about the likely future scenarios.

Keywords: Falkland Islands; Falklands War; local community; international interaction; British national identity

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## Introduction

The Malvinas/Falklands war was an armed conflict between the United Kingdom and Argentina that lasted for 74 days (2 April - 14 June 1982) leaving approximately one thousand dead behind: 255 British, 649 Argentine and 3 civilian Islanders perished in the battlefield. The reason for war was the claim of sovereignty over the Malvinas/Falkland Islands, which had been part of the British overseas territories since the eighteenth century in spite of the fact that Argentina had always alleged that the archipelago belonged to its own national territory. Although the war was relatively short and did not involve a great number of losses, it represented an important blow to the collective memory of both nations. For the British, it was the last 'colonial' war and one which allowed Margaret Thatcher to stay in power for almost a decade after the British victory. For the Argentine, it was the only war fought and lost in the twentieth century and it brought about the fall of the dictatorship.

Nowadays, even though more than 30 years have passed since the war took place, there is still confrontation between the two nations over the same issues and the basis of the conflict remains substantially unsolved. The claims presented by Argentina are based on the concept of territorial integrity while Britain focuses on the islanders' wishes and vigorously proclaims its commitment to defend them against any aggression. This is shown by the continuous presence of a combined naval, air force and army deployment on the islands. Britain has always insisted that the power to decide should be given to the local inhabitants. To be consistent with this line of thought, a referendum was celebrated on the islands in March 2013 asking the Falklanders if they wished to remain British. As expected, 99.8 per cent voted 'yes' (Milmo, 2013). The government of Argentina gave no credibility to this referendum and assigned no legal value to it.

The central problem of the whole conflict revolves around the notion of sovereignty. The dispute over the Falkland Islands certainly has a long and complicated history that dates back to their discovery: Spaniards, British, Dutch and Portuguese all claim to have discovered the land. From the moment the British colonists settled there in 1833, the Argentine government has made several unsuccessful attempts to regain the archipelago. In the second half of the twentieth century Argentina submitted an official report to the United Nations laying claim to the islands. This led to resolution number 2065 (XX) from 16 December 1965 titled "Question of the Falkland Islands (Malvinas)". It "invites the Governments of Argentina and the United Kingdom to proceed without delay with the negotiations [...] bearing in mind [...] the interests of the population of the Falkland Islands" (UN Resolution 2065, 1965). This is a key point which implies that the UN has always considered the Falklands' case as a colonial situation, which needs to be solved with the participation of the local population. However, this has never been accepted by Argentina which wants government-level discussions with a commission formed by international members. As Calvert (1983) argues, "the claims on both sides are based on historical facts that are by turn vague, confused and disputed, and if there is to be any resolution of the question a great deal of homework will have to be done first by both parties" (p. 405).

## **The Malvinas/Falkland Islands**

The Falkland Islands are located in the South Atlantic, 480 km away from the mainland coast of South America. The archipelago comprises two main islands and about 700 islets, with an overall extension of 12,000 km<sup>2</sup>. Both main islands are mountainous, and most of the land is used for sheep keeping and farming. The climate is heavily influenced by the ocean, with high levels of humidity and strong winds.

According to the latest Falkland Islands Census from 2012, the population consists of 2,562 permanent residents (excluding military personnel). 74.7 % of the total population lives in Stanley, the capital city. The main religion is Christianity and the official language is English. 61 % of the population is under the age of 45. As for their place of birth, 47% of the overall population was born in the Falkland Islands, 28% born in the UK, 10% in St. Helena, 6% in Chile and 8% born elsewhere. The Argentine living on the Islands constitute a small group of 1.3% (Falkland Islands Census, 2012).

The population of the Islands at the time of the war was over 1,800 inhabitants, as recorded in the 1980 census. As indicated in the State of Falkland Islands Economy Report, an official report launched in 2015, there was an increase of the Islands' population after the war:

Population increased throughout the 1980s and 1990s but has since remained fairly stable since the early 2000s. During the first half of the 20th century the population was higher than in the 1980s but started to decline in the 1960s, 1970s. After the 1982 conflict the Islands' population started to grow again (p. 14).

The Islands still hold a military base of around 1,700 men, both military and civilian, for self-defence. This large number of military personnel is justified by the authorities:

The Falkland Islands Governor hopes for peaceful co-existence between Argentina and the Falkland Islands, without diluting or adapting the position on sovereignty. For as long as there is a perceived threat from Argentina, a military presence on the Islands will be maintained on a scale sufficient to deter aggression and provide a holding capability pending reinforcement (Falkland Islands Government's website).

For the first time, the 2012 Census asked people to state their National Identity. As the official report states, "this was included to ascertain the cultural group that people most closely identify with (and need not be related to the person's place of birth or citizenship)". The results show that 57% of residents consider their national identity to be 'Falkland Islander'; 24.6% consider themselves British; 9.8% St. Helenian and 5.3% Chilean. There were 89 respondents who described their national identity as "Other".

The Falkland Islands form part of the United Kingdom overseas territory. The supreme authority is the Queen and a Governor exercises power on the territory on her behalf. The Islanders are autonomous for internal affairs, but defence and foreign affairs are the responsibility of the British Government. The Falklands Constitution

(from 2009) established an Executive Council that advises the Governor and a Legislative Assembly with ten members. The Islanders sustain they are a United Kingdom Overseas Territory *by choice*, according to the official Government website. Before the war, the British Nationality Act had been reformed in 1981, reducing considerably British citizenship rights to the inhabitants of the Falklands. After the war, however, the Falklanders were granted full citizenship rights in 1983.

During the war, the idealisation of the Islanders and their way of life was used as yet another strategy to create a favourable public opinion for the retaking of the Falklands. According to Melchionne (1986), the social construction of the images of the Islanders reveals deep fantasies about the British and their national self-image. He argues that “the British press has popularized the notion that the ‘Kelpers’ are ‘more British than the British’, which has led to certain misconceptions. Often, British people from the UK who visit the Falklands expect that Kelper life will mirror contemporary rural English society, and this is not always the case” (p. 33). The residents of the Falkland Islands are nicknamed ‘Kelpers’, a name that comes from kelp, which is a large brown type of seaweed that grows around the islands.

Femenia (1996) identifies the following two complementary categories for the manner in which the residents of the Islands were viewed by the British throughout the war:

- (1) Being tremendously loyal and trusting, British in stock and tradition, remarkably independent, brave people, also quiet and suffering people who have lost their freedom.
- (2) Victims of naked aggression, carried out in shameful and disreputable way, incarcerated in an Argentine jail [...] (p. 140).

Another argument that is frequently used in favour of the justification of having engaged in warfare is that of the prosperity to the territory. In other words, the war provided the islanders freedom from the enemy, which, in turn, brought peace and prosperity. In his commemoration speech for the thirtieth anniversary of the war in 2012, David Cameron stated that Britain would not waver in its support for the Islands and their people, who, according to him, should be proud for the prosperous and secure future they have been able to build since the end of the armed conflict (Strange, 2012, p. 15).

This official line of thought was enlarged by William Hague (2012), who was Cameron’s Secretary of State for Foreign and Commonwealth affairs from 2010 to 2014. He enumerates the different ways in which the archipelago has prospered:

Over the past 30 years, much has changed. Despite the challenges of relative geographic isolation, the Falklands have grown and prospered. The population has grown and doubled to about 3,000. GDP rose from £5 million in 1980 to more than £100 million in recent years. And in the face of a sustained Argentine effort to prevent them from doing so, the Falkland islanders have developed a thriving local economy, with a responsibly managed fishery, growing tourism based on their unique natural environment, and the beginnings of a commercial hydrocarbons industry (p. 22).

Fishing and sheep farming have always been the two main economic activities on the islands. In recent years, however, the hydrocarbon industry has come into play. From 2010 till the present, the oil and gas exploration has boosted the local economy, with foreign companies investing in offshore exploration. According to the Falkland Islands Economy Report (2015), “because most goods consumed in the Falkland Islands are imported this makes the Islands highly integrated in the world economy. The economy is vulnerable to yield and world market prices of fish, wool, and meat. The government wishes to diversify the economy to decrease volatility and risk, but this is difficult for a small economy with limited resources to benefit from economies of scale” (p. 5).

Although the economy is growing, certain aspects, such as the limited size of the territory and the geographical isolation cannot be denied. The remote position of the Islands is one of their greatest problems: distance to markets and transportation are the main obstacles that local businesses have to face. Some other drawbacks are shortage of skilled labour, access to finance, taxation, cost of electricity, external politics, and telecommunications (FI Economy Report, 2015, p. 24).

Tourism has become another stable source of income, generating around 10 million pounds per year. Many international tourists feel drawn by the unique and untouched natural resources that the islands possess. Historic war spots also attract many veterans that return to the islands to visit memorable battlefields. The Falkland Islands is a popular destination for cruise ships sailing in the South Atlantic. According to the Falkland Islands Tourist Board, “the number of cruise passenger arrivals grew from a few thousand in mid 1990s to over 60,000 during the 2008/09 season” (Ibid.).

About local media, there are no daily newspapers in the Islands but there are two weekly newspapers. The more important one is the *Penguin News*: founded in 1979 and published by Mercopress, it is issued weekly with an online edition. The second newspaper in relevance is the *Teaberry Express*, with a weekly publication by The Falkland Islands News Network. There are seven FM radio stations and one AM; two local television stations run by the British Forces Broadcasting Service. An interesting piece of information that arises from the latest Census is that 77% of households have access to the internet, which grants quick access to the world news and services (2012 Census). This high number of internet availability for families may also suggest a desire for the inhabitants of this remote place to be in permanent connection with the outside world.

Travel communications between the Islands themselves and abroad have always been difficult. Prior to the war, the main link with the outside world was a weekly flight to and from Patagonia (Comodoro Rivadavia, Argentina) operated by LADE, the Argentine government air service. At present, there are weekly flights from Chile, operated by the Chilean airlines LAN. From Britain, there are MoD (Ministry of Defence) charter flights twice a week. People from Argentina can visit the Islands without special restrictions, according to the information provided in the official webpage of the Islands.

Haynes (2012), defence editor of the *Times*, published a newspaper article titled “The memories of war are vivid, but islanders know it led to greater prosperity”. The article is mainly based on the narration of the life-experiences of some residents interviewed

by the author, who proudly noted how their remote territory has prospered in the last thirty years: the population has doubled, the fishing industry has grown and oil was discovered offshore. Haynes concludes that the whole transformation has not only expanded the Islands' economy but it has also boosted the native people's confidence (p. 8-9).

## Conclusions

All in all, this paper has tried to illustrate the current socio-economic situation of the Falklands Islands in terms of their connection with the rest of the world. Issues such as economy, resources, demography, and international tourism have been covered. In conclusion, it can be argued that the Falkland Islands have experienced a boom in many senses, especially after the war, which proved beneficial to the growth of the local community in several aspects. The perspectives for the future are also encouraging. The islanders feel very proud of their identities as Falklanders and wish to preserve their customs and traditions, but at the same time they strongly wish to become more integrated into the global market, culture and society; in opposition to a post- or anti-globalised tendency that some societies are experiencing nowadays.

I will finish this paper with a short passage extracted from the Falkland Islands government's website, in the section titled 'Our People', which perfectly summarises some of the ideas expressed in the paper and the spirit of the community:

Our growing community of 2,563 people is diverse; with people from over 60 nations living in the Islands we are a truly cosmopolitan society. The heart of our community lies in the families who can trace their heritage back through 9 generations in the Islands [...] Through our own efforts, our economy allows us to enjoy excellent health services and education provision, with Falkland Islanders studying for their A-levels and degrees overseas, paid for by the Falkland Islands Government. It is testament to the strong bond our young people have with their home that nearly all return on completion of their studies. Externally, we are equally well connected. Our international port and airport welcome people, trade and business from all over the world. We have broadband internet access provided via satellite, which even our remote farms enjoy. The Falkland Islanders are a peaceful, hard-working and resilient people. Our society is thriving and forward-looking ('Our People', FI official website).



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***Internet Addiction Motivations among Chinese Young People: A Qualitative Analysis***

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**Abstract**

The present study aims to explore the internet use pattern and the possible internet addiction motivations among Chinese young people, such as personality, self-esteem, familial situation, and friendship. A total of 20 addictive young people were recruited and three focus group and eight deep interviews were conducted. The findings indicate that personality traits of Introvert, Neuroticism, Psychoticism and Cold are associated with internet addiction. Low self-esteem, problematic parenting style, non-close parent-child relation, low familial functions, and poor friendship play an important role in internet addiction. Friendship moderates the relation between personality and internet addiction. People who failed to draw others' attentions in real life prefer to enjoy pseudo internet world and express a better self. The findings may develop a better understanding of youth research, treatment of internet addiction and new media studies.

Keywords: internet addiction, personality, self-esteem, friendship

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## Introduction

The internet is thought the most outstanding breakthrough for interpersonal communication changes in contemporary era (Cecilia et al., 2013). The overuse of internet have produced numerous negative effects, for example, users' psychological health (Kuss, Griffiths & Binder, 2013), a variety of behavioral problems (Bozkurt et al., 2013), different emotional matters (Dong, Hu & Lin, 2013), personal relationship (Lemmens, Valkenburg & Peter, 2011), and societal involvement (John, Naumann & Soto, 2008). The concept of internet addiction is proposed as an explanation for overuse and compared with other addictions (e.g. Keith & Eve, 2004) and disorders (e.g. Ko et al., 2009). According to prior studies, about 3%-13% of adolescents put up symptoms of internet addiction (Lin, Ko & Wu, 2011), and the obsessive-compulsive symptom is mostly related to internet addicts (Chou, Condon & Belland, 2005; Kim et al. 2006).

Individual factors are a well-concerning focus of internet addiction studies. Prior studies find that personality traits, such as introversion, neuroticism and psychoticism, are closely related to internet addiction (e.g. Tsai et al., 2009). People with negative sentiments and intrinsic character are more susceptible to overuse of the internet (Yao et al., 2014). Furthermore, they are easily able to create more multidimensional relations on the internet (Roberts et al., 2000).

Self-esteem is another factor emphasized by a number of existing studies. That is, individual's perception of self-worth is associated with internet overuse (Ko et al., 2007; Yang & Tung, 2007), and how they perceive themselves might be an important predictor of Internet addiction.

Besides individuals' internal factors, familial situation is worthy of special attention. Given a family-centered cultural background, Chinese people attach a great importance to parents-children relation. The state of the relation influences person's usage mood of internet (Huang et al., 2010). More broadly, family ties in Asian cultures are connected with internet addiction (Yao et al., 2014).

This study aims to investigate internal and social factors' influence on internet addiction. The younger segment of the population in China is the research target. Concentrating on the specific Chinese cultural context, the author elaborates the conceptual model and raises a set research questions: What are some of the major antecedents of internet addiction? What is the relationship between personality, self-esteem and internet addiction? What is the relationship between parenting styles, family relationship and internet addiction?

## **Conceptualization**

### **Internet Addiction**

Internet addiction is called internet addiction disorder or pathological internet use (Huang et al., 2010). Young (1996) describes internet addiction as an impulse-control disorder and involves excessive person-machine interaction. Gorse and Lejoyeux (2011) define internet addiction as a behavioral disorder. Petry and O'Brien (2013) propose internet addiction and usage disorder as a non-substance related addiction. Internet addiction includes five addiction types: overloading or compulsively surfing information, overplaying programs or games; compulsions to online auctions, gambling or trading, and addicting to cyber-sexual relation (Young, 1998).

Most existing studies find that internet addiction negatively affects individual's psychological, social and cognitive development (Chou, Condrón & Belland, 2005). Internet addicts share the characteristics as salience, mood changing, tolerance, conflict, and relapse etc. (Hollander & Stein, 2006), accompany with high level of psychological problems, such as low self-worth, depression, compulsiveness etc. (Kim et al., 2006; Young, 1998), and hold an enhance risk of preoccupation with the Internet (Cho et al., 2008).

### **Personality**

Personality, including psychoticism, introvert and neuroticism variables, is one of the factors mostly associated with internet addiction (Ko et al., 2010). Psychoticism is defined as "impulsivity, interpersonal hostility and sensation seeking" (Yao et al., 2014, p. 104). Introvert type is characterized by more inward thinking, higher social anxiety and less encouragement and reward on other people. Neuroticism shows the characters of emotional liability and expression of negative effect, such as depression, jealousy etc. (Yao et al., 2014).

Introversion and social withdrawal are related to computer games addicting (Griffiths & Dancaaster, 1995). Introverts prefer to explore self value through internet (Yair, Galit, & Shaul, 2004). Internet has distinctive characters in compare to traditional means, such as anonymity, absence of social cues, free revision before verbalizing etc. (Bargh et al., 2002). Internet enhances the possibility of relationship, self-confidence, social ability and societal support (Campbell et al., 2006). That is, internet may enable individuals to broaden their social network and have more channels to express themselves. Introverts are suggested to "be highly attracted to features of the Internet that improve their social capabilities where they struggle offline" (Yao et al., 2014, p. 104). However, introverts have less positive outcomes of using internet (Kraut et al., 2002). Besides introversion, aggression and poor self-control are connected with overplaying online games (Kim et al., 2008), while neuroticism significantly predicts

internet addiction (Kuss, Griffiths, & Binder, 2013; McKenna & Bargh, 2000; Mottram & Fleming, 2009).

Notably, scholars have not agreed with each other for the relation between personality and internet addiction. Montag, Jurkiewicz, & Reuter (2010) show no correlation between introversion and internet addiction in their study. Rahmani and Lavasani (2011) find no significant relationship between personality and internet addiction (IA). As such, this study re-examines the association between personality traits and internet addiction through a qualitative method.

### **Self-esteem**

Self-esteem refers to the attitudes individuals hold of one's self-worth (Rosenberg, 1989). Self-esteem is an important determinant of internet addiction (e.g. Chen, Chen & Yang, 2008; Stieger & Burger, 2010). How an individual looks upon one's self-worth decides the level of abusing internet. Internet addicts are more likely to be found with lower self-esteem (Armstrong, Phillips & Saling, 2000; Ko et al., 2007; Yang & Tung, 2007). Low self-esteem is associated with depression, poor social skills, negative speaking quality, and not interested in other people (Joiner & Timmons, 2002). People with low self-esteem find a harbor on the internet because they may promote their self-expression and satisfy themselves (Kandell, 1998).

On the other hand, some studies argue that low self-esteem might be the result of internet addiction (e.g. Craig, 1995). Another opinion is that self-esteem and internet addiction seem like a cyclical pattern (Ma, Chan & Chu, 2011; Niemz, Griffiths & Banyard, 2005). Individuals with mental illness, such as low self-esteem or depression, are likely to express a better oneself online and know more others with the similar difficulties. Meanwhile, internet addiction lowers individuals' self-esteem as well (Ma et al., 2011). As such, it is important to find out the relation pattern between self-esteem and internet addiction.

### **Familial Situation**

Parental relations and questionable family issues are correlated to internet addiction (Huang et al., 2010). Low family functioning may predict internet addiction (Ko et al., 2007). Growing up in a single-parent family is relevant to internet addiction disorder (Ni et al., 2009). Over-involved, rejecting and neglecting parental styles are associated with high internet employment (Huang et al., 2010). Inversely, high parental care and less over protection are connected with low internet usage (Siomos et al., 2012).

The family-related factors are significant for internet addicts in Asian cultures. Namely, familial relationship is associated with internet addiction in the social context with collectivist cultures (Yao et al., 2014). For example, family cohesion, family

violence exposure, parenting attitudes and stability take effect on internet addiction in Korea families (Park, Kim & Cho, 2008). The relationship between individuals and their parents play a role on intensive internet usage in China (Huang et al., 2010). Immersed in Confucian culture, Chinese people regard family as a life center and pay more attention to the interpersonal relations, social network and hierarchy (Chan, 2008; Triandis, 1980). This study concerns on parent-child relation, parenting styles and their influence on young addicts.

## **Friendship**

Friendship is give-and-take, and individuals share feelings, trust, commit to, and expose the true self to friends (Gifford-Smith & Brownell, 2003). Friends provide personal support in the whole life (Reis, Collins, & Berscheid, 2000). Friendship may increase better adjustment ability (Chou, 2000; Ladd & Kochenderfer, 1996) and develop positive self-esteem (Zarabatany, Conley, & Pepper, 2004). Friendship counts a great deal for adolescents and young adults (Sharabany, Yohanan & Caesar, 2008). Prior studies find that young individuals without close friends are more difficult to adapt to around environment (Hussong, 2000; Parker & Asher, 1993), more easily to experience victimization (Hodges et al., 1999), and more often to have negative emotions, such as nervous and depressive mood (Ladd & Troop-Gordon, 2003).

Friendship inclines to comply with social guidelines and specific cultural values (Bigelow, Tesson, & Lewko, 1996). In this study, the author examines twofold: 1) how friendship influences addicts in Confucian culture; 2) moderation effect between friendship, personality and internet addiction.

As the literature suggested, personality, self-esteem, familial situation and friendship may predict internet addiction. The following research questions are raised up:

- RQ1. What is the influence of personality traits on Chinese young adults' internet addiction?
- RQ2: What is the influence of self-esteem on Chinese young adults' internet addiction?
- RQ3: What familial factors may develop internet addiction disorder among Chinese young adults?
- RQ4: What is the influence of friendship on Chinese young adults' internet addiction? Whether friendship moderates the relation between personality and internet addiction?
- RQ5: What do these Chinese young addicts look for from Internet?

## Method

### Sampling

In this study, three focus groups and eight deep interviews were conducted in December 2015. Focus groups were directed by a moderator and deep interviews were conducted by two trained interviewers. All the group and individual interviews were recorded and transcribed in full and verbatim.

Pilot study did before doing interviews, using 20-item questionnaire developed from Kimberly (2009) to test the addiction degree of target respondents. 5-point Likert-scale item (1 = never and 5 = always) was used. The sample questions were “How often do you find yourself staying longer on the internet than what you planned to?”; “How often do you neglect your work and spend more time on the internet?” etc. All scores were added for each respondent. Total score below 40 meant no internet addiction, scores between 40 to 70 meant light internet addiction, and scores above 70 meant a heavy disorder (Kimberly, 2009). Finally, total twenty internet addicts (heavy users) and two parents were recruited. (Details see Table 1).

Table 1:

<b>Samples</b>		
<b>Collge</b>	<b>No.</b>	<b>Gender</b>
Year 4	5	Males
Year 3	5	4 Males +1 Female
Year 2	3	Males
Year 1	3	2 Males + 1 Female
<b>High School</b>		
Year 3	2	Males
<b>Middle School</b>		
Year 2	1	Female
Year 1	1	Female

### Coding and Analyzing

This study followed a qualitative methodology of content analysis and applied the computer software Nvivo-11 as an essential element for coding and analyzing. Previous studies mention that Nvivo provides a systematic process in research and increases both the validity and reliability (e.g. Zapata-Sepúlveda, López-Sánchez & Sánchez-Gómez, 2012). The author developed a preconceived scheme based on literature reviews and theories. All transcriptions were encoded on the basis of gender, age, name etc. Then, they were processed generated 5 general categories, which were familial situations, personality, self-esteem, friendship and reasons to overuse internet. Under each general category, there were different detailed sub-categories and units.

For example, familial situations included parenting style, which comprised 9 sub-categories, such as “always think their children are right”, “compare their children with others”, and “over-worry about their children” etc. All categories were used in content analysis.

## Findings

### The Influence of Personality on Internet Addiction

After coding all transcriptions, there was a trend to link the internet overuse with problematic offline relationship and communication problems, such as shy, long time not contact with others, or disjoint with real life etc. More than half interviewees admitted that they felt pressure in communicating with others and tried to avoid eye contact when talking with people.

“I will feel pressure and try to avoid seeing the other’s eyes.”

“I am shy and I dare not to look at other person’s eyes.”

“There is a wall in my heart. Especially, I feel I am a bit gauche when talking to others.”

“I am not used to speaking with other people face to face. I don’t like to stare at their eyes.”

“I feel that I am more introverted.”

“I feel lonely actually. But I often ignore some others. I am very contradictory.”

“I feel more pressure when sitting with a crowd of people.”

“Yes, I have a little bit social phobia.”

“I don’t talk to anyone.”

“I have offensive feeling if I stare at other’s eyes.”

“I haven’t contacted with others for a period of time. Then when I have to talk to someone, I avoid looking at their eyes or faces.”

“I have my mind stuffed with internet games and feel out of touch with the real life.”

The negative emotions were the second connection with internet addiction. Most of the respondents mentioned that they more liked to have negative emotions in their daily lives. Some of them have suffered mental illness. In the eyes of their acquaintances, they are quite different from normal people.

“I am depressive in social occasions. I have some nasty minds sometimes. I keep silence when getting on with unfamiliar people and look like a psycho when staying with friends.”

“Some people feel that I am strange. For example, I often send messages to friends at 4 or 5 am in the early morning; I often drink by myself. In my case, I have some special experiences which make me become a contradictory person. I got melancholia last year and had to suppress myself. In the four years of college, I am only interested in my own business. I am unemotional.”



“I was troublesome in the first year of middle school. Then I became nonentity in the high school. Now I am completely compromised person.”

In compare to previous studies, this study found that personality trait labeled *Cold* was significantly associated with internet addiction. Most respondents mentioned that they seldom or never joined social activities. Some of them thought they were not interested in anything or anyone. When we asked their expectations of school life, more than 40% respondents said no expectation.

“I don’t care about anything. How to evaluate myself? It is hard to say. I do something always in an unplanned and disorganized way without enthusiasm.”

“I belong to the kind of elegant indifference person. I never talk to unfamiliar people. My friends think I am angry when I keep silence.”

“I don’t participate in any activities including club events.”

“I am almost completely cut off from any activities except the compulsory one.”

“I won’t join any school activities. I don’t like group activity. No interest.”

“I seldom attend college activity. I prefer to stay in dormitory or go out with friends.”

“I only attended Japanese singing party once. No interest.”

“I took part in some college activities in the first year. Then I no longer participated in any one.”

“I was tired of attending any college organizations. I dropped all out.”

“Maybe due to my personal characters, I planned to try some group activity, but finally not in the mood to do.”

“I don’t care those college activities.”

“I don’t have many expectations of college life. The only one is that I want to have a girlfriend in college. You know it. I spend more than 3 hours in playing LOL.”

“No expectations. I failed to comprehend the lectures.”

“I am seldom seriously in studying. No much expectations of college or program.”

“I have little expectation of college life. I just want to enjoy easy life.”

Unstable emotion and interpersonal hostility also showed the relation with internet addiction disorder in this research.

“I want to devote more to college communities. However, I don’t cotton to the other members.”

“I am an extreme person. Sometimes I am not bad but sometimes I am quite sad. My good temper can be as terrifically as my bad temper.”

### **The Influence of Self-Esteem on Internet Addiction**

Notably, low self evaluation was prominent in the reactions of these respondents. Most of respondents used the negative words to describe themselves, such as ashamed, inferior, weird, different, extreme, compromised etc. For example:

“I’m feeling inferior.”

“I feel ashamed for myself. You know it. I have spent too much time on playing games. There is big gap between me and other students. I get nothing from internet except excitement.”

“I am boring. Sometimes I am dirty inside.”

“You know it. Only on internet, I don’t look like a coward anymore.”

Only one respondent thought that he was reliable. The rest two mentioned that they were not that bad. Interestingly, when we asked the two parents to evaluate their children, their answers were not consistent with their children’s self evaluations. In the whole interviews, more than one interviewee admitted that they were inconsistent in their parents’ and other people’s eyes.

“In the eyes of my parents, I am particular well-behaved person. I suppress myself and try to be good in front of parents and teachers.”

“My parents feel that I am an easy-going and reassuring person. Actually, I am very emotional. Even if I am angry, I don’t let anyone else to see it...”

“In teachers’ eyes, I am troublemaker. In my friends’ mind, I am the person of compromise.”

“I am quite contradictory. The teachers think that I am a good student. My parents think I am a tricky and naughty guy.”

“I am reliable in my friends’ mind. My teachers don’t think so.”

“Actually I don’t know what is my own. I want to be good people in the eyes of elders. But sometimes I want to be a bad guy.”

This study produced results essentially in agree with previous studies from two angles. First, low self-esteem was associated with internet addiction (e.g. Chen et al., 2008; Ko et al., 2007; Yao et. al., 2014). Second, the relation between low self-esteem and internet addiction seems like a circle (e.g. Ma et al., 2011; Niemz et al., 2005). The following is the case matrix of self-assessment.

Case Matrix

Table 2: Self-assessment	
Tree Node	Nodes
reliable	1
not bad	1
introverted	1
inferior	1
inconsistent	6
extreme	1
exocentric	1
elegant indifference	1
different from others	1
compromised	1
cold, unemotional	1
careless, unorganized	1
boring	1
be ashamed	1

### The Influence of Familial Situations on Internet Addiction

Given the difference evaluation from young respondents and their parents, one question was put out –“How is the communication or relation between internet addicts and their parents?” This study analyzed this question from the following aspects:

At first, the analyses of parents’ behaviors typically yield two dimensions, which are parents’ demandingness and responsiveness (Maccoby & Martin, 1983). In this study, the author disassembled the two dimensions into several aspects, such as satisfying children’s need, respecting children’s opinion and over-worried about their children etc. Thirty percent respondents said “No” when being asked whether their parents satisfied their needs.

“No. In my childhood, a lot of things I wanted were not given me.”

“No. Impossible.”

“Kid’s most requirements were not reasonable. Parents must consider their requirements depending on the situations.”

The two parents agreed with their children’s opinions for this question. One parent mentioned like this:

“I usually don’t satisfy his requirements immediately. I bring out some reasons and facts and try to let him understand.”

About 15% respondents replied “Yes” and the other 15% interviewees mentioned “Yes with conditions”.

“My parents try to satisfy my requirements.”

“My mum and dad may propose some exchange conditions. If I can meet what they required, then they will satisfy my needs.”

For the question whether their parents respect their opinions, most respondents replied in a positive way and reached agreement with their parents.

“Usually I make decision about my issues, such as go to cram school, apply for university etc.”

“Yes, we usually ask him and his sister for their opinions before we make a decision.”

Next, for the question whether the parents over-worried their children, the respondent's opinions divided into two parts. Almost half respondents mentioned “Yes” while the other half said “No”.

“My father always worries about my security and future. Every time he calls me, he repeatedly reminds many issues, such as pay attention to electricity, not go to the sea side, not go to the crowded places etc.”

“My mum reminds me every day, such as put on more clothes, sunshine is strong, remember to take water etc.”

The results did not indicate that different parental behaviors might cause big difference in young adults' behaviors. Namely, satisfying and non-satisfying, over-worried and non-over-worried etc. were fairly average in respondents' answers. Most respondents agreed that their parents would like to respect them. As such, parental behaviors were not significantly associated with internet addiction in this qualitative study.

The second, parental and children-parents relationship are important to look at in collectivist social context (Yao et al., 2014). Around the relation issue, the first question was about parents' attitude towards their children's mistakes or family mistakes. More than 45% respondents mentioned that their parents lost temper in facing their mistakes. Two respondents admitted that their parents have treated them as an anger punching bag.

“In my childhood, when I made mistakes, my parents would beat me. When I grow up, they became reasonable a little bit.”

“If I make mistakes, my parents usually let me admit it firstly then punish me later. However, if they make some mistakes, they never care about my opinion.”

“My parents did the physical punishments when I was very young. Then they changed to shout at me in my middle school.”

“My mum often hit me after she quarreled with my father.”

“I was always beaten by my parents.”

“My parents punished me sometime for my mistakes, but sometimes only because of their bad mood.”

“No matter what happens, my parents will be angry with me.”

“My father usually shouted at me, meanwhile my mum comforted me.”

“If I made mistakes, my mother criticized me but my father didn’t.”

“If my father or mother made mistakes, the other one must keeps nagging him or her about the wrong. I never have the right to speak.”

“My parents may complain each other a little bit for the family mistakes.”

The two parents thought that they were reasonable towards their children’s mistakes. However, their children had the different opinion. One addict mentioned that their parents used “cold war” to him. The other one respondent talked that their parents adopted a passive attitude towards his mistakes.

“If I make serious mistakes, such as escaping from school, my parents will ignore and don’t talk to me.”

“My parents usually leave my mistakes unsettled. They neither have good solution nor control me. Thus, they have to go with the flow.”

Being asked their opinion about the relation with their parents, half respondents mentioned that they kept good relation with only one parent, and two respondents admitted the bad relation with their parents. The two parents thought the relation with their children were not closely.

“The relation between me and my mum is quite good. I only call my father when I need money.”

“I have a more close relation with my mum.”

“I often talk with my dad. Just report some issues to my mother.”

“I seldom contact with my parents.”

“Our relation is not closely.”

The results showed that bad parental relation, non-closely child-parent relation, and problematic parenting styles, for example, losing temper, shouting, ignoring etc., were related to internet addiction.

### **The Influence of Friendship on Internet Addiction**

It has been noted that these young addicts were really eager for friendship. More than 60% interviewees wanted to stay with friends. Only two interviewees preferred staying with parents and the other four would like to kill time by themselves.

“There is more fun with friends.”

“My parents always lecture me. It is much easy to stay with friends.”

“It is too lonely to stay by myself.”

“I get used to staying by myself. But if possible, I would like to stay with friends.”

Being asked what the role they played staying with friends, most of the interviewees felt that they were more like follower rather than opinion leader.

“Generally I don’t want to talk. You decide what is.”

“Usually I don’t take the initiative.”

“I am willing to be a listener.”

“I usually follow all of them.”

“I am not strong. I am the person who is easy to compromise.”

The findings indicated: one, these respondents really desired for friendship; two, when they stayed with their friends, they haven’t had the priority and took a position as a follower. Cross-analyzing all transcripts, it was obviously to link the weak personality traits with poor friendship. The respondents’ characters such as shy, unstable emotion, inconsistent image, and cold expression kept them far away from friendship. Poor friendship made them overuse internet. Therefore, friendship is an important moderator between personality and internet addiction.

### **Why Addict to Internet?**

“Playing online games can help me escape from the real life.”

“Internet is the kind of port where I can release my emotion.”

“Studying is boring. Playing games is easy and simple.”

“I don’t like studying. Just play games to kill time.”

“It is great to find people who are on the same wavelength on internet.”

“Online games are so interesting.”

“I make friends through playing online games.”

“Internet can give me a lot of fast-food information. I don’t have to look for from books.”

“I feel so excited on internet.”

“I have to mention that internet is the best way to escape from real life. Except eating food, you don’t need to care anything in reality.”

There were different purposes for the respondents to addict to internet, such as escaping from real life, expressing their feels etc. The internet addiction disorder was apparently related to the weak will, passive lifestyle, poor friendship, and problematic situations in real life etc.

### **Conclusion and Discussion**

The findings suggest that internet addiction is functioned by personality, low self-esteem, problematic parenting style, non-close parent-child relation, low familial functions, and poor friendship. Among the above factors, friendship moderates the

relation between personality and internet addiction.

As mentioned above, scholars do not agree with each other for the relation between introversion and internet addiction. In this study, Introvert (e.g. shy), Neuroticism (e.g. depression) and Psychoticism (e.g. unstable emotion) are significantly associated with internet addiction. This finding is in accordance with the prior studies (e.g. Roberts, Smith & Pollock, 2000), but not consistent with Montag, Jurkiewicz, & Reuter (2010). Importantly, personality of Cold is visible in association with internet addiction. In the study of *Science*, it is found that China's One Child policy has caused young adults to be more pessimistic, neurotic and selfish than those individuals who have siblings. Parents regard the one child as the family center and less like to teach them to be unselfish (Arnold, 2013). The extreme selfish trait shows that individuals do not care about anything and lose their interests in any other business.

Another point of contention is whether self-esteem leads to internet addiction or vice versa. This study shows the circular relation pattern between low self-esteem and internet addiction, which is consistent with previous studies (Ma, Chan & Chu, 2011; Niemz, Griffiths & Banyard, 2005). Addicts spend too much time on the internet, and the gap with other people makes them feel ashamed of themselves. On the other hand, internet allows them to show a better self and pretend a different image in an unreal world.

One of the limitations of this study is that gender has not been examined. Among the 20 respondents, there are only two females. Another limitation is that the parents' views are not enough. Due to *Mianzi* (face), most respondents' parents are unwilling to accept interview. The future study may consider testing the above predictors, moderation effect between friendship, personality and internet using a quantitative method. Although this study is a qualitative research and lacks the generalizability, the findings may enrich the knowledge pool of youth research, treatment of internet addiction and new media studies.

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## ***The Specificities of a Public Procurement Contract Formation***

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### **Abstract**

As opposed to civil law, where contracts are generally formed simply through offer and acceptance, in public procurement law the contract is the result of a complex procedure with rules and terms strictly established by national and European legislation. In civil law, for a promise to become an enforceable contract, parties must agree on the essential terms of the contract, such as price and subject matter. Also, the manifestation of the will may be expressed in either oral or written words (expressed contract) or by conduct or some combination of conduct and word (implied contract). With regard to these aspects, the public procurement contract is defined as a written contract, incompatible with a conduct manifestation. In practice, it is important to distinguish between the many and interesting differences regarding the two types of contracts due to the legal consequences of each contract. There are variations for each period of the contract: formation, implementation and breach of the contract. The analysis shall try to underline the specificities of a public procurement contract in regard with the general theory of contract formation. The scope of the study is to help the practitioners understand the elements of the public procurement contract and the possible consequences of their actions in the three periods mentioned above.

Keywords: contract formation, civil law, public procurement contract

## **The Specificities of a Public Procurement Contract Formation**

The analysis determines the specificities of each period of a public procurement contract: formation, implementation and the termination of the contract. As opposed to civil law, where contracts are generally formed simply through offer and acceptance, in public procurement law the contract is the result of a complex procedure with rules and terms strictly established by the national and European legislation.

The legislation taken into consideration is the Directive 2014/24/EU of the European Parliament and of the Council of 26 February 2014 on public procurement, repealing Directive 2004/18/EC (hereinafter called "Directive 24" or "directive") and the national Law of transposition no. 98/2016 on public procurement (hereinafter called "Law 98").

The two statutory documents describe the procedural rules that need to be followed by every contracting authority wanting to satisfy its needs. In this context, the contracting authority, after identifying the object of the procedure, is the one taking the initiative in the search for offers and will publish a contract notice with the procurement documents through the electronic means of communication. In this way, it is increased the efficiency and the transparency of the procurement procedure, as well as the number of national and international offers. The economic operators, if interested, should answer to this demand by submitting in writing a competitive offer before the deadline established in the contract notice.

In the period of evaluation, the contracting authority will verify the financial and technical offer and the documents presented in order to prove the conformity with the requirements set up in the procurement documents.

The regular and acceptable tenders will be classified with the respect of the selection criteria and the contract will be sign with the winner designated in the final report of the procedure.

Throughout the procurement procedure, the contracting authority has to respect the essential principles of transparency, non-discrimination, equal treatment, publicity, mutual recognition, proportionality as set forth in the article 18 of Directive 24. The contractor could be a firm resident in another country.

The obligation of transparency incumbent upon the contracting authority consists in ensuring, for the benefit of any potential tenderer, a degree of advertising sufficient to enable the services market to be opened up to competition and the impartiality of procurement procedures to be reviewed.

Moreover, the obligation of transparency implies, in particular, an obligation to ensure that an undertaking located in the territory of a Member State other than that in question can have access to appropriate information regarding the public contract concerned before it is awarded, so that, if that undertaking had so wished, it would have been in a position to express its interest in obtaining that contract (T-258/06, 2010, para 77-78).

The steps presented above are not met in the period of formation of any other contract. The public procurement contract has this specificity due to the administrative nature of the contract. As it has been underpinned before, the offer and the acceptance are accompanied by a relatively long procedure, as the practice has proven, procedure that will define the terms of the future public procurement contract. The essay will analyse, step by step, different elements of the contract formation, such as the definition, the legal characters of the contract, legal regime, validity conditions, the object of the contract, effects and execution, the modification of the contract and the termination of the contract.

### **The definition of the public procurement contract**

As set in the article 1 of the Directive 24, procurement within the meaning of this Directive is the acquisition by means of a public contract of works, supplies or services by one or more contracting authorities from economic operators chosen by those contracting authorities, whether or not the works, supplies or services are intended for a public purpose.

Going further, in article 2 points 5, 6, 8 and 9, the Directive 24 defines the notions of public contracts, public works contracts, public supply contracts and public service contracts:

- "public contracts": contracts for pecuniary interest concluded in writing between one or more economic operators and one or more contracting authorities and having as their object the execution of works, the supply of products or the provision of services (point 5),
- "public works contracts": means public contracts having as their object one of the following: the execution, or both the design and execution of works to one of the activities within the meaning of Annex II; the execution, or both the design and execution, of a work; the realization, by whatever means, of a work corresponding to the requirements specified by the contracting authorities exercising a decisive influence on the type or design of the work (point 6);
- "public supply works": public contracts having as their object the purchase, lease, rental or hire-purchase, with or without an option to buy, of products. A public supply contract may include, as an incidental matter, siting and installation operations (point 8);
- "public service works": public contracts having as their object the provision of services other than those referred to in point 6 (point 9).
- 

The national Law 98, transposing the European Directive 24, has taken the definitions as set up by the European legislator.

Going further in our analysis, notions like contracting authorities, tenders, economic operators need to be explained in the light of the directive for an easy browsing of the text.

Point 1 from article 3 of directive explains that contracting authorities are the State, regional or local authorities, bodies governed by public law or associations formed by one or more such authorities or one or more such bodies governed by public law.

Economic operator means any natural or legal person or public entity or group of such persons and/or entities, including any temporary association of undertakings, which offers the execution of works and/or a work, the supply of products or the provision of services on the market (point 10). Tenderer means an economic operator that has submitted a tender (point 11).

It is necessary the distinction between a public procurement contract and the concession contract. The European case-law has undelined that a public contract within the meaning of that directive involves consideration which is paid directly by the contracting authority to the service provider, meanwhile a concession exists where the agreed method of remuneration consists in the right of the service provider to exploit for payment his own service and means that he assumes the risk connected with operating the services in question. (CJUE, T-382/05, 2007, para 32-33).

### **Legal characters of the contract**

As a result of the definition, the public procurement contract is bilateral and mutually binding, synallagmatic, non-gratuitous, commutative and rights-transferring contract. The contract is *bilateral and synallagmatic*. The synallagmatic contract means a contract giving rise to obligations on both sides of the parties (Francisk Deak, 1999, p. 10). The contracting authorities will pay the price for the activities and the tenderer will execute the works, supply the products or provide services. The obligation of the contracting authority is the cause for the obligation of the tender, meaning that the obligations are interdependent.

The bilateral character is due to the fact the contract is sign by two parties, the contracting authority and the tenderer declared winner in the procurement procedure. The contract is *commutative* because the existence and the extent of rights and the obligations of the parties are clearly established in the contract at the moment of the signature (Gabriel Boroï and others, 2012, p. 81). The two elements are settled by the contracting authority in the procurement documents and by the economic operator in the tender presented in the conditions of the procedure.

The public procurement contract is defined as an *onerous contract* which means that each party follows a patrimonial interest in exchange for the obligations assumed in the contract (Gabriel Boroï and others, 2012, p. 79). The tenderer is pursuing the pecuniary interest of obtaining the price for his activity of execution of works, supply of products or provision of services.

As opposed to civil contract where the contract could be oral or in writing, the public procurement contract must be in writing in order to be enforceable. This contract is incompatible with any oral expressions or conducts. This legal character is clearly expressed by the directive. A written contract could prove easier in court the rights and the obligations of the signatory parties.

In a public procurement procedure, the content of the contract is known by any interested economic operator as a result of its publication on the electronic platforms once the contract notice is published. In the period of tender preparation, any economic operator has the possibility to address clarifications to the contracting authorities with regard to the terms of the contract (art. 153 Law 98; art. 47 directive).

Regarding the works contracts and supply contracts, the public procurement contract is rights-transferring contract because the ownership right is transferred from the winner to the contracting authority.

Moreover, the contract is signed *intuitu personae* because the contracting authority entrusts activities to be carried out by a particular contractor on account of its qualities (Florin Motiu, Bucharest, p. 201).

One tenderer is declared winner of the contract after a well-established procedure described in the directive. The contract could not be signed with another tenderer, participant in the procedure. The winner is the economic operator mentioned in the award notice published in the electronic platforms. As set in the article 84 from the directive, the individual report on the procedure prescribes the name of the successful tenderer and the reasons why its tender was selected.

### **Legal regime**

As defined in the Law 98, the public procurement law is *an administrative contract*, meaning the contract is subject to provisions of administrative law. The characteristics of the contract are the following: a) one of the subjects is a public authority; b) the object is satisfying a general interest through execution of works, supply of products or provision of services; c) the contract is subject to public law (Antonie Iorgovan, 1996, p. 368).

As opposed to civil contracts, where parties enjoy an equal position, the administrative contract is characterized by the superiority of one subject towards the other party (Virginia Vedinas, 2009, p. 126).

This superiority in public procurement is translated by the fact that the contracting authority is in charge of defining the parameters of the procedure, for example the object, the criteria, the technical specificities that need to be respected throughout the tenderer's offer.

### **The validity conditions of the contract**

In the doctrine, it is appreciated that any administrative contract has to meet the general criteria described in the civil law: the capacity, the consent, a determined object and a licit cause (Virginia Vedinas, 2009, p. 126).

*Consent.* The public contract, as any other contract, becomes enforceable when two parties reach an agreement on the terms of the contract. In public procurement, the agreement is mutually binding after following one of the tender procedures describe by the statutory documents.

In light of the above mentioned considerations, the contracting authority publishes a contract notice. In the open procedure, for example, an economic operator has 35 days to submit an offer. After the evaluation of the tenders, is declared one winner who signs the contract. If not, the contracting authority should execute the guarantees provided by the tenderer and sign the contract with the second tender with a regular and acceptable offer.

The offer and the acceptance meet through the individual report where is announced a winner and the communication of the result, but the signature of the contract is postponed until the waiting periods are over. During the waiting periods, the results of the procedure could be contested in court.

*Capacity of the parties.* Any economic operator can participate in the procedure if he meets the requirements explained in the procurement documents. The rule is the capacity and the exception the incapacity. The general rules on the capacity for moral persons, detailed in civil law, are applicable, but the directive imposes certain rules.

The object and activities described in the statutory document of a moral person must be correlated with the object of the procedure. For example, a firm providing services could not participate in the procedure whose object are works and/or supplies.

Articles 164-166 from Law 98 and article 57 from Directive 24 present the exclusion grounds, considered as special incapacities. These grounds could lead to automatic exclusion or could give the faculty to decide to the contracting authority.

Contracting authorities shall exclude an economic operator from participation in a procurement procedure where they have established or are otherwise aware that that economic operator has been the subject of a conviction by final judgment for one of the following reasons: participation in a criminal organization, corruption, fraud, terrorist offences or offences linked to terrorist activities, money laundering or terrorist financing, child labour and other forms of trafficking in human beings or breach of its obligations relating to the payment of taxes or social security contributions.

The obligation to exclude an economic operator shall also apply where the person convicted by final judgment is a member of the administrative, management or supervisory body of that economic operator or has powers of representation, decision or control therein.

An economic operator could be exclude from participation in a procurement procedure in the following situations: the economic operator is bankrupt or is subject to insolvency or winding-up proceedings; the contracting authority can demonstrate by appropriate means that the economic operator is guilty of grave professional misconduct, which renders its integrity questionable or that has entered into agreements with other economic operators aimed at distorting competition; conflict of interest; a distortion of competition from the prior involvement of the economic operators in the preparation of the procurement procedure; the economic operator has shown significant or persistent deficiencies in the performance of a substantive requirement under a prior public contract; the economic operator has been guilty of serious misrepresentation in supplying the information required for the verification of the absence of grounds for exclusion or the fulfilment of the selection criteria, etc.

Contracting authorities shall at any time during the procedure exclude an economic operator where it turns out that the economic operator is, in view of acts committed or omitted either before or during the procedure, in one of the situations referred to in paragraphs 1 and 2.

The winner shall take all the necessary measures to prevent or to stop any situation that could compromise an objective and impartial performance of the contract.



*The object.* In case of the public contract, we are talking about individual determined assets due to the characteristics of the procurement procedure. The risks of the contract are transmitted together with the ownership right.

The object of the contract is represented by execution of works, supply of products or provisions of services. The object of the obligation are the actions or inactions assumed by the contracting parties in the contract (Ovidiu Ungureanu, 2007, p. 188). In this case, the winner will have to execute works, supply products or provide services. In exchange, the contracting authority shall pay the price indicated in the financial offer of the tenderer.

The price should be fixed in money, determined and serious. In public procurement, the price is reflected in the financial offer submitted by the tenderer and represents the value of the contract. The price must be serious, on the contrary, being abnormally low, the contracting authority will ask clarification on the formation methodology. If the tenderer does not explain all the elements of the offer and their legality, the offer shall be declared as irregular (article 69 directive).

*The legal cause.* The cause of a contract is the reason why parties are signing a contract. In a public contract, the contracting authority desires to satisfy its needs and the economic operator to obtain money.

### **The effects of a public procurement contract**

The effects of the contract are the rights and obligations of the parties, contracting authority and the winner. As settled in the directive, the rights and obligations are fixed by the contracting authority in the procurement documents, published on the electronic platform. Each economic operator has the possibility of analyzing the requirements and ask questions. In respect to the principle of transparency, the answers are communicated to all through the electronic platforms.

The contract is signed based on the elements settled throughout the procedure. The procurement documents and the offer are part of the contract. Once the contract is signed, it becomes enforceable and legally binding for both parties.

The contracting authority, as well as the contractor should act in good faith during the implementation of the contract and execute their obligations. So, the contractor shall execute the works, supply the products or provide the services, and the contracting authority shall pay the price according to the contract.

Due to the superiority position, the contracting authority has the right to execute the guarantees provided by the contractor.

Also, due to national provisions, the contracting authority has the right to useful use of the construction when talking about works contracts.

Law no. 10/1995 on quality in constructions has established special rules for the liability of the contractor, such as:

- a) The constructor is liable for all hidden vices of the construction, appeared in ten years after the reception of the work,
- b) The constructor is liable for all vices of the building's structure, resulted from the disrespect of the design rules and execution, throughout the period of existence of the construction.

The constructor is liable because the asset could not be used for the purpose it was obtained. This liability is similar to the one present in the sales contract. The vices should be hidden to the contracting authority even after normal, but careful checks. For works contracts, the contracting authority has the obligation to receive and take a construction when it is finished. Article 1862 from New Civil Code explains the details of the process of reception.

Going further, the rights and obligations have to be executed as settled in the contract. Generally, the terms of the contract refer to:

- **Parties** – the two contracting parties should be clearly stated at the beginning of the contract.
- **Definitions and interpretations** - this section provides explanations on the meaning of certain terms.
- **Payment Provisions** – the price, date and terms should be clearly stated.
- **A specific description of the goods or services** – the description corresponds to the technical specifications and the offer.
- **Term of contract and timescale** – are the ones mentioned in the procurement documents and the offer.
- **Limitation of liability and termination of the contract** – are interdependent as the liability implies the question of termination. The conditions for obtaining an indemnity are expressly mentioned.
- **Dispute Resolution** – the procedure to be followed if the parties have a dispute.
- **Confidentiality and intellectual property rights** – this section explains how confidentiality could be invoked during the performance of the contract and the cases when there is an intellectual property right.
- **Warranties** – Contracting parties could provide for goods and services certain warranties.
- **Force Majeure, assignment and the law applicable to the contract** – are other types of provisions present in a procurement contract.

These provisions are common to all contracts, the details making the difference.

### **Modification of the public procurement contract**

The contractual freedom, that characterizes civil contracts, is limited in case of public procurement contracts. The contracting parties don't have the right to make all the addendums they would wish, but have to respect certain rules due to the nature of the contract. The conditions for contract modifications have resulted from the case-law of the European Court of Justice.

The old Directive 2004/18/EC of the European Parliament and of the Council of 31 March 2004 on the coordination of procedures for the award of public works

contracts, public supply contracts and public service contracts didn't set forth provisions regarding the modification of a public procurement contract.

Trying to cover a legislative gap, Directive 24 has taken the case-law of the European Court of Justice from Luxembourg and has transposed the general principles into binding provisions for member states (article 72). The Pressetext case (C-454/06, CJUE, 2008, para 34-37), the most important decision regarding this matter, has clarified the circumstances in which the amendments to an existing agreement between a contracting authority and a contractor may be regarded as constituting a new award of a public contract within the meaning of the Directive.

So, the amendments to the provisions of a public contract during the currency of the contract constitute a new award of a contract when:

- they are materially different in character from the original contract and, therefore, demonstrate the intention of the parties to renegotiate the essential terms of the contract,
- it introduces conditions, which, had they been part of the initial award procedure, would have allowed for the admission of tenderers other than those initially admitted or would have allowed for the acceptance of a tender other than the one initially accepted,
- it extends the scope of the contract considerably to encompass services not initially covered,
- it changes the economic balance of the contract in favor of the contractor in a manner which was not provided for in the terms of the initial contract.

The new directive also clarifies the possibility of subcontracting in article 71. The contracting authority shall require the main contractor to notify the contracting authority of any changes to this information during the course of the contract as well as of the required information for any new subcontractors subsequently involved in such works or services.

### **Termination of the contract**

Generally, a contract terminates in the general cases mentioned in civil theory, such as reaching the contract term, finalizing the activity before the deadline, the liquidation of the winner.

There can be the case of the breach of contract when it could be terminated by both parties. The affected party could obtain damages. When of the essential conditions of contract are not fulfilled, it could be solicited the annulment of the contract. When the contractor is reorganizing or there is a merger ongoing, it is not a case for annulment.

Article 223 from Law 98 establishes specific cases of termination of the public procurement contract:

- The contractor is, when signing the contract, in one of cases of exclusion,
- Contract should not have been awarded to that contractor, taking into account a breach of obligations and of European legislation, observed in a decision by the Court of Justice of European Union,

There is the specific case of the non-respect for the waiting periods, when the contract could be declared null.

Moreover, being a synallagmatic contract, the general rules mentioned in the theory of obligations are applicable: the exception of non-execution of the contract, resolution due to non-accomplishment by one of the parties of his obligation, the risk of the contract (Francisk Deak, 1999, p. 10).

## **Conclusions**

The analysis has tried to underline the specificities of a public procurement contract in regard with the general theory of contract formation. The scope of the study is to help the practitioners understand the elements of the public procurement contract and the possible consequences of their actions in the periods mentioned above.

The new Directive on public procurement no 24 prescribes detailed rules regarding the formation and the modification of the contract. In the near future, it will be interesting to follow the approach of the Court of Justice to see if it maintains the existing principles or will provide a new interpretation in the light of the new provisions.

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***Surrealism: A Global Cultural Movement with Local Political Agency***

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Official Conference Proceedings**Abstract**

Surrealism is a cosmopolitan cultural movement that transcends the very notion of a nation-state. Notwithstanding, it has been canonised as Paris-centric, which belies its global expanse. Whilst surrealism's cultural impact remains globally untrammelled, it empirically mustered political dissent in the local politics of Haiti, Martinique and Mexico. I postulate that Surrealism's political impact was greater locally since it misaligned with the internationalist dogma of Marxism. Furthermore, Surrealism successfully subsumed the cooperation of local intellectuals who wrote under the auspices of Breton. In Martinique, Breton collaborates on a journal called *Tropiques* edited by Aime Césaire in which tacit denunciations of the Vichyssoise authorities occur. Césaire would later become a deputy in the French parliament representing his local constituency of Martinique, safeguarding surrealist political endeavors by founding the Martinican progressive party. In Haiti, Andre Breton delivered an inaugural lecture in front of their President Lescot in which he elaborated an alternative to his repressive regime. Subsequently, an anti-government journal, *La Ruche*, dedicated an issue to Breton for which they were later arrested. Ultimately, Lescot was overthrown. In Mexico, Breton was invited as French Culture attaché. He met with Octavio Paz who was himself cultural attaché to the Mexican embassy, concurrently imbricated in surrealist politics. Again, this fomented localised political penetration of surrealism through culture. Negotiating the interstices between politics and culture, surrealism played a bilateral, localised diplomatic role in aiding 'peripheral' countries to acquire a greater presence in international relations whilst promoting their autonomous artistic output in copious journals.

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## **Surrealism: A global cultural movement with local political agency**

Surrealism is a cosmopolitan cultural movement that transcends the very notion of a nation-state. Notwithstanding, it has been canonised as Paris-centric, which belies its global expanse. Whilst surrealism's cultural impact remains globally untrammelled, it empirically mustered political dissent in the local politics of Haiti, Martinique and Mexico. Undoubtedly, Surrealism's political impact was greater locally since it could not align with the internationalist dogma of Marxism and the Soviet Union. Furthermore, Surrealism successfully subsumed the cooperation of local intellectuals who wrote under the auspices of its founder Andre Breton. In Martinique, Breton collaborates on a journal called *Tropiques* edited by Martiniquais intellectuals Aimé and Suzanne Césaire in which tacit denunciations of the Vichyssoise authorities occur. Césaire would later become a deputy in the French parliament representing his local constituency of Martinique, safeguarding surrealist political endeavours by founding the Martiniquais progressive party. In Haiti, Andre Breton delivered an inaugural lecture in front of the nation's dictatorial President Lescot in which he elaborated a surrealist alternative to his repressive regime. In Haiti surrealism is viewed as a political ideology for the first time. Less than a month later, an anti-government journal dedicated an entire issue to Breton for which they were subsequently arrested. Notwithstanding, Lescot was ultimately overthrown. In Mexico, Breton was invited as French Cultural Attaché. In Paris, He first met with Octavio Paz who was cultural attaché to the Mexican embassy whilst imbricated in surrealist politics, again fomenting localised political penetration of surrealism. The diplomatic role of Andre Breton, the founder of surrealism, is wholly unexplored. I wish to argue that by negotiating the interstices between politics and culture, surrealism played a bilateral, localized diplomatic role in aiding 'peripheral' countries to acquire a greater role in international relations whilst promoting their autonomous artistic output in copious journals.

Very briefly, surrealism is defined by Breton as 'Psychic automatism in its pure state, by which one proposes to express...the actual functioning of thought...in the absence of any control exercised by reason, exempt from any aesthetic or moral concern.' (1969:26) Despite this psychological preoccupation, a key current of its thought was anti-colonial. This is perhaps why surrealists had a brief allegiance to the french communist party before differences became irreconcilable due to the freedom of expression inherent in surrealist practice of psychic automatism. Concomitantly, the surrealists attempted to commingle the philosophies of Marx and Freud and communism and subjective psychology did not go hand in hand. Therefore, I hope to prove surrealist political engagement read outside of metropolitan french circles is in keeping with cosmopolitan ideals, especially after their cessation with the communists in 1933. In other words it is through a cosmopolitan prism that the global success story of surrealism can be sufficiently explained.

Surrealism had its greatest political impact in turbulent island communities. First of all I turn to Martinique in the Caribbean. During world war two Breton fled to this Outremer Island on his way to New York to escape France's Vichy regime, although the island itself was under Vichy control. One would thus have expected Breton and his disciples to take copious photographs during their stay on the island in order to testify to the horror induced by Nazi collaboration. Having set a precedent for photo-literary works in *Nadja* and *L'amour Fou*, Breton comments in the Preface to

*Martinique Snake Charmer* (2008) that 'If photographic images were to be taken of this sort of Andre Masson and myself and published in Fort-de-France they would without a doubt reveal contradicting expressions, intolerable malaise on the one hand and radiance on the other.' (39) I feel that Breton is hinting here at the censorship of the Vichy regime but also at the impossibility to convey a unified vision of Martinique through the photographic medium known for its verisimilitude. Given that photography was the most accessible medium to promote a cosmopolitan image due to its indexical relation to the real, it would appear they did not wish to give the collaborationist Vichy regime the fame and glory that it sought. Instead, an exotic elegy to Martinique is deemed more appropriate.

Indeed, Andre Masson took to drawing illustrations of the island of its peoples ensconced in tropes of forestry and totems (see Ikoku: 2015). In respect to autochthones inhabitants these images as less sexually explicit than standard surrealist fare whereby a muse is photographed in a ludic, intellectual manner. The global surrealist movement here adapts to local circumstance. When he reached his final exile in the US, the Antilles continued to inspire Masson. His eponymous painting series shows the contours of the female body figuratively drenched in a cornucopia of colour, vibrancy and movement. Again, this is a much more detached and restrained perspective than much surrealist photography which perhaps shows that in the case of Martinique, surrealism was taken very seriously. For instance, Aimé Césaire wife Suzanne Césaire is praised literarily and not depicted aesthetically. All the Martiniquais surrealists engaged on literary terms, I believe Breton adapted his travelogue to suit the cultural predilections of Martiniquais surrealists. Indeed back in 1933 a group of Martiniquais students published a one issue journal called *Légitime Défense* aligning themselves with the surrealists and propounding greater rights for black peoples resident in France. The authorities later censored the journal. It would seem that vis a vis race-relations, discourse was the ultimate form of expression, over-reliance on aesthetics would perhaps be seen to depict an island paradise instead of grapple with social issues, reminiscent of the paintings of Martinique by Paul Gauguin in which the island resembles a plentiful Cockaigne.

Aimé Césaire, who founded the transnational negritude movement, was a poet and the pride of Martinique. His wife Suzanne Césaire wrote the article 1943: surrealism and us in their journal *Tropiques*. She commensurately aligns the psychic and political goals of surrealism commenting: "Surrealism has evolved...when Breton created surrealism, the most urgent task was to liberate the mind from the shackles of absurd logic and so-called reason. But in 1943, when liberty itself is threatened throughout the world, surrealism can be summed up with a single magic word: liberty." (Césaire :1943) Naturally, Aimé Césaire was aware that surrealism had ceased to adhere to the French Communist Party. This did not stop his hagiographic praise of Breton. Ultimately, the only tenet of communism that really attracted Césaire was its anti-colonialism. When explaining his reasons for adherence, he states: 'J'ai adhéré au Parti communiste parce que, dans le monde mal guéri du racisme où persiste l'exploitation féroce des populations coloniales, le Parti communiste incarne la volonté de travailler effectivement à l'avènement du seul ordre social et politique que nous puissions accepter - parce que fondé sur le droit à la dignité de tous les hommes sans distinction d'origine, de religion et de couleur. (Cheymol: 2010:194) If we analyse the word 'seul' closely here perhaps Césaire is hinting that communism is simply the lesser evil given that it appears the only regime that could offer equality to

the oppressed. Notwithstanding, Césaire used surrealist tactics to lobby on behalf of his peoples: he granted parity to politics and culture. He profoundly states ‘C'est dire qu'écraser le sujet, c'est écraser la culture.’ (ibid) The subject or the individual is something communist dogma left no room for and this was something Césaire could no longer justify. His newly founded progressive party towed equilibrium between Martiniquais concerns and the plight of the wider world, the ultimate form of local-global governance. Ultimately, Aimé Césaire wielded more political power than André Breton could dream of and acted as a diplomatic intermediary between the French metropole and his own Martiniquais people to attenuate the yoke of France.

We now travel to another island-nation, Haiti, where we see Breton at his most influential. In 1945 he delivered an inaugural lecture to Haitian society including the erstwhile president himself. This was arranged by French Cultural Attaché Pierre Mabillet, a fellow surrealist and psychiatrist. Facilitated by governmental links, Breton recasts surrealism as a revolutionary program and conceives the genesis of the movement as such. In his speech he viscerally invokes the poverty of the Haitian people commenting ‘la condition de l'homme est ici forte différente de ce qu'elle est dans les pays plus économiquement évolués. (Breton : 1999) He renders the material dialectic an ontological condition that defines men. In other words, man is defined by what he possesses. Furthermore, he cites the revolutionary past of the Haitian people as the first autonomous black nation as further impetus to rise up against injustice. Breton appeals both to popular instincts for dissent and to a more intellectual coterie. He briefly summarises ‘toute la démarche de la pensée moderne, cette pensée qui est venue normalement à Marx par Hegel comme est venue normalement à Hegel par maître Eckhart et par Kant.’ (Breton: 1999) Tracing the origins of modern thought back to Kant requires tracing the origins of modern thought back to the cosmopolitan dream elaborated by Kant of a federation of nation states. Furthermore, Kant comments in his idea for a cosmopolitan right that cosmopolitanism is ‘a principle of humanity as an end in itself.’ (Rorty: 2009:86) If we predicate these comments on the materialist ontology identified by Breton, man's material wealth should be determined on a worldwide basis instead of one bound to nation-states and borders. This is however, not akin to Marxism whereby the state withers away, but a Kantian cosmopolitanism encouraging cooperation between countries. In this spirit, Breton links Haiti's situation to the global commenting ‘ il est peu des signes qui permettent d'augurer d'un prochain nivellement des besoins et des ressources à l'échelle internationale.’ (Breton: 1999)

After André Breton's speech a Haitian journal entitled *La Ruche* published his lecture, which spread dissent amongst the Haitian youth. That said, Breton assumes a form of diplomatic immunity by which he rescinds the possibility of any revolutionary role. In his second lecture he comments ‘vous comprenez certainement que les conditions définies pour celles de mon séjour à Haïti m'interdisent de formuler une appréciation sur les événements qui se sont déroulés la semaine dernière dans votre pays.’ (Breton: 1999) The lectures turn more towards cultural topics. His second lecture charts the origins of ‘activité créatrice’ predominantly from a literary standpoint and his third does the same with painting. It appears that when imbricated in the historical domain Breton is only versed in eurocentrism and does not elaborate a non-hegemonic cultural history, which could be read as cosmopolitan. A brief discussion of world art is discussed in the 5<sup>th</sup> lecture as a ‘parenthèse.’ This is in stark contrast to his admiration of Haitian painter Hector Hyppolite. Geis (2015) cites a comment left by

Breton in the visitor's book of the Centre d'Art in Port au Prince: Haitian painting will drink the blood of the phoenix. And, with the epaulets of [Jean-Jacques] Dessalines, it will ventilate the world. 'This is indeed a thinly veiled clarion-call to arms by Breton. Dessalines being of course the first Haitian revolutionary declaring the country independent of France in 1804. Indeed, we can intuit the revolutionary fervor of Hyppolite's paintings aligning with the surrealist practice of objective chance in a painting purchased by Andre Breton called *Oguon Ferraile*, depicting a voodoo god juggling the syncretic demands of the world from Christianity to weapons of war like a game of cards. Sexuality and the malleability of form coexist alongside more belligerent works as in global surrealist practice. Following a recommendation by Breton, Hyppolite's works were shown to an international audience at the UNESCO exhibiton in Paris of 1947. It would seem then that Breton was the *eminence grise* of 1940's French cultural diplomacy, creating a cosmopolitan agenda for an international cultural organization, revising the age-old Eurocentric canon. For Breton, revolution was both cultural and political.

This element of cultural diplomacy brings me on to my final case study of Mexico. In this instance, Breton is venerated with a formal diplomatic role; That of French Cultural Attaché. Fortuitously, he had previously made the acquaintance of Octavio Paz in Paris when he worked for the Mexican embassy. Breton's former allies the PCF tried to sabotage Breton's visit by collaborating with their Mexican counterparts (Bradú: 1996) Despite this, Octavio Paz signaled the movements broad reach, its interdisciplinarity commensurate with its cosmopolitan intent. Paz comments *el surrealismo es un movimiento de liberación to- tal, no una escuela poética*. Paz was both a poet and a diplomat enabling him to enjoy multiple spheres of influence both on a popular and esoteric level around the world. For all the boycotting of Breton's pursuits the international exhibition of surrealism was held in Mexico further to its predecessors in London and Paris.

Breton was hosted by revolutionary Mexican mural artist Diego Riviera who facilitated Breton's meeting with Trotsky. Together they wrote Manifesto for an independent revolutionary art.' Although Trotsky preferred it to be signed by Riviera as he was himself an artist. Together they state 'Artistic opposition is right now one of the forces that can effectively help to discredit and overthrow the regimes that are stifling the rights of the exploited class to aspire to a better world along with all the sense of human greatness or even dignity.' Invoking Marx's writings on the freedom of the press, the duo call for a 'complete freedom of art.' Although this maxim could be dismissed as utopian and unachievable, surrealist cultural diplomacy has managed to navigate avenues that would be unavailable to Breton through untrammelled political statements. Mexico is ruled militarily at the time and publishing an overtly political work with Trotsky would have indeed been incendiary. Cosmopolitan cultural connections are able to impregnate boundaries much more effectively than purely political endeavours. That said, the goal of the manifesto in both of their own words is the following 'When a preliminary international contact has been established through the press and by correspondence, we will proceed to the organisation of local and national congresses on a modest scale. The next step will be to convene a world congress that will officially mark the foundation of the international federation.' Indeed, this would be the cultural equivalent of the Kantian federation of states. After world war two, Breton and Trotsky's ambitions could be said to have been realised in the founding of UNESCO .It is interesting to presage the advent of this international,



cosmopolitan organisation through the prism of left-wing radicalism. It would of course, take the deaths of millions to grant liberty to culture, not just an Avant –garde chimera however *avant la lettre* it may be. Whilst many view Breton as somewhat of an anti-authoritarian figure, I believe he skilfully manipulated his cosmopolitan contacts to gain political agency on the world stage. Indeed, it would seem that Breton was completely in support of UNESCO's politics, having donated paintings by Hyppolite for them to exhibit and promoting French culture in a governmental post.

Upon his return to France, Breton became more overtly critical of the Mexican government. He included photographs of Manuel Alvarez Bravo with the publication of his own article 'souvenir of Mexico' in the surrealist journal *Minotaure*. *Striking worker murdered* explicitly shows the brutality of the military junta, which co-exists with pre-Colombian Mexican rituals such as the day of the dead shown on the right. It would seem then that Mexico is a land ensconced in the death-throes of its own creation. Indeed, Breton once again appeals to revolutionary fervour by citing previous Mexican revolutions in his article. He poetically refers to the 'wind in 1810, 1910.' Indeed this is the political technique he would go on to use in Haiti as I previously mentioned. His piece reads like a poetic sociology, whereby the 'mythological past' of Mexico is contrasted with raw data. Breton notes that 'the infant mortality rate in Mexico is 75 per cent.' Furthermore, Breton cites photographs of the revolutionary period as 'exalting', a technique he adopts himself in the article and elsewhere in surrealist texts fomenting the power of photography's indexical relation to the real. Despite this, Breton's direct influence in Mexico is minimal although he did influence home-grown Mexican intellectuals such as Octavio Paz who would later rebel from their government's stance and resign. It would appear as Breton himself states that "great uprisings seem to be a thing of the past."

By way of conclusion, it would seem then that a cosmopolitan surrealism involves the commingling of east and west, politics and culture, official and non-official. The blurring of these lines is, however, often problematic. That said, the fruit of interdisciplinary endeavours and a cosmopolitan network of local contacts grants surrealism a surreptitious political agency on a worldwide scale that has yet to be explored. I feel that we can view the surrealists through the prism of cultural diplomacy not as Joseph Nye's seminal elaboration of 'Soft Power', which aims at coercive cooperation between states, but as a back door to inciting localised revolt through global engagement. Undoubtedly, Surrealism was most politically powerful in the Caribbean. The surrealists worked within the machinations of multilateral diplomacy to propagate their cosmopolitan message. Whilst Surrealism influenced governmental figures in Mexico, Martinique and Haiti, the surrealists probably had the least political agency in their entity of origin, Metropolitan France.

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***Investing on Preventive Diplomacy: How ASEAN can Generate Soft Power through Its Peacemaking Mechanism***

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**Abstract**

Preventive diplomacy is defined by the Association of Southeast Asian Nations (ASEAN) Regional Forum as diplomatic or political action used by states to avert disputes that has the possibility of threatening regional peace and stability. The 2015 ASEAN integration offers possibilities for the establishment of ASEAN soft power. Soft power is the ability to attract and co-opt rather than coerce. Recent trends suggest that it can be used by multilateral organizations such as ASEAN and the European Union (EU) in the international system. This paper intends to propose that the ASEAN, in order to wield soft power, must invest in its mechanisms of conflict management on its domestic control. Through a matrix of events and actors, the paper will establish a connection between the peacemaking efforts of ASEAN and its increasing number of partnerships between member countries. The paper raises two important arguments: first, the experience of ASEAN is different from that of the EU. Hence, how the former will forge its soft power is not similar to the latter. The second argument, as inspired by Nye's soft power, believes that the peacemaking mechanisms of ASEAN allowed admiration from other international actors.

Keywords: Soft Power, Preventive Diplomacy, ASEAN Integration

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## Introduction

The primary objective of the formation of the Association of Southeast Asian Nations (ASEAN) in 1967 was to have economic cooperation in the region. A closer examination however shows that in the past twenty-five (25) years, ASEAN has been more effective in its diplomacy in the political arena than on the economic cooperation anterior (Kurus, 1993). There was certainly no peace and stability when the Association was formed. The region was in an environment of insecurity and distrust given the numerous difference and that the countries themselves are competing rivals in the global economy. When the Association was created, it was a purely political undertaking (Blankert, 2014). Compared to other Regional Organizations (ROs) as well as the unpredictable and unstable condition of the region, ASEAN is weak. Thus, the creation of ASEAN Regional Forum (ARF). In 1994, the ARF was formed with the objective of enhancing peace in the Asia-Pacific by way of political and security dialogue. It was expected to develop through three stages of security cooperation namely: confidence building, preventive diplomacy (PD), and conflict resolution mechanisms (Emmers, 2012). The ARF, however, has been losing momentum these past few years with the Association focusing more on its economic development.

The 2015 Asia-Pacific Economic Cooperation (APEC) attempts to create an open-market in a highly competitive economic region to be able to economically develop in a global financial system. The economic integration of ASEAN, however, might not benefit all of its members given that most are agricultural countries and cannot compete within an open-market economy. Economic development is difficult for all the member countries and there have been questions asked with regards to the integration such as “Will the ASEAN Integration benefit all of its members?” The major issue with regard to the socio-economic inequality among ASEAN country members, especially with the CLMV countries or Cambodia, Laos, Myanmar and Vietnam hinders the development of the Association. Though it is not yet proven that the economic integration will not succeed, it is imperative to now look at the other possibilities and successes that ASEAN can gain from this integration. This paper aims to discuss that ASEAN can generate soft power through PD from this integration. With this being said, the role of ARF is very important and will be the focus of this paper.

## Soft Power and Preventive Diplomacy

Soft power, as first discussed by Joseph Nye Jr., has been a very popular concept in the academic and the political world and is constantly present as important parts in the foreign policies of many countries. It is a persuasive approach of obtaining control and influence over others. Unlike hard power, it is mainly cultural and pose importance on political values. Nye (2004), states that soft power “is the ability to get what you want through attraction rather than coercion or payments. It arises from the attractiveness of a country's culture, political ideals, and policies”. Soft power is related to cultural influences. In fact, Fergusson (2009) stated that Great Britain in the 19<sup>th</sup> century led the way in the use of soft power with the projections of its culture by the way of the sermons of their missionaries and the commentaries in Anglophone newspapers (Nye J. S., Think Again: Soft Power, 2006). Soft power lies in the capability to influence the preferences of others without using force, coercion or

violence. It can be perceived in different settings and with different degrees of intensity, and evidence (Pallaver, 2011). At the personal level, soft power can be likened to the ability to seduce another person in order for them to do your bidding without the use of force or coercion. Countries can also use “seduction” to get what they want without using force as stated that “a country may obtain the outcomes it wants in world politics because other countries - admiring its values, emulating its example, aspiring to its level of prosperity and openness - want to follow it” (Nye J. , 2004).

Soft power promotes the use of diplomatic means in resolving conflicts rather than the use of force and coercion. Preventive diplomacy is one of the most useful tools of action that the ROs and countries in possession of great soft power use. Preventive diplomacy (PD), as the name says, is the use of diplomatic means in resolving disputes. It refers specifically to diplomatic action taken at the earliest possible stage in order to “prevent disputes from arising between parties, to prevent existing disputes from escalating into conflicts and to limit the spread of the latter when they occur” (General, 2011).

During times of great crisis and seeming war, preventive diplomacy has been used by the leaders of many countries to prevent the apparent dangers that might come to them. Numerous conflicts have been avoided with the use of preventive diplomacy and the successful negotiation gave way into the increase of the country’s or institutions soft power. PD has been used to resolve conflicts arising from different circumstances thus in 1994, Acharya defined preventive diplomacy as actions carried out by governments, multilateral organization, and international agencies that is diplomatic, political, military, economic, and humanitarian with the purpose of: preventing major disputes and conflicts to take place between and among states; preventing these disputes into escalating as armed conflict; controlling the amount of violence into minimal and preventing it from spreading towards other places; preventing and organizing serious humanitarian crises connected with these conflicts; and as part of the response, instigating methods in order to help with resolving the disputes.

Soft power provides ample opportunities for a country to create alliances with other countries and organizations. It also gives the states or organization more legitimacy and authority over others. PD is an approach that is used to prevent conflicts into escalating with the use of peaceful negotiations and diplomacy. Any country or organization exercising preventive diplomacy is also capable of gaining and strengthening its soft power. Therefore, with the use of preventive diplomacy, ASEAN can gain greater soft power making it a greater and stronger player in the international system. The Association is composed of diversified countries which makes cooperation difficult but when they are all united, the integration will bring in attributes, that when used wisely, will give the association great preventive diplomacy capabilities and a special brand of unique soft power, and yet this is not the case.

PD is embraced by the ARF and not ASEAN itself. In fact, the ARF is the only inclusive security arrangement serving more or less the entire Asia-Pacific. It is to be noted that the membership of the ARF is larger than that of ASEAN with its current participants as follows: Australia, Bangladesh, Brunei Darussalam, Cambodia, Canada, China, Democratic People's Republic of Korea, European Union (EU), India,

Indonesia, Japan, Lao PDR, Malaysia, Mongolia, Myanmar, New Zealand, Pakistan, Papua New Guinea, Philippines, Republic of Korea, Russia, Singapore, Sri Lanka, Thailand, Timor-Leste, United States, and Viet Nam (Secretariat, 2011). This diversity of members however, also poses threats in the Forum.

The establishment of the ARF resulted from several motivations. It was created to guarantee the regional association's ongoing importance to regional security. ASEAN's original objective which is to institutionalize great power relations within a multilateral framework – has arguably been achieved. The ARF, however, has lost its momentum and is often being criticized for being no more than just a 'talk shop' in the region and is incapable of responding to the developments of security in the Asia-Pacific (Emmers & Tan, 2009). Though in the past few years, the Asia-Pacific has been relatively peaceful with a developing economy, the possibility of armed conflict is still high in the region. This has been proven to be correct with the current security dilemma in the South China Sea and the seemingly unending conflict in the Korean Peninsula. With the ARF losing steam, it is important to once again employ the means of diplomacy by the ARF in order to avoid armed conflict in the region. However, despite these circumstances, the ARF appears to be incapable of developing PD which in turn could be one of the reason why the soft power of ASEAN is relatively weak.

There are a number of explanations with regard to the ARF's historical inability or disinclination to develop PD. The reasons seem to be focused on its institutional size, design, and practice. Cooperation is difficult to achieve in the forum with the large number of participating states. The ASEAN model of regional security was adopted by the ARF in its sovereignty norms and consensus based decision-making strategy. This however resulted into divergent strategic outlooks among the participants of the forum which could have collectively hindered the emergence of a more advanced cooperation. Nonetheless, this limitation did not hold back the Asia-Pacific governments from engaging in PD using other arrangements and modalities and a closer examination states that the principles of sovereignty and noninterference, the forum's preferred diplomatic agreement and security culture known as the 'ASEAN Way' and the innate differences among the members of the forum is the reason behind ARF's lack of progress (Emmers & Tan, 2012).

The ARF is the most ambitious attempt to manage security in the post-Cold War Asia-Pacific. All of the ASEAN countries are members of the ARF. ARF's appeal to non-ASEAN states on the other hand is because of its reputation as a unified diplomatic entity. From its creation up until today, the situation of ASEAN has been quite peaceful which gives merit to the method of interaction developed by the Association alleviating tensions between and among its member states. This method is generally referred to as the "ASEAN way" or the "ASEAN process". The ASEAN way comprises of extensive consultation and consensus-building to develop intramural solidarity. The ASEAN way is the model of the ARF and from the perspective of the proponents of this approach, "if the ASEAN process of dialogue and consultation can successfully alleviate intra- ASEAN tensions and engender the habit of cooperation, then it should be able to produce similar effects in the larger Asia-Pacific region" (Narine, 1997). From a diplomatic standpoint, this method can improve the relationship of countries and also decrease the chance of armed conflict. A peaceful dialogue process is certainly something ASEAN needs as the member countries do not boast arms that are similar to the developed ones. However, it should

also be noted that dialogue can only do so much and that there are some limitations to this ASEAN way. The assumption that a process of interaction such as this can create the social and political linkage that can alter the behavior of states underestimates the importance of historical and strategic context within which the ASEAN developed. In addition, this assumption generalizes ASEAN's nature of internal cohesion (Narine, 1997).

The ASEAN way which is the core of the ARF is ironically not embraced by ASEAN itself. ARF, on one hand, is not that successful in using the ASEAN way to its fullest due to the fact that ASEAN was able to interact with each other peacefully because majority of its members are developing countries and weak states. The ARF members, on the other hand, consists of strong states leading into a more difficult peaceful dialogue among its members. Aside from the number of the members of the ARF, their status and differences have resulted into a lesser degree of success in the implementation of PD with the use of the ASEAN way.

Soft power in the ASEAN can be generated with PD, however, it is not being implemented by the Association but by ARF instead. History suggests that ASEAN has been successful in its peacemaking mechanisms and it would be a shame not to use it for the establishment and strengthening of the Association's soft power. Today, ASEAN member countries are in conflict with China and other member states as well. Because of this, ASEAN is now in danger of armed conflict and now is the time for the Association to use PD and prevent the conflict from escalating. The only problem there is, is that this appears to be the job of the ARF and not ASEAN itself. Amidst this situation, ASEAN can still implement PD and generate soft power though there might be some challenges underway. However, with the successful implementation of it, ASEAN will not only evade armed conflict, but it will also generate soft power that others are admiring.

### **ASEAN Regionalism**

The main challenge for ASEAN in generating soft power is regionalism. After the Cold War, regionalism has been significant to different ROs. Scholars has defined regionalism as a 'strategic goal of region building, of establishing regional coherence and identity' (Roberts, 2012). Majority of the projects and policies of ASEAN can be interpreted as a form of establishing regionalism in the region and a good example of this is ASEAN's project for a security community. The ASEAN Integration is also one form of regionalism project for the Association. The ARF resulted from a successful regionalization. Though the forum might be diminishing at the moment, we may witness its ascension once more with the current state of the ASEAN countries in their disputes.

Cooperation and a united ASEAN stand is very difficult to achieve because of the differences of the member countries. Most countries only deem to cooperate if it will be beneficial to them and will only help if they will be able to get something from it. A united ASEAN will surely be a force to reckon with but a divided ASEAN will be exploited by major powers. The territorial conflict with China as an example gives us a good view on how a divided ASEAN will look like with ASEAN countries scrapping each other rather than helping each other for the reason that most of the ASEAN countries will benefit more supporting China than their ASEAN fellows.



Each member nation view ASEAN as a means of pursuing their national interests. Putting the regional good first than their national agenda is an alien concept to ASEAN members as they are in favor of unity so long as it doesn't conflict with their respective national interests (Palatino, 2013). This is also the case with the economic integration in the ASEAN region. Majority of the ASEAN countries are agricultural countries acting as rice exporters and other raw materials. The integration will create an open market with the hopes of being able to compete in the global market but it seems that this will not be the case in other ASEAN countries especially those that lack the technology and manpower to compete in the global market – the countries that needed help the most. With no doubt, the more advanced countries will definitely benefit from the integration but others will not because the ASEAN countries will just be competing against themselves given that what they can offer to the global market are the same products.

How then can ASEAN benefit from an integration? In what manner will all the member states be able to put the regional good first? The answer lies in the potential of ASEAN preventive diplomacy and soft power. Most countries in the ASEAN region are developing countries and possess very little influence that can persuade other states. The only way most of them will be able to possess their coveted influence is to work together as a regional organization. One should keep in mind that success in the economic integration is going to be minimal. Thus, we then turn to the region's security community and ARF's PD.

Regionalism can be reflected as both a policy and a project. The successful apprehension of ASEAN's security community project would represent the outcome of adequate transnational integration (Roberts, 2012). Regionalism naturally entails the existence of a region, and with the diversified culture of the ASEAN countries, there is vast potential of soft power in the region. The only question is how.

The ARF has a predominantly ASEAN character. In the context of regional institution building, the ARF is unique. It was not created in the aftermath of war, unlike European institutions that developed in the aftermath of the Second World War and in the shadow of the Cold War. In addition, it was not a treaty or alliance confined to participants from the Southeast Asia region (Chanto, 2003).

Even though the ARF is also consist of other countries aside from ASEAN countries, this divides the forum in its ideologies but it can also give ASEAN a big voice in its decision making process. The ARF is split between activist (Australia, Canada, US, Japan) and reluctant (China and most of ASEAN) countries. ASEAN countries reject a more formal ARF because they want to avoid taking any steps that would undermine the ASEAN way. Hence a “pace comfortable to all participants” needs to be established, which often destabilizes the efficiency of the ARF as a regional security actor by leading to lowest common denominator decisions (Weber, 2009). ARF reflects ASEAN's preferred strategy of consensus diplomacy, which is to manage problems rather than resolve them. It can be understood that even though the ASEAN countries are inferior with the other members of the forum, as a collective entity it has great power over the forum. However, ASEAN is not a stable RO. Therefore, in order for ASEAN to wield soft power, it must first become a “real” RO through regionalism.



## **ASEAN Cooperation, values, and institutionalization**

The diplomatic approaches of ASEAN have been more successful compared to its efforts towards economy. It would be much better then to focus on improving the diplomacy of ASEAN and think of having an economic integration when the ASEAN is more stable and more significant in the international arena than it is today. A very good example of the diplomatic success of ASEAN is the Treaty of Amity and Cooperation (TAC). The TAC started as a peace treaty between the members of ASEAN and it now includes an increasing number of other countries and ROs that have committed with the TAC's memorandum of peaceful cooperation and non-interference (Blankert, 2014). The relationship of ASEAN and China remains stable despite the tensions between the China and other ASEAN countries with the regards to the territorial claims of China and Vietnam, and China and the Philippines in the South China Sea. This dispute may lead into war in the region but fact of the matter is, China, Vietnam, and the Philippines has yet to use military armies in their full force. Diplomatic talks and negotiations have been working really well and it appears that ASEAN has been playing a good role as the stabilizer in the territorial disputes of the countries in the region. The relationship between western powers and ASEAN especially with the US have been quite successful as well. The counterbalance efforts of the US with China is a good indicator of the growing influence of ASEAN in the international arena.

No one can deny that compared to some of the other ROs in the world, ASEAN is one of the weakest considering the capabilities and resources of its members. Most are developing countries making them weak compared to others. ASEAN unites these small countries for them to create a powerful one to be able to compete with the other major powers in the world. ASEAN gives its member countries the psychological comfort and support that they needed and value giving them the feeling of inclusion which they all needed to be able to grow and develop and also encourages them to compete with the major powers as a united RO. It also gives the members the self-confidence to assert themselves in the global affairs (Kurus, 1993). Thus, ASEAN does not only provide companionship and development potential to its member countries, it also gives them the ability to persuade and influence the major power, giving ASEAN a significant role in global policymaking.

The peacekeeping methods of ASEAN has been so far effective given that no major war have occurred in the region so far even though the countries themselves are not the best of friends. This ability has been admired especially by the EU and that scholars have been stating that the EU should take note of the success of the ASEAN in its peacemaking and peacekeeping efforts. ASEAN was also able to use its diplomatic prowess with regards to China and other major powers avoiding the use of military power and resolving conflicts in a peaceful way. As for the soft power of ASEAN, the member's states of the RO all are very unique and attractive to others, the diversity of the cultures, language, and ideals of the member states and the charismatic abilities of the member states in the ASEAN is and will be a very valuable tool and soft power for the ASEAN. However, despite all of these possibilities, all of this will not be accomplished if the member states would not cooperate and unite as one by becoming a real RO. Only when they decide to put more importance with the regional good will ASEAN be able to meet its full potential and be a force to be reckon with in the international arena. The hard power

capabilities of ASEAN may not be that strong, but the soft power capability of the region is something to look forward to.

The ASEAN concord, aside from the ASEAN way and conflict resolution, was also symbolically significant in developing ASEAN's *raison d'être* to include political cooperation. The establishment of the ASEAN Secretariat in Jakarta complemented this institutionalization. On the other hand, TAC sought to unite obligations with regards to respect for sovereignty and territorial integrity, the settlement of differences or disputes via peaceful means, and a renunciation of the threat or use of force (Roberts, 2012). ASEAN is one of the success stories of regionalism in the international arena. But like most of the ROs, ASEAN is also vulnerable to challenges and conflicts among its members and from other countries outside of the Southeast Asia region. Nevertheless, ASEAN was still able to remain intact and some of the challenges even made the pact of the Association even stronger. Regional cooperation and displays of unity have considerably been driven by common challenges and threats in the security and economic spheres – whether derived from intra-regional or extra-regional sources (Roberts, 2012).

With the countries of the Asian region especially the ASEAN cooperating and working one, the soft power of ASEAN will be achieved. Though they may differ in many aspects, it is their diversity that actually makes ASEAN such a charismatic RO. However, majority of the ASEAN countries are still in some ways elitist and would disregard the voice of their citizens, which would harm not only the country but ASEAN itself. The policies and projects that ASEAN makes are for their citizens, and disregarding the voice and refusing public participation might result into redundancy and inefficiency of the policies implemented by the Association. Only by listening to the feedback of the people can the policy makers of ASEAN be able to formulate policies that are relevant and readily acceptable. The construction of a regional community will remain as only a political slogan without the support of the people. What is needed therefore in ASEAN is an immediate scheme by the member countries to solicit the views of their citizens and at the same time, educate them (Moorthy & Benny, 2012). This task is an easy one considering the technological improvements and also the willingness of the citizens of the ASEAN countries to help change and develop their country because in the first place, they are going to be helping themselves and also develop their country. This form of cooperation and communication by the leaders of the ASEAN country members and their citizens would also result into the strengthening of their citizen's nationalism in which most of them are short of. When the citizens of the ASEAN countries are patriotic, they embrace their culture and country more resulting into a stronger soft power.

The challenges that ASEAN has faced in its efforts to accomplish greater relationship and support can be further explained by reference to the region's norms and values. In the perspective of norms, the ASEAN way was necessary because of the lack of an alternative basis for the collaboration of the countries, the countries possess more differences than similarities. Despite this however, a degree of commonality was reached between them with regards to the countries' stances towards anti-communism and authoritarian values (Roberts, 2012). The member countries' similar views towards the respect of each other's sovereignty can be seen as a double edged sword as it also hinders the Association in arriving into a consensus with their policies.

Nevertheless, it resulted into a community like association that have resulted into the proposal of a security community and ARF.

The creation of the ARF resulted into a broader number of participants with regards to the situation in the Asia-Pacific and also endorsed the roadmap of ASEAN for a greater regionalism, and although the ASEAN is not embracing PD, it is still important to remember that the core of ARF's PD is the ASEAN way. Therefore, in some way or another, ASEAN might have used and is using PD as a peacemaking mechanism. Soft power was generated by other ROs with the use of different means and this paper suggests that soft power can be achieved by ASEAN using PD. The ARF is consist of all the ASEAN countries in which gives the Association great power over the decision making of the forum as in its consensus. The only problem is that sometimes the ASEAN countries tend to be divided. Regionalism and cooperation is the key for the united ASEAN. A united ASEAN will be able to influence the ARF more and in turn practice PD more also. History and recent trends suggests ASEAN to look more into the security perspective of the region rather than the economic side in which the former is more successful than the later. The ASEAN way in which PD is very much connected is more effective when used by the ASEAN countries themselves. Therefore, not only will the ARF be more effective with the engagement of the ASEAN countries more, it would also give the ASEAN countries the confidence booster that majority of them needed given that some of the ARF members are great powers and intimidating. The diversity of culture is already intact and cannot be changed but ASEAN can also use this to gain more perspectives from its members. With a wider perspective from the ASEAN countries, the Association can have a better understanding of the issues in the international arena and also strengthen cooperation in the Association. With a united ASEAN, the ARF will perform better and implement PD more effectively, leading to the ability of ASEAN to influence other countries more. Not only will the ASEAN countries be more significant in the international arena, it will also be one of the prominent peacemakers with the use of the ASEAN way in PD, leading to the generation and strengthening of the Associations soft power through its peacemaking mechanisms.

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***Overcoming Barriers to Gender Equity in the Workplace: Why aren't we there yet?***

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**Abstract**

Gender inequity continues to exist in all facets of society, community and the workplace. This paper seeks to explore the myths and truisms about gender equity in the workplace, particularly in large organisations where, for various reasons, gendered hierarchies and entrenched behaviours tend to prevail. Despite evidence of growing concern, there is still limited understanding of how gender inequity is impacting on performance and culture in the workplace. Drawing from a range of sources, this paper provides an overview of insights into current trends of women's employment, prospects through the ranks, and progress throughout the work lifecycle.

It considers challenges arising from the outset: the recruitment of women and the potential to succeed; the pervasive unconscious bias and perceptions about the capabilities of women; and 'gendered' roles and spaces. The paper explores impediments to success for women at the individual, institutional and culturally constructed levels, and analyses both contributing and impacting factors in this equation. Implications of the intersection between gender and the broader dimensions of diversity (such as ethnicity, age, disability) are also explored.

The paper identifies and recommends strategies for cultural change in the workplace, including policy development and implementation to ensure that gender equity transitions to core business. It includes strategies that look to how organisational leaders move from valuing equity and diversity to taking positive action, even where the culture is not readily conducive and evidence suggests that the pace of change in addressing issues of gender diversity is rather slow.

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## Introduction

Gender inequity continues to exist in all facets of society, community and the workplace. As organisations in every sector and size become more diverse with clients, customers and staff from different backgrounds and experiences, issues of race, ethnicity, sexual orientation, socioeconomic status, physical abilities etc. tend to increasingly prevail. However, it is evident that the majority of managers working in global organisations may not be addressing issue relating to diversity, let alone seeing its value, in particular, how a diverse culture can impact on organisational outcomes.

This is despite empirical and professional evidence that demonstrates the benefits of a diverse and inclusive workforce, for example, in the study by Ellison and Mullin (2014) which used eight years of revenue data and survey results from a professional-services firm with more than 60 offices internationally. The study included all-male and all-female and diverse-gender offices. The focus of the study was on multiple perspectives including staff satisfaction, cooperation, and morale, and not just one generalised measure of workplace satisfaction. Ellison and Mullin (2014) found that shifting from an all-male or all-female office to one split evenly along gender lines increased revenue by up to 41 percent. One explanation was that greater social diversity meant wider experience, adding to the collective knowledge of a team working together, and leading to more effective performance than when teams were all male or all female. They noted that even the ‘perception’ that work organisations were diverse was sufficient and led to enhanced satisfaction. At the same time, they found that it was not sufficient to have diversity policies per se without actual engagement and participation in diverse teams, as this led to less satisfaction.

Gender equity<sup>1</sup> is a core part of valuing diversity. It is widely recognised (Catalyst, 2014; LeanIn.org & McKinsey, 2015) that gender inclusion leads to improvements in both financial and social capital of an organisation. It is contended that CEOs and management need to become less complacent about diversity and see it as a significant part of their strategy. To achieve this, employers, management and staff need better understanding of how gender bias plays out in the workplace and contributes to creating fewer opportunities for women and impacting on their career success in a significant way. Data from the Catalyst (2014) provide an indication of the seemingly low levels of recognition of women in senior management positions as indicated by data in Table 1 below:

**Table 1: Women in Senior Management Positions by Region (2013)**

Region	Women in Senior Management Positions (2013)
ASEAN	32%
Europe, except for Nordic Region	25%
Europe, Nordic Region	24%
Latin America	23%
North America	21%

Catalyst (2014). *Women in Management, Global Comparison*

<sup>1</sup> The simple binary of male and female no longer holds. There is diversity and intersectionality within gender itself e.g. transgender M2F or F2M, genderqueer, woman, man, intersex and so on. However, the focus in this paper is on women in relation to others groups.

A study and report on “Women in the Workplace” (LeanIn.Org & McKinsey, 2015) involving 118 US companies and around 30,000 employees shows that the pace of gender progress has been strikingly slow. Their data reveals that from 2012 to 2015 the share of women in entry-level positions rose from 42% to 45%; the share of women at senior manager/director level rose from 28% to 32%; and progress was least evident at the C-suite level where the percentage rose by a single point from 16% to 17%. The report noted a lack of consistent monitoring for compliance with affirmative action programs and policies (also reflected in the 2014 study by Ellison and Mullin), and different standards of performance required for women and men both inside and outside of the organisations. In yet another report, the the McKinsey Global Institute (2015) estimated that in a ‘full potential’ scenario, in which women participated in the global economy identically to men, it would add up to \$12 trillion or 26% of annual GDP by 2025.

This paper seeks to explore the myths and truisms about gender equity in the workplace, particularly in large organisations where, for various reasons, gendered hierarchies and entrenched behaviours tend to prevail. Despite evidence of growing concern, there is still limited understanding of how gender inequity is impacting on performance and culture in the workplace. Drawing from a range of sources, this paper provides an overview of insights into current trends of women’s employment, prospects through the ranks, and progress throughout the work lifecycle.

It considers challenges arising from the outset: the recruitment of women and potential to succeed, the pervasive unconscious bias and perceptions about the capabilities of women, and ‘gendered’ roles and spaces. The paper explores impediments to success for women at the individual (personal), institutional and culturally constructed levels, and analyses both contributing and impacting factors in this equation. Implications of the intersection between gender and the broader dimensions of diversity (such as ethnicity, age, disability) are also explored.

The paper identifies and recommends strategies for cultural change in the workplace, including policy development and implementation to ensure that gender equity transitions to core business. It includes strategies that look to how organisational leaders move from valuing equity and diversity to taking positive action, even where the culture is not readily conducive. A whole of institution approach is considered and a brief case study of an institution in the process of change is presented.

## **Recruitment**

Are women and men recruited in the same way and are their resumes, experience and referee reports assessed equally? For example, bias, particularly unconscious bias, in recruitment, selection and performance reviews is significant. A study by Moss-Racusin, Dovidio, Brescoll, Graham, & Handelsman (2012) confirms the inherent bias that is prevalent. It involved the rating of 127 applications for an administrative position in Science by faculty professors who were given exactly the same information for all the applications, the only difference being that 50% were assigned male names and 50% were assigned female names. In this study, across the board, female applicants were rated as less hireable and less competent than their male counterparts; and were allocated lower salaries and lower level of mentoring support.

Furthermore, both male and female faculty professors expressed the same or similar unconscious bias against women.

Recruiters (and some organisations) have sought to make changes in different ways to combat the unconscious bias. For example, some have instigated blind recruitment and selection, concealing the names, genders and other identifying details of applicants, and have reported an increased success for women applicants, including in senior roles. Other recruiters have reacted by ensuring that a minimum of 30% of potential candidates or applicants are women as a strategy used in the 30% Club (<http://30percentclub.org/>). Recruitment initiatives have encouraged the inclusion of advertisements that emphasise family-friendly aspects of the jobs, offering flexible hours and options to work from home. The training of managers on issues of unconscious bias also plays a part and is being increasingly made available, as well as policies that clearly articulate and govern organisations' strategies on the recruitment of women in the workforce. It has taken a long while for these developments to occur and one continues to wonder "Why aren't we there yet?"

### **Performance Appraisals**

There is much evidence to suggest that how women and men are appraised at work may often not be objectively constructed (e.g. PwC Women in Work Index, 2015). Women have to do more than men to be promoted and conversely less than men to be judged adversely for it<sup>2</sup>. Appraisals are socially constructed, regardless of the associated policies and rubrics giving them an objective appearance. Further contributing to a complex web is how this outward objective assessment affects not only managerial choices but also how individuals perceive themselves and this in turn, guides their choice-making (Dries, Pepermans, & Carlier (2008). Evaluators appraise a person's performance subjectively regardless of the objective indicators. Further, age and life cycle dynamics are important factors in this process, as well as how people describe and perceive career success across time. Both age and life cycle are particularly relevant for women. Managers need to be aware of gender bias in performance evaluations and make sure that evaluation criteria are set in advance, understood, and measurable in an objective yet inclusive manner. Bias in appraisals need to be monitored throughout the process and mitigating circumstances taken into consideration.

### **Career Outcomes for Women**

Many women lack confidence in their own success – often on the basis of culturally socialised belief<sup>3</sup>, and this lack of confidence manifests itself in many ways in terms of career progression (or lack of progression). Rasdi, Ismail, & Garavan, (2011) note that career success depends on perceived "... positive psychological or work-related outcomes, or personal and professional achievements an individual has gathered from their working experience" (p. 3529) by women and significant others responsible for evaluating them. This is an important perspective as research differentiates between personal and shared measures of success (Dries et al., 2008; Ituma, Simpson, Ovadje,

<sup>2</sup> PwC Women in Work Index 2015 <https://www.pwc.com.au/people-business/assets/publications/international-womens-day-mar15.pdf>

<sup>3</sup> PwC Women in Work Index 2015 <https://www.pwc.com.au/people-business/assets/publications/international-womens-day-mar15.pdf>

Cornelius, & Mordi, 2011; Rasdi et al., 2011). Personal measures are those imposed by an individual – that is, how they appraise their own performance and accomplishments (Ng & Feldman, 2014). In turn, these personal measures influence how a person perceives themselves in relation to others using markers such as promotion, income and acknowledgements. Others also evaluate the individual accordingly and this, in turn, affects career path opportunities.

Observation of and training in these nuances of assessing performance, and potential and contextual factors are equally applicable to all groups in the workplace, especially employees from diverse backgrounds where there are additional complex factors (McCall, 2005).

## **Organisational Culture**

Organisational practices and cultures also instigate, perpetuate and reinforce biases (Afiouni & Karam, 2014; Dries et al., 2008; Dries, 2011). Institutional policies, guidelines, training and traditional practices are all essential features of an organisation that seeks to attract, nurture and retain the best talent. Ideally this should include a balanced approach to gender equitable recruitment. There is no ‘silver bullet’ solution to equitable recruiting but the need for a concerted effort, multi-pronged approaches, and long term commitment to addressing the issues raised in the context of this paper. As Johnson, Warr, Hegarty, & Guillemin (2015) note:

Nesting of local initiatives within organisational policies and broader legislation is important because sustained change at local levels is concomitant with organisational support and social structural contexts. (p.697)

Clearly, gender related issues of recruitment, retention, success etc. are necessarily intertwined. Important drivers that could bring management of the various aspects together and thus serve to set institutional behaviour are formal and explicit policies and guidelines. As Kreitz (2008) notes, they work to deconstruct and reshape conventional beliefs and biases by clearly articulating parameters of acceptable behaviour and desirable action within the organisation.

## **Recommendations**

The recommendations in this section form a brief summary based on issues raised in the context of this paper. To that extent they are limited, as they do not venture into the broader areas of diversity (as noted in the introduction) or into the complex dimensions of intersectionality. Nevertheless, they do provide some suggestions to address the issues raised in this paper.

### ***Recruitment***

In terms of recruitment, organisations need to begin with rigorous statistics that show the trends in attracting, retaining, and promoting different groups in the organisational community, including gender statistics. Statistics act as an effective tool for change that is evidenced based and factual. Reporting of these statistics at the institutional level and to external agencies for external benchmarking helps develop institutional and comparative understanding, leading (hopefully) to change.



Setting targets for women in recruitment and shortlisting is another recommendation that could have impact, especially in relation to women in leadership roles. Setting targets or quotas was not canvassed in the context of this paper (a contentious topic) but targets are a good starting point for the process of recruitment. Addressing the gender pipeline of potential candidates is yet another recommendation for recruitment of female candidate across the disciplines and sectors.

### ***Leadership and Accountability***

A powerful driver in the search and striving for gender based improvements is leadership. There is ample evidence to suggest that where leaders become involved and set the gender equity agenda, change occurs more rapidly. All leaders should take responsibility for and engage in:

- Unconscious bias training
- Interview and shortlisting training
- Tracking key metrics and setting targets for gender equity
- Understanding the gender pipeline and creating appropriate career paths and opportunities for women;
- Monitor trends in the promotion of women with regular reports (perhaps build into the KPIs for senior managers)

### ***Cultural Change***

Cultural change requires building an organisational culture that is accepting of change and that is inclusive and supportive of women across all disciplines and sectors of employment, especially as leaders. Initiatives could include:

- Identifying champions of change in respective disciplines and sectors;
- Investing in leadership development for women as researchers and managers;
- Appointing mentors and creating opportunities for women to shadow leaders and act in senior / management roles e.g. Head of School, Department etc.;
- Identifying and training gatekeepers of cultural diversity and inclusion (e.g. Senior executives), responsible for creating an environment that values and respects diversity;
- Providing training for personal and professional development (e.g. Women in Leadership Program) and allocating resources e.g. promotions portal: tools, information, networking; sponsorships and coaching;
- Ensuring policies are in place and are implemented to promote workplace diversity and inclusion.

Some organisations seek to integrate their diversity agenda by having a diversity role in the HR portfolio and making changes to HR policies and practices. However, developing cultural change is more than an HR function alone and requires much more engagement of the organisation.

### ***A Diversity Culture***

Organisations create and sustain social and professional networks, norms, and social trust that facilitate coordination and cooperation for mutual benefit. These factors



effectively enhance or deplete the cultural milieu of an organisation. Managing diversity needs to incorporate the values, attitudes and expectations of the entire organisation. Researchers such as Sabharwal (2014) and Hur (2013) note that building a diversified workforce and then not managing that diversity is fruitless. It is argued that managing diversity requires an organisational wide transformation, and that simply converting policies, practices and language to gender-neutral formats is insufficient unless organisational cultures are tackled (Hanappi-Egger, 2012). A collective approach is required in taking advantage of cultural and socio-linguistic capabilities of staff, which rewards and acknowledges diversity of experience, recognises potential in reaching measurable outcomes, changes expectations and attitudes, and creates a more even playing field.

This collective approach is required not only to ensure that all employees reach their potential and contribute to the institution equally, but as argued in the McKinsey Report (LeanIn.Org and McKinsey, 2015), there is the broader contribution to the economy and GDP. It was found that seventy four per cent of companies responded that gender diversity was a top priority of their CEO, but less than half of the staff in these companies believed this to be the case. Culturally responsive leadership is required, that is, where the practices and philosophies assure that women feel valued and included. The absence of such leadership leads to an outcome where women in senior ranks are often disillusioned with their careers, which works against creating an environment that fosters 'women in leadership' (Lopez, 2014).

The main responsibility for facilitating a diversity valued culture lies with senior management - from the overarching strategy, cascaded through to operational strategies (Cole & Salimath, 2013). Further, it is imperative that the execution and evaluation of a corporate diversity strategy employs a planned change approach, to not only acknowledge and value diversity, but also systematically include diversity into the organisation's corporate culture.

## **Conclusion**

Addressing the many issues that are intertwined in the topic of 'overcoming barriers to gender equity in the workplace' is a complex task. This paper has sought to comment on and explore just some of the key issues and possible approaches to managing them, in order to develop an organisational culture that equitably seeks to recruit, support and retain women in their careers and in leadership roles. Feedback from The IAFOR International Conference on Global Studies suggested that there is an even more complex dimension that should be further explored - that of the gender equity in emerging economies and developing countries, a topic to be addressed in future research directions.

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## *Gender in Negotiation*

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### **Abstract**

This study aims to investigate how negotiator perceive the other side when the negotiator identified the same or opposite sex. For this reason 162 employees have been interviewed about negotiation. The research sample was composed of 91 males and 71 females. The participants interviewed with open ended questions. The questionnaire asks the participants their real life experiences about conflict situations at work in last 15 days. Then content analysis have been proceeded. At the end of the study researcher found that both female and male negotiators stated that they were more comfortable when they negotiate the same sex one than the opposite sex. Male participants stated that they avoid to negotiate with females. When men were forced to negotiate with a woman, they said they were gentle with them. Men believed that they have no chance to win the negotiation when they confronted with women. Both men and women stated that; if the encounters are different sexes, more refined negotiations take place. Both men and women thought that women are more emotional, men did not personalize the subject. As compare to men, women have criticized the female negotiators more brutally. For example they stated that women may make gossip, use their sexuality, race with the same sex, jealous with the other women, capricious, personalized, do something behind someone's back, not professional, stern, ugly customer when they are manager.

Keywords: conflict, negotiation, gender

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## Introduction

This study aims to descriptively search how the negotiator perceive their opposites in negotiation in Turkish work culture based on their own and opponent's sex.

The results of this study have been interpreted in the light of traditional gender stereotypes. First of all it is known that people believe that men and women behave in stereotypically different ways when they interact (Burrell, Donohue, and Allen, 1988). As a result so many traits are attributed to males, while others are attributed to females. As it can be consumed some of gender based beliefs about behavioral differences are supported by empirical studies but the others are not. Whether these distinctions are empirically supported or not, the participants expect these factors to affect their dealings. Thus these stereotypes continue to influence the way of men and women interaction in negotiation process.

Gender based competitive differences may be attributable to the different acculturation process for boys and girls in their early ages. (Menkel-Meadow, 2000). For example parents tend to be more protective of their daughters than their sons (Marone, 1992). As especially parents more likely expose their sons to competitive situations at an early age. Fathers are more overprotective attitudes for their daughters than their sons. (Evans, 2000; Tannen, 1990). Sons have been encouraged to participate in little league baseball, basketball, football etc. competitive team games. As Harragan (1977) stated boys experience victory and defeat as a result of these kinds of activities in early ages.

At the girls side the traditional games do not necessarily signify another's failure like jump rope but this kinds of games are turn-taking. So this kinds of games do not support competition, success and failure (Gilligan, 1982).

In here, some gender stereotypical findings that derived from the previous studies on negotiation process, can be discussed. Some negotiation studies showed that men are considered more rational and logical than women. And women are thought to be more emotional and intuitive than men (Deaux, 1976). Another finding about gender difference on negotiation process was stated by Gilligan (1982) that men focus more emphasize on objective facts when they are negotiation process. On the other hand women give importance on relationships maintenance.

Previous studies also stated that in negotiation men are supposed to be more dominant and authoritative than women. It is also stated that women are expected to be more passive and submissive than men (Maccoby and Jacklin, 1974). There are some supporting findings on directive and dominant tendency of men in negotiation process. For example Goleman (1998) stated that, although men minimally prepared they believe they can have success and they tend to show more confidence than women in performance oriented settings. Interestingly, women tend to feel unprepared in negotiation process even they prepared desperately (Evans, 2000).

This kind of manner difference between man and woman, make difference in communication between man and woman also. For example; in general men exert more influence over the topics being discussed. Men exert more directive language while women tend to exhibit tentative and respectful speech patterns (Smith-Lovin



and Robinson, 1992). In addition when a man interact with a women, he tends to speak for longer periods of time. He attempts to interrupt her speech more often than a woman does (Tannen, 1994). This kind of male tendency to dominate interactions with female could provide man with an advantage during bargaining encounters. As a result of dominating strategy man controls the agenda and directs the substantive discussions. On the other side women are more likely to use less intense language during persuasive encounters, and they are inclined to be more effective behaving this way. This kinds of indirect and less intensive language may cause women to be perceived as less forceful (Smeltzer and Watson, 1986).

It is known that formal education diminishes the presence of gender based communication differences (Burrell, et al., 1988). At school year gender based factor in communication is counter balanced. But girls continue to be more sensitive to body language and nonverbal signs than their male cohorts (Hall, 1984).

During negotiation process, men have wrong beliefs and expectation from women. For example men often expect women to behave like “ladies” during their negotiation interactions (Craver; 2002). It means they expect woman to not negotiate intensively and competitively. This stereotypical expectation sometimes interrupts the negotiation. When gender based stereotypes are negatively affect bargaining interactions between man and woman, woman tries to prevent from the impact of negative stereotyping (Schneider, 1994). For this reason women may ask their opponents whether they find it difficult to negotiate against female adversaries or not. In this kind of situation most of the men opponents deny any such beliefs and they often reevaluate their treatment of female adversaries internally.

In addition to that men makes the mistake of assuming that their female opponents will not engage in as many negotiating “games” as their male counterparts. Like men many women also have false belief on assuming other females are unlikely to employ the Machiavellian tactics. These women think that this kind of games stereotypically associated with competitive male culture (Craver; 2002).

In literature, it is insisted that men and women behave differently in competitive situations. For example females tend to be initially more trusting and trustworthy than their male opponents (Rubin & Brown, 1975). In here it can be said that negotiator’s exhibition of verbal and nonverbal signals that consistent with female’s expectations may lead trusting and cooperative relationships with each other and strengthen the trustful relation (Craver; 2002). In addition females do not to forgive violations of their trust than are men (Rubin & Brown, 1975). In Striver’s (1983) study, one observer has suggested that women are more likely to avoid competitive wishes than men, and they do not tend to do well in competition. Women believe that they confront some negative consequences associated with competitive achievement. For example competitive success will isolate them from the others (Gilligan, 1982).

The previous studies showed that there is gender difference in self and other orientation. On the one hand males tend to lie on a self-oriented behaviors. On the other, females tend to lie on other-oriented behaviors. Men want to enhance their own images, but women intended to make others feel better (DePaulo, et al., 1996). As a result males feel more comfortable in bargaining encounters to advance their own interests because such conduct would be of a self-oriented nature of males.

There is also gender difference in attribution of success. As it can be expected men attribute their performance to intrinsic factors such as hard work and intelligence. On the other hand women attribute their performance to extrinsic factors such as luck or the assistance of others (Deaux, 1976). Similarly, men feel more successful in masculine tasks than women even they perform equally with female opponents (Foschi, 1991). From here it may be said that negotiation is seen as a masculine task by men. There are also another gender differences between men and women often with respect to their view of appropriate bargaining outcomes. For example women want to have “equal” exchanges from the outcomes. On the other hand men want to have “equitable” distributions from the outcomes (Lewicki, Litterer, Minton, and Saunders, 1994). These expectations may induce male negotiators seek equitable exchanges that reflect relevant power imbalances. On the other hand female negotiators accept equal results despite their possession of greater bargaining strength.

This study aims to descriptively search perceptual gender difference in negotiation at work settings in Turkey. The main research questions are like below;

- Is there any gender differences on perceiving their counterpart in negotiation process based on opponent's gender?
- How females perceive their own sex opposites in negotiation?
- How males perceive their own sex opponent's in negotiation?
- How females perceive males in negotiation?
- How males perceive females in negotiation?

## Method

In this study 134 employees have been interviewed. The research sample was composed of 70 males and 64 females. 14 females and 16 males totally 30 academic staffs, 14 females and 16 males totally 30 office employees, 9 females and 19 males totally 28 research assistants, 17 females and 11 males totally 28 hotel staffs and 10 female and 8 males totally 18 sales and marketing employees were participated in the study. The age of participants is ranged from 26 to 53 years old.

This study realized with qualitative data collection and analyses methods. The participants interviewed with approximately 45 open ended questions. The questionnaire asks the participants their real life experiences about conflict situations at work in last 15 days. Questions are like these “*I would like to talk with you about a conflict that you were experienced at work in last 15 days. You experienced it with who? How you define the problem that create the conflict? etc.*” Participants were also questioned whether their negotiation behavior changed if the counterpart were the same sex or opposite ones. After the data collection finished the researcher and the two other research assistants independently proceed the content analyses. Themes and subthemes which are the result from the content analyses, were taken together, confronted with each other and controlled by the researcher.

## Results and Discussion

The research findings showed that 1/3 of the participants both males and females insisted that their behavior in negotiation could not change based on their opponents gender. Only the employees that work in office for government stated that their behaviors may change based on their cohort's sex. This finding can be explained by the formal education level of the employees. Official staffs that work for government generally are graduated from high school. University education may prevent students from gender discrimination. This finding can be also explained by the nature of task. Governmental tasks that interviewed in this study are mostly routine. The employees not to be given any achievement oriented goals. Generally social network proceeds more traditionally in office.

At the end of the study researcher found that both female and male negotiators stated that they were more comfortable when they negotiate the same sex opponents than the opposite ones. Both men and women stated that; if the encounters are different sexes, more refined negotiations take place.

The findings showed that both men and women thought that women are more emotional than men in bargaining. This finding is relevant with literature. For example Deaux (1976) stated that men are thought to be rational and logical, while women are considered emotional and intuitive in negotiation.

In addition, it was found that both men and women thought that men did not personalize the subject. This finding can be explained men are expected to emphasize objective facts in negotiation process, while women focus more on the maintenance of relationships (Gilligan, 1982).

In his study male participants stated that they avoid to negotiate with females. When they are forced to negotiate with a woman, they said they are gentle with them. They are smoother, more polite, and more careful when they communicate the women. They might make positive discrimination to women. This findings may explained with the Craver's statement, Craver said that men often expect women to behave like "ladies" during negotiation interactions (Craver; 2002). Thus they behave more gentle with woman.

In this study it was also found that, men afraid that women use or change the situation for their advantage. They have no chance to win the negotiation when they confronted with a woman. If there is a conflict with women they might consider the situation as a matter of pride and they stated that they might unable to bring oneself to. This finding explained the idea that some men find it difficult to act as competitively against female opponents as they would against male opponents (Craver; 2002). Male negotiators sometimes afraid to behave as competitively toward female opponents. They believe that competition takes place between men. Craver stated that men who do not want open competition with women, afraid to lose the negotiation. Men prefer accept the negative consequences associated with non-settlements. And they want to avoid embarrassment of being beaten by women.

The research showed that male participants from sales and marketing, stated that women might be more rational and more rigid because of difficulties that they must deal in work life. Work life sometimes more difficult for women than males. This findings can be explained by the contemporary work atmosphere at marketing setting. Women and men work on the similar tasks and they have chance to observe them on the job. Men realize the difficulties for women at achievement oriented work settings. Male participants stated that when they confronts with males, they might be more comfortable. They might solve the problem faster because they have more opportunities to meet and talk with men than women in different settings like lunch or social meetings. Negotiation takes longer when a man try to play swashbuckler. This finding relevant with the previous findings. Previous findings point that men are expected to be dominant and authoritative in negotiation (Maccoby and Jacklin, 1974). Thus man to man negotiation takes longer because of power struggle.

The research findings revealed that female participants stated that personality is more important than the opponent's gender in negotiation. If the opponent is male female participant stated that they might not go into negotiation. They do not want to negotiate with men but they prefer to talk with opponents' supervisor to solve the problem. In here it can be said that women accept the authority of men and try to avoid dominant approach of men. They try to have support of another man that have power over their opponent.

Women also believe that the negotiation takes place more gifted when they confronted with men. They also believe that men are more hospitable and make easier to end the conflicts. This finding complete the idea that men often expect women to behave like "ladies" during their negotiation interactions (Craver; 2002). In here it can be said that women also expect men to behave to a lady.

Women said that communication style may change when they negotiate with men. They become more careful about words. Women believe that negotiation process may take longer. In here the opponents may have difficulties to understand each other and they may try to be more careful on their communication when the opponents are from different sex.

Female participants also believe that men are not emotional so the conflicts might be solved easily. They also believe that men do not personalize the things and men are not so impulsive. Women stated that the negotiation do not take place so severe, men do not shout to a woman. Women said that they become more reckless and expect gentle behavior from men. The research findings of females' belief about negotiation with males are not consistent with previous findings. Previous findings stated that when a man interact with a women, he tends to speak for longer periods of time. He attempts to interrupt her speech more often than a woman does (Tannen, 1994). This difference may explained by cultural difference on gender stereotypical expectation of working Turkish women. In Turkish culture it is expected that man don't talk too much. It is also expected that man do not interested in discussion with woman.

On the other hand, women said that they feel more comfortable with women than men in negotiation. Women said that they express themselves explicitly to women, negotiation takes longer and might be heated. And women said that they may get easily nervous with female opponents.

The research showed that as compare to men, women have criticized the female negotiators more brutally. Women believe that; women may make gossip, use their sexuality, try to dominate the same sex opponent, race with the same sex opponent, jealous with the other women, capricious, personalized, do something behind someone's back, not professional, stern, ugly customer when they are manager. This finding can be explained gender stereotypical expectation for woman and man. For example in Turkish culture it is expected man to not to occupied with talking with woman. It is also expected that women are jealous each other.

In here research findings and discussions can be summarized like followings. First of all, the listed characteristics that attribute to the women and to the men above are gender stereotypical critics. These stereotypes are independent from what the participants experienced with their opponents from the same and the different sexes. Participants' beliefs are stereotypically different about negotiation process with man and with woman. The difference between work settings like marketing or governmental office, creates different perceptions about negotiation processes based on gender. It is also interesting to find that women have worse belief on women opponents than men. As compare to men, women have criticized the female negotiators more brutally.

In general even some cultural differences in negotiation have been found in this study, different acculturation process for man and for woman is universal. The given gender roles to man and to woman in negotiation are always different. Gender role difference may change low to huge from culture to culture but stand still as a difference.

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***Orchestrating French Music Conservatories:  
European Political Interventions and Local Governances***

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**Abstract**

Supported by the omnipresent State in the past, the French music education leans increasingly towards more liberal and competitive model. In the current context of decentralized economy and European integration, the music conservatoires are called to contribute to regional and municipal development and enhance the European student mobility.

How do the conservatories react to the restructuring of competitive field? How do they impact the European territorial cohesion? Are they managing adaptive or hybrid strategies with new conceptions of music education? Or, conversely, do they gradually move away from the marketplace and become an obsolete and difficult heritage to maintain?

To answer these questions, it is necessary to analyze the current balance of power among the different elements of the French multi-level system of conservatories, that includes Communal, Inter-communal, Departmental, Regional, National and European institutions. By combining different sources of spatial and statistical data, this paper contributes to building the comparative institutional geography of French multi-level territorial divisions. The cartographic approach to music conservatories allows identifying the problems that deserve more detailed qualitative and statistical study in future.

**Keywords:** Cultural Policies; Music Education; Cultural Institutions; European Integration; Territorial Administration; Institutional geography.

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### **Conservatories balancing between national prestige and territorial needs**

The French multi-level territorial divisions - Regions, Departments (counties) and Communes (districts) - are both administrative channels for central government and decentralised territorial units. The hierarchy of French music education system formally correspond to this territorial division, and include National Conservatories, Regional Conservatoires, Departmental Conservatoires, Inter-communal and Communal Conservatories.

Since the period of “Cultural Democratization” – cultural policy launched by the French Minister of Culture André Malraux in the 1960s - the Regional conservatories has become the major territorial instances of music education. The Ministry of Culture assigned the “Regional” label to the most competitive institutions, promoted by local authorities and strongly involved in territorial competition. Since their creation in 1967, the Regional conservatories have been subsidized not by the Regions themselves, but mainly by central state and cities.

The political and artistic networks were mobilized to spread over the country the elitist and selective pedagogical approach to orchestral musical disciplines and solfeggio. The well-known pianists, violinists, conductors were appointed directors of Regional conservatories. The Regional conservatories played the role of “selection agencies” (Boudon, 1979) that regulated the access of the best students from provinces to the National Superior Conservatory of Paris. The low enrolment fees and scholarships for the best students were established by the State to guarantee the democratic access to the high-level music education.

In early 1980s, the socialist government and the new minister of Culture, Jack Lang, criticised the “Democratization of Culture”, as a ‘top-down’ elitist homogenizing approach to culture that ignored cultural expressions and practices outside of the mainstream canon. As an alternative, Jack Lang launched the new inclusive policy called « Cultural Democracy » that enlarged the notion of “culture” and promoted the ordinary cultural practices. The conservatories, typically situated in cities’ downtowns, had to find the new inscriptions in the local and urban realities and attract the populations previously poorly integrated into the local cultural life.

The newly created peripheral annexes of conservatories were dedicated to teaching of improvised and “popular” music (rap, rock, etc.) that should be accessible to every music lover, regardless of age and musical capacity. At the same time, the old “central” annexes of conservatories maintained their role of “selection agencies” for the National Superior Conservatory of Paris and the National Superior Conservatory of Lyon (founded in 1980), that kept the national monopoly of professional music education. The students from provinces who wished to pursue their musical education in these institutions should have been prepared in the Regional conservatories according to the nationwide standard and the curriculum established by the State.

The nationwide standard of music education, because of its rigidity, allows an accurate transmission of traditional musical values and skills. By contrast, the relative flexibility of contemporary and improvised musical forms query the institutional legitimacy of conservatories that seek to preserve their traditional values. The nationwide standard of jazz, rock, and contemporary music education hasn’t been

established until today. Moreover, the French political vision that associates the contemporary music expressions with popular values and peripheral neighbourhoods create the new obstacles for its integration in the performance-oriented conservatories. In consequence, the conservatories interpreted the “cultural democracy” differently, according to allowance of the local authorities and musical networks implicated in the functioning of each institution.

Contradictory political interests and ideological debates divide the cultural policy-makers (but also musicians, directors of conservatories and pedagogues), and place the conservatories between two ferns: (1) the “centripetal” legitimacy of the National Superior Conservatories focused on national prestige and pedantic “writing music” education, and (2) the “centrifugal” legitimacy of regional and urban needs, typically associated with contemporary music, inclusive cultural policies, and territorial concurrence.

### **The new decentralized economy of music education**

In the 1960s - 1970s, the state had the means of its ambitions in the field of musical policy. In 1969, so-called “ten-year plan for music” established by Marcel Landowski, transformed the economy of music profession. The state intervention in musical life in France was funded up to 51 million francs; in 1974, the state budget dedicated to the musical institutions reached 162 million. The conservatories were subsidized according to their formal territorial ranking. For instance, the government endowments for Regional Conservatories varied in different years from 12% to 20% of participation in budget of each institution.<sup>1</sup> The regular ministerial inspections to the provincial conservatories were called to evaluate their performance, and guarantee their strong “centripetal” links with the National Superior Conservatories of Paris and Lyon and their curriculum.

During this period of time, the music education system was in tune with the marketplace, strongly supported (and partly created) by the government itself. The “ten-year plan for music” expanded the number of ensembles subsidized by the State. France was divided into ten “music regions” each of which received at least one of symphony or chamber orchestra in addition to a lyric ensemble or opera troupe. The main effect of “ten-year plan for music” was to promote the cultural decentralization and secure the employment opportunities for musicians (Drott, 2011).

Nowadays, the situation has changed. The central state has devolved the management of cultural institutions to the territorial authorities. The state-based music marketplace has been also liberalised. Since 2008, the government has been entirely disengaged from the management of Communal and Inter-Communal conservatories that became entirely endowed by territorial authorities. In 2015, the central state has been quasi-disengaged from the funding of Regional and Departmental conservatories. Following the acute public debates provoked by this decision, 13,5M€ has been allocated in 2016 to the conservatories with the best “institution projects”, regardless of their

<sup>1</sup> Rapport d'information n° 458 (2007-2008). *Décentralisation des enseignements artistiques : des préconisations pour orchestrer la sortie de crise.*

URL : [https://www.senat.fr/rap/r07-458/r07-458\\_mono.html](https://www.senat.fr/rap/r07-458/r07-458_mono.html)

formal territorial ranking.<sup>2</sup>

The "institution projects" of conservatories should be based on the State cultural policies of youth inclusion, territorial equality and cultural diversity. Each conservatory should also justify its focus on marketplace and establish a durable cooperation with the local cultural and educative organisations and associations. This approach, based on selection of the most competitive structures, has replaced the previous distributive model based on the territorial ranking, and weakened the hierarchical links among the National, Regional, Departmental and Inter-Communal and Communal conservatories.

### **Innovations induced by the Bologna process**

The selective approach to attribution of static endowments has been put in place in the particular context of inscription of the French conservatories in the Bologna Process, designed to ensure comparability in the standards and quality of higher education qualifications.

Until nowadays, the French conservatories couldn't afford to supply a general education, and took the cultural values of music for granted. The student, therefore, should have possessed a general education or should have acquired one at institutions best suited for this purpose. That was simply not feasible for most people (Sorce Keller, 1984). In consequence, the Regional conservatories turned out trained technicians who didn't have the intellectual grasp of what they perform. The major opportunity for these technicians was to succeed the auditions at the highly selective National Superior Conservatories of Paris and Lyon. However, the number of places in the National Superior Conservatories is strictly limited and disproportioned compared to the number of potential candidates. The growing number of unemployed Regional Conservatoires alumni questioned both the monopoly of the National Superior Conservatories and the nationwide music education standards. The equalization of French music diploma with their European counterparts has been also compromised.

This systemic inconsistency has been resolved through creation of the new decentralized Superior Conservatories of Performing Arts ("Superior Poles") that reunite the departments of music, dance and theatre studies. The Superior Poles are founded on the basis of the most competitive Regional and Departmental Conservatoires. In 2016, 5,8 M€ were allocated to the Superior Poles. The other 4,4 M€<sup>3</sup> were attributed to so-called "clusters of artistic education" - Regional and Departmental Conservatories associated to the Superior Poles and engaged in their institutionalization. The Superior Poles are typically installed in the new and contemporary buildings contrasting with the classical aesthetics of the old Regional conservatoires (see Photo 1).

<sup>2</sup> Projet de loi de finances pour 2016 : Culture  
URL : <http://www.senat.fr/rap/115-164-37/115-164-378.html>

<sup>3</sup> Stroesser N. (2015). *Financement des établissements d'enseignement artistique par l'Etat : chronique d'un retour annoncé et attendu, mais ... ?*  
URL: <http://conservatoires-de-france.com/blog/2015/12/03/financement-des-etablissements-denseignement-artistique-par-letat-chronique-dun-retour-annonce-et-attendu-mais/>



**Photo 1:** The premises of the Regional Conservatory of Versailles (since 1951) and the new building of the Superior Pole of Nantes (inaugurated in 2016)



The Superior Poles deliver, in collaboration with the Universities, the new diploma: National Superior Professional Diploma of Musician (DNSPM) equal to *Licence* level (1<sup>st</sup> cycle). The “hybridization” of conservatory and university curriculum is innovative for the French music education system. The University is called to fill the gap in “general education” of musicians, and give knowledge in the theory of music making and practice, historical and aesthetic doctrines, etc. The practice-oriented academic courses such as arts management or music pedagogy are geared to keep the young musicians in tune with society and job market.

The European standard of Superior Poles curriculum facilitates the enrolment of French students in foreign conservatories on *Master's* (2d cycle) and on *Ph.D.* (3d cycle) levels. In France, the *Master* diplomas are delivered by The National Superior Conservatories of Paris and Lyon, but also the Superior Poles of Poitiers and Strasbourg. The *Ph.D.* in Music is delivered exclusively by the National Superior Conservatories.

### **Analysing the territorial dynamics of music education**

In the current context of decentralized economy of music education, the French conservatoires are called to strengthen regional and municipal development and enhance the European student mobility. Analysing the differences between American and European visions of music education, Marcello Sorce Keller once observed:

Schools must survive economically, and if they fail to attract students they may have to close down. While it is at times regrettable that education be linked to mercantile considerations, there is little doubt that total independence from the marketplace generates isolation and estrangement from the real world. The Italian case shows it very clearly. There is a need for scientific research, especially where technological breakthroughs are feasible, and colleges are unable to fulfil that need. There is a need for a variety of music, and conservatory graduates can provide only one kind. It would indeed be marvellous if we could have the best of both worlds. (Sorce Keller, 1984).

Supported by the omnipresent State in the past, the French music education leans increasingly towards more liberal and competitive model. How do the conservatories react to the restructuring of the competitive field? How do they impact the European territorial cohesion? Are they managing adaptive or hybrid strategies with new conceptions of music education? Or, conversely, do they gradually move away from the marketplace and become an obsolete and difficult heritage to maintain?

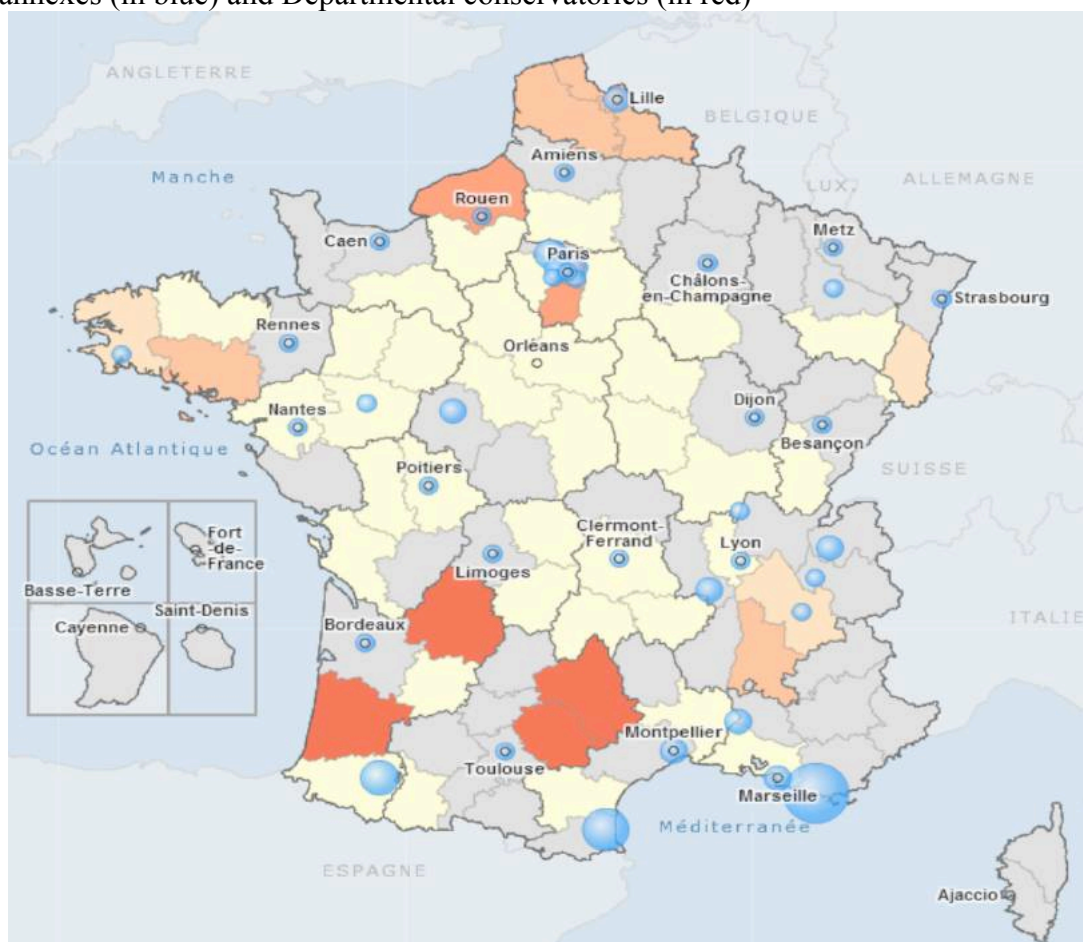
To answer these questions, it is necessary to analyze the current balance of power among the different elements of the French multi-level system of conservatories. However, the absence of coherent national or regional statistics prevents the quantitative analysis that could measure the overall territorial impacts of the cultural and educational policies.

Several sources of the *small data* – for instance, the forms filled by administrators of each conservatory that contains the data on the taught disciplines, territorial ranking, addresses, management and equipment of each conservatory, - could be found on the specialized open source websites, such as *lalettredumusicien.fr*. The data concerning the conservatoires recognized by the European instances could be found on the site of European Association of Conservatories (AEC): *www.aec-music.eu*.

By extraction and treatment of this *small data* with SPSS statistical software, we can build a number of small-scale datasets that could be merged to broader geographical databases such as those from the French National Institute of Statistics and Economic Studies (INSEE). The geographical units that are structuring the INSEE databases (the zip and district codes, codes of regions, departments, GPS coordinates) allow locating of each conservatory in municipal, departmental, regional and national spaces, and build the comparative institutional geography of these territorial levels.

The combination of the spatial and the statistical data allow us to build the tailor-made interactive cartography. The Map 1 below is an example of a two-dimensional cartography that combines (1) the territorial indications and (2) the proportion meaning of Regional and Departmental conservatories. Obviously, we can observe the low cohesion between the two territorial levels: (a) the departments with the highest density of Departmental conservatories (in red), and (b) the regional metro-areas with the strong presence of Regional conservatories and their peripheral annexes (in blue).

**Map 1:** Graduated symbol map of the Regional conservatories and their peripheral annexes (in blue) and Departmental conservatories (in red)



The cartographic approach to music conservatories allows identifying the problems that deserves more detailed qualitative and statistical study in future. In the present paper, we will focus on three main questions:

- (1) Could the Superior Poles be *a priori* qualified as “European conservatoires”? What French conservatoires are recognized by the European instances?
- (2) Music education and decentralization: How has the recent reform and mergers of French regions impacted the territorial balance of music education?
- (3) Analyzing the effects of « Cultural Democracy »: teaching of baroque and contemporary music in Regional and Departmental conservatories

**Could the Superior Poles be *a priori* qualified as “European conservatoires”?  
What French conservatoires are recognized by the European instances?**

What makes a conservatory “European”? Is the “European” administrative status capable to amplify the real international influence of an institution? Is this status as important as the orientation of musical and political networks that aim for the international cooperation – or avoid it? Or maybe the transversal “European” curriculum of music education is essential - even if the perfectly balanced compromise between the national traditions of music education seems to be unfeasible?

From the administrative viewpoint, the success of a Europe-oriented superior conservatory is measured by the relative concordance of its curriculum at the European level, augmented student's European mobility, and creation of the new European networks of artistic cooperation. The European Association of Conservatories (AEC) and the Erasmus network for music "Polifonia" are the two European organisations that address the European higher music education issues.

The European Association of Conservatoires (AEC) was created in 1953, and was initially based in Utrecht, Holland. Nowadays, the AEC has been moved to Brussels, and empowered by the European political instances as the representative of the EU in the area of music education. The AEC experts are engaged in « Quality Enhancement Process » that elaborate the insights and recommendations for the European conservatories. The three European countries are the most represented among the members of AEC: Italy (55 music schools), Germany (24 music schools) and France (20 music schools).

The blue circles on the maps below show the proportion meaning of the Superior Poles and other institutions that deliver the DNSPM in France (Map 2), but also point out the French members of the AEC (Map 3). Both of the maps indicate the proportion meaning of Regional conservatories and their annexes at the departmental level (in red).

#### Map 2:

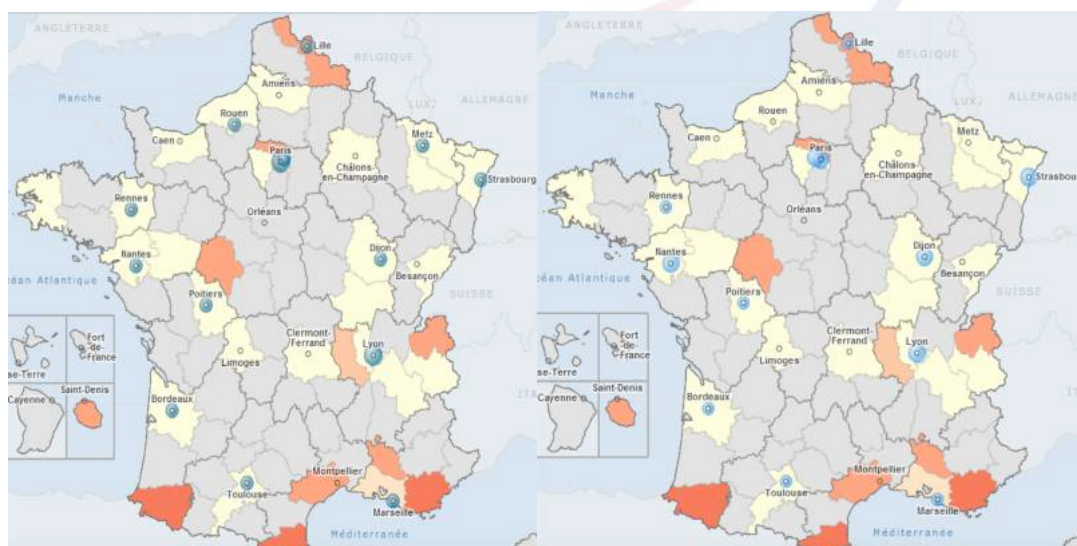
Proportion meaning of the Superior Poles and other institutions that deliver the DNSPM (in blue)

Proportion meaning of Regional conservatories and their annexes at the departmental level (in red)

#### Map 3:

Proportion meaning of the French institutions recognized by the European Association of Conservatories (in blue)

Proportion meaning of Regional conservatories and their annexes at the departmental level (in red)



As we can see, the two maps are almost similar. However, the list of French conservatories recognized by the AEC as "European" (Map 3), include not only 7 Superior Poles, but also 10 Regional Conservatories, 2 National Conservatories (Paris, Lyon) and 1 National Centre of Education of Music pedagogues (CEFEDM).



Most of these heterogeneous institutions are situated in the same cities as the Superior Poles (Map 2). Whereas some of the newly created Superior Poles are still not recognized by the AEC, the spatial proximity between the Superior Poles and the previously existing territorial institutions recognized by the AEC (i.e. the Regional Conservatories of Strasbourg, Nantes, etc.) creates the illusion of quasi-identity of the two maps. The only exception is the institutions based in the metro-areas of Rouen and Metz: neither the Regional Conservatoires, nor the Superior Poles are recognized by the AEC.

Obviously, most of the Superior Poles were created on the basis of previously existing clusters of music education that have been often recognized by the AEC *before* the equalization of French music diploma with their European counterparts. At this level, the top-down European policies have met the pre-existing bottom-up dynamics of the territorial political and musical networks strongly implicated in the territorial concurrence.

The other visible particularity consists in low correlation between (1) the territories with higher proportion of Regional conservatories and their annexes (in red) and (2) the territories with higher proportion of the Superior Poles and the other institutions recognized by the AEC (in blue). Indeed, most of the Superior Poles are currently based in the departments with one centralized Regional Conservatory (in yellow).

The obstacles to creation of the new Superior Poles on the basis of the strongly decentralized Regional Conservatoires with several peripheral annexes (such as the institutions situated in the Atlantic Pyrenees, Oriental Pyrenees and Var (in red)) deserve more detailed ethnographical and historical study in future.

### **Music education and decentralization: How has the recent reform and mergers of French regions impacted the territorial balance of music education?**

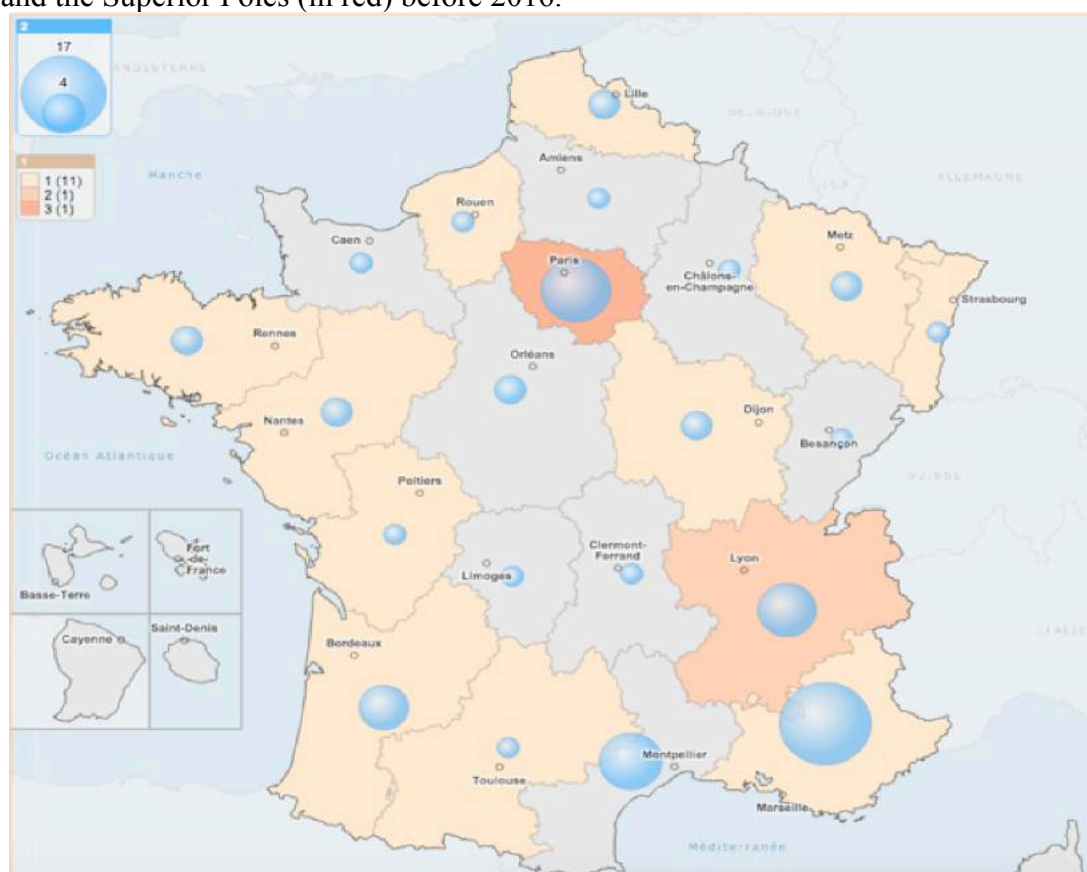
Encouraged by the European Union, regions become the frame of reference for European regional politics, aiming to promote the development of competitive territories. Since 2016, number of French regions has decreased from 22 to 13. The territorial reform aimed to accelerate decentralisation process and empower the regional metropolis (Marseille, Bordeaux, Toulouse, Nantes, Nice, Rouen, Grenoble, Montpellier, Rennes and Brest), as well as the cities ranked "European metropolis" (Lille, Strasbourg). The initial project of decentralization reform provided also the suppression of Departments. Although the growing collisions between regional and departmental competences are still hotly debated, the final decision on this question has been delayed until 2020.

The new French Regions are highly impacted by intense development of local smart specialization strategies, based on the assumption of attractiveness to higher social fractions, or the "most educated and talented people", being able to migrate and reach the most culturally attractive regions and cities. If one believes the scenarios presented, investment in cultural capital in the broadest sense should lead to a concentration of social capital itself. In turn, social capital must generate economic capital for regions practicing the implementation of this new form of cultural policy and promote smart, sustainable and inclusive growth in all EU regions and cities.

From this perspective, the European conservatories contribute to territorial competition by attracting the young talented people that are potentially able to enhance the local cultural and economic dynamics.

The Map 4 below shows the distribution of Regional conservatories and their annexes (in blue) and the Superior Poles (in red) before the reform of French regions.

**Map 4:** Graduated symbol map of Regional conservatories and their annexes (in blue) and the Superior Poles (in red) before 2016.



In terms of implication in the Bologna process, only 13 among 22 French Regions were equipped with the Superior Poles, and were ready to integrate the European marketplace of music education. Parisian Region and Rhône-Alpes – pre-existing centers of music education due to the presence of the National Superior Conservatoires of Paris and Lyon – were the most saturated in both Regional and European Conservatories.

Provence-Alpes-Côte d’Azur, that feature the biggest Regional Conservatory in France, the Conservatory of Toulon (11 territorial annexes), but also the Regional Conservatoires of Nice, Marseille, Aix-en-Provence and Avignon, - had however the only Superior Pole: the National Centre of Education of Music pedagogues (CEFEDM), based in Aix-en Provence.<sup>4</sup>

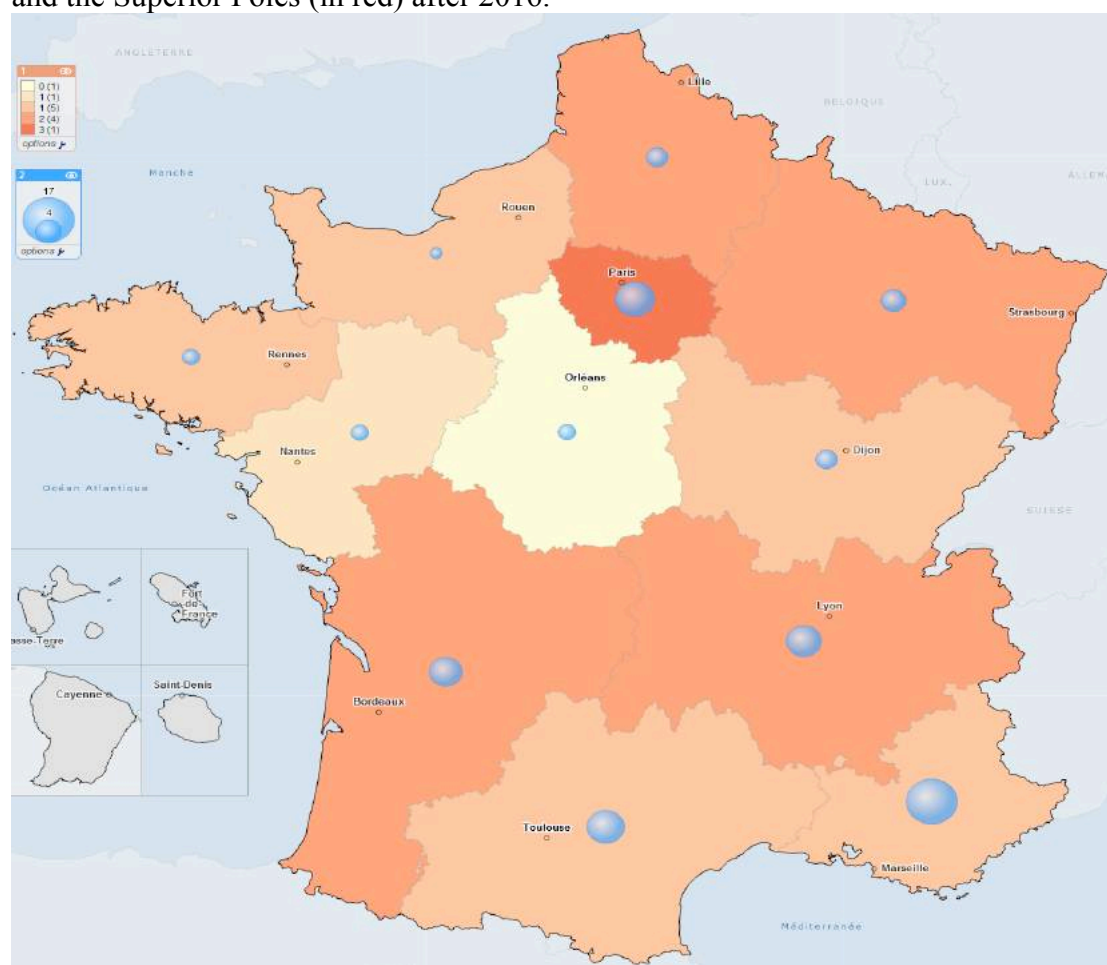
<sup>4</sup> The European conservatory that delivers the DNSPM diploma in music practice hasn’t been installed in the Region PACA until nowadays, because of the concurrence issues among the Regional conservatoires. In-depth interviews with administrators of the Conservatories of Aix-en-Provence,



Montpellier and Perpignan - the most dynamic cities of Languedoc-Roussillon - featured the important Regional Conservatories that weren't however implicated in European dynamics. The opposite situation was observed in Midi-Pyrenees: the only Regional Conservatory in this Region, the Conservatory of Toulouse, has become, since 2011, an influential European cluster of music education.

After the mergers of French regions in 2016, the situation has changed. The Map 5 below shows the current distribution of Regional conservatories and their annexes (in blue) and the Superior Poles (in red).

**Map 5:** Graduated symbol map of Regional conservatories and their annexes (in blue) and the Superior Poles (in red) after 2016.



The mergers of the Regions resulted in consolidation of the macro-regional units that reconvene the previously existing cultural institutions; the gaps between the different regional structures of music education decrease.

Although Parisian Region is still the most concentrated in the Europe-oriented conservatories, the new macro-Regions have reinforced their positions by uniting the territorial institutional resources. The areas previously poorly integrated in the new European dynamics of music education have joined the regions with the pre-existing Superior Poles.

Avignon and Toulon revealed the cleavages of institutional logics and disagreements concerning the installation of a Superior Pole in this Region.

The Superior Poles, formally attributed to a city, have an impact on the entire region, even beyond its national borders. For instance, the Superior Pole of the Region Picardy-Nord Pas de Calais is based in Eurometropolis Lille-Kortrijk-Tournai that reunites several French and Belgian cities. The new 'horizontal' relations between French and other European conservatoires promote the new musical networks dissociated from the ancient administrative and symbolic hierarchy between Paris and the provinces.

### **Analysing the effects of the « Cultural Democracy »: teaching of baroque and contemporary music in Regional and Departmental conservatories**

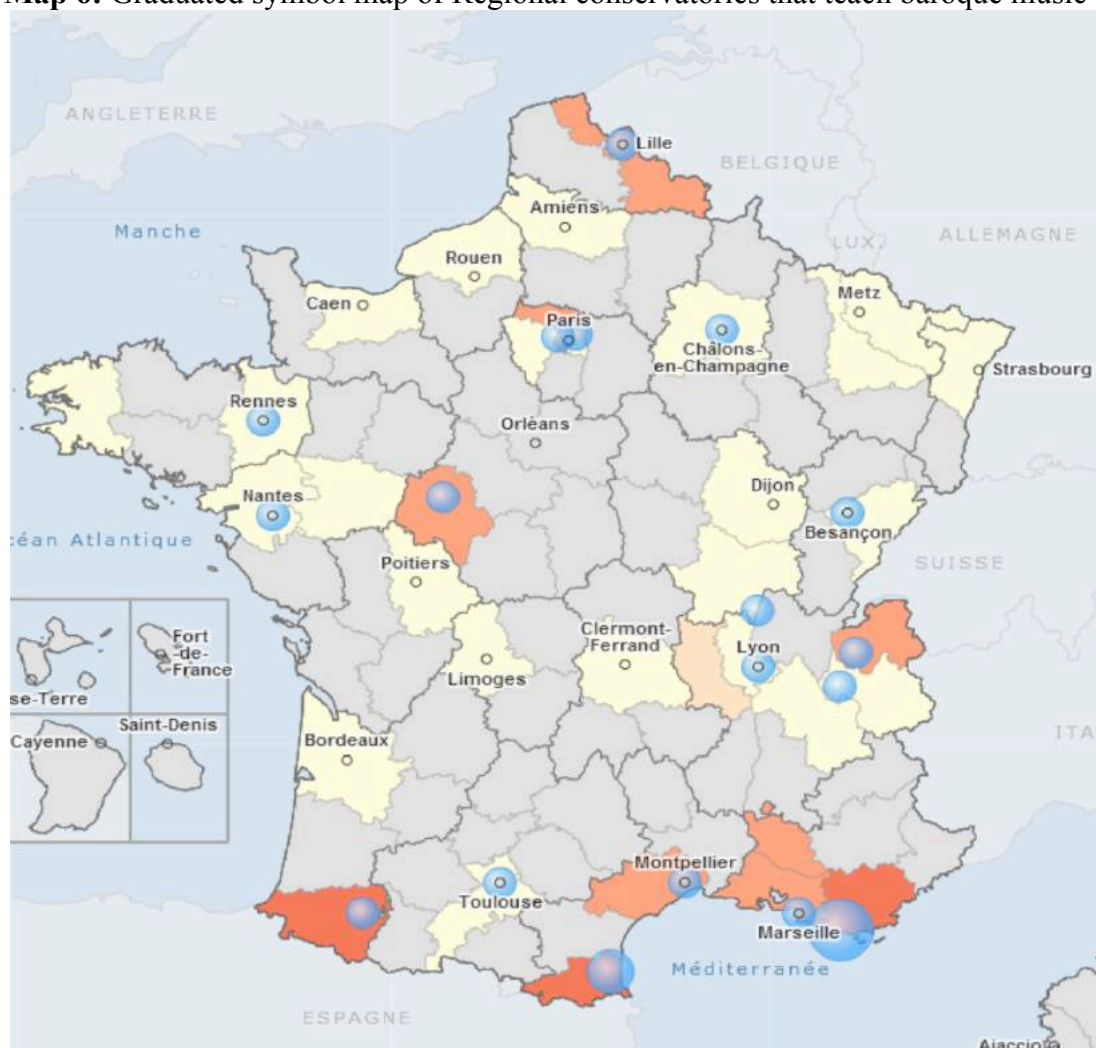
Since 1980s, the French conservatories has been strongly impacted by Jack Lang's « Cultural Democracy » political program. The European inclusive policies strengthen and support the similar approach to music practice open to everyone; regardless incomes, cultural origins, age, and education level. The contemporary disciplines (rock, rap, hip-hop, etc.), but also the disciplines that historically existed outside the conservatory frameworks (flamenco, baroque music, ancient music, etc.) have been integrated in the curriculum of the most Regional and Departmental conservatories.

However, regardless of the "Cultural Democracy" long-term implementation, the institutional geography of the concerned institutions is far to be homogeneous. In the present paper, we will approach the teaching of (1) baroque music and (2) contemporary music. How do the conservatories that teach these disciplines are distributed at the Regional and Departmental levels?

The lack of official statistics on this question could be substituted by the data from specialized directories, such as *lalettredumusicien.fr*, that contains information communicated by administration of each conservatory on the disciplines taught in each institution. We will present here several results of cartographical analysis of this data.

#### **Regional level**

According to the directory, only 29 Regional Conservatories among 71 (40,8 %) integrate the baroque music in their curriculum. The Map 6 below shows the overall proportional meaning of Regional conservatories and their annexes (in red), and the Regional conservatories that teach baroque music (in blue.)

**Map 6:** Graduated symbol map of Regional conservatories that teach baroque music

Most of the conservatories that teach the baroque music are situated in the following Regions: Parisian Region (6 institutions), Provence-Alpes-Côte d’Azur Region (3 institutions based in Marseille, Nice and Toulon, but also several territorial annexes of Toulon Regional Conservatory), the new macro-Regions of Auvergne-Rhône-Alpes (3 conservatories based in Annecy, Chambéry and Saint-Etienne) and Languedoc-Roussillon-Midi-Pyrenees (3 conservatories based in Toulouse, Montpellier and Perpignan).

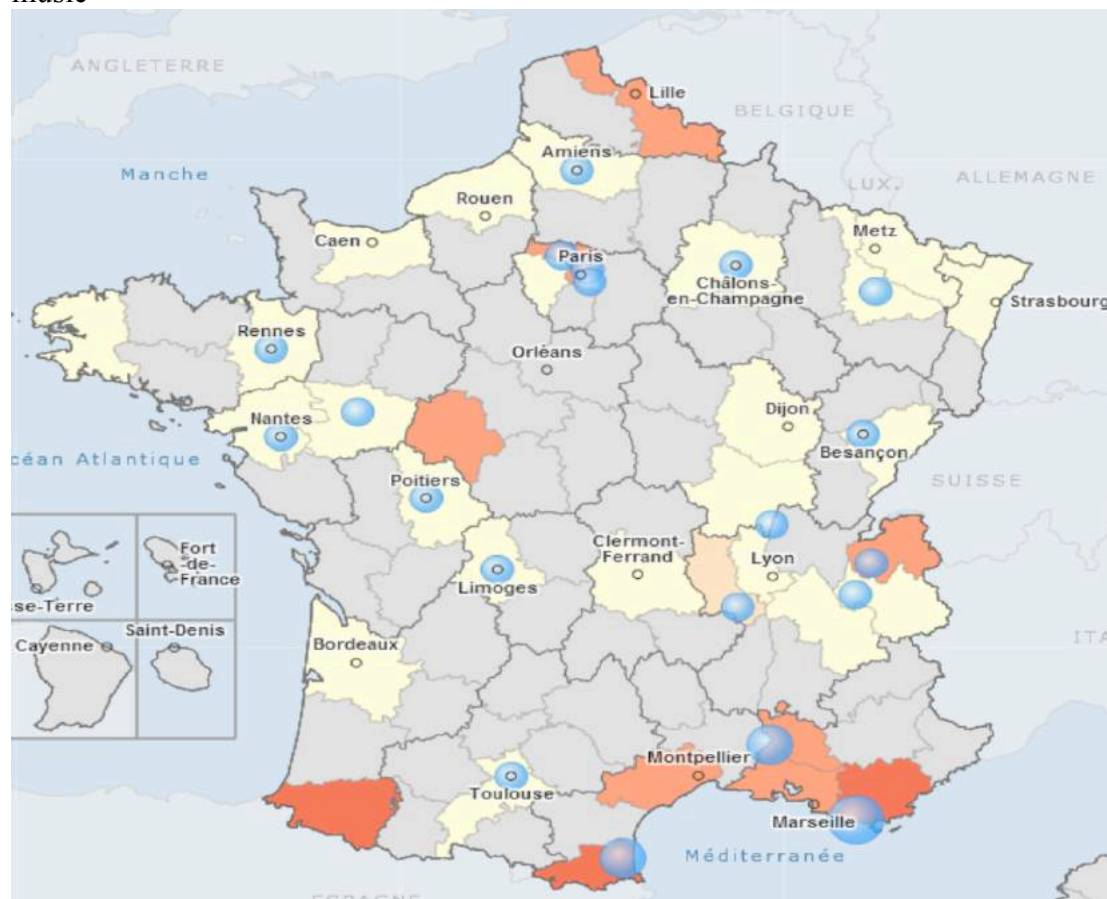
Concerning the contemporary music teaching, only 26 Regional Conservatories among 71 referenced in the directory (36,6%) has included this discipline in their educational program. Most of these institutions are based in the same Regions as the Regional Conservatories opened to the baroque music. However, there are some particular exceptions. For instance, the Regional Conservatory of Marseille teaches the baroque music, but still resists to teaching of the contemporary music.<sup>5</sup> Several institutions that teach the contemporary music are also gathered in Pays de la Loire (Conservatories of Nantes and Angers), as well as in the new macro-region of

<sup>5</sup> Raevskikh E. (2014) *Genèse et renouvellements des formes institutionnelles de la culture : une étude des conservatoires de musique et de leurs ancrages territoriaux*. Doctoral dissertation, EHESS-Marseille.

Aquitaine Limousin Poitou-Charentes (Conservatories of Poitier and Bordeaux).

The Map 7 below shows below the overall proportional meaning of Regional conservatories and their annexes (in red), and the Regional conservatories that teach contemporary music (in blue.)

**Map 7:** Graduated symbol map of Regional conservatories that teach contemporary music

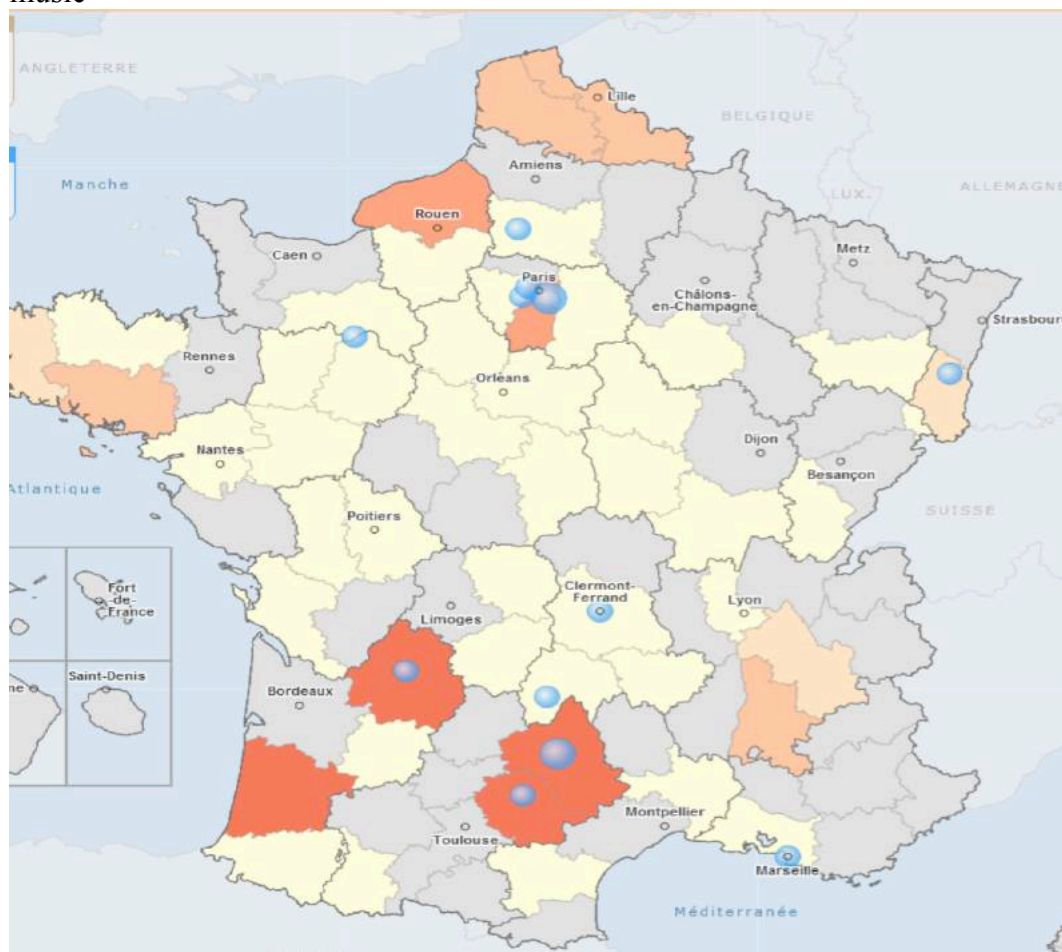


### Department level

At the departmental level, the baroque music is taught in 40 Departmental Conservatories among 179 referenced in the directory (22,3%). The Map 8 below shows the overall proportional meaning of Departmental conservatories and their annexes (in red), and the Departmental conservatories that teach baroque music (in blue.)



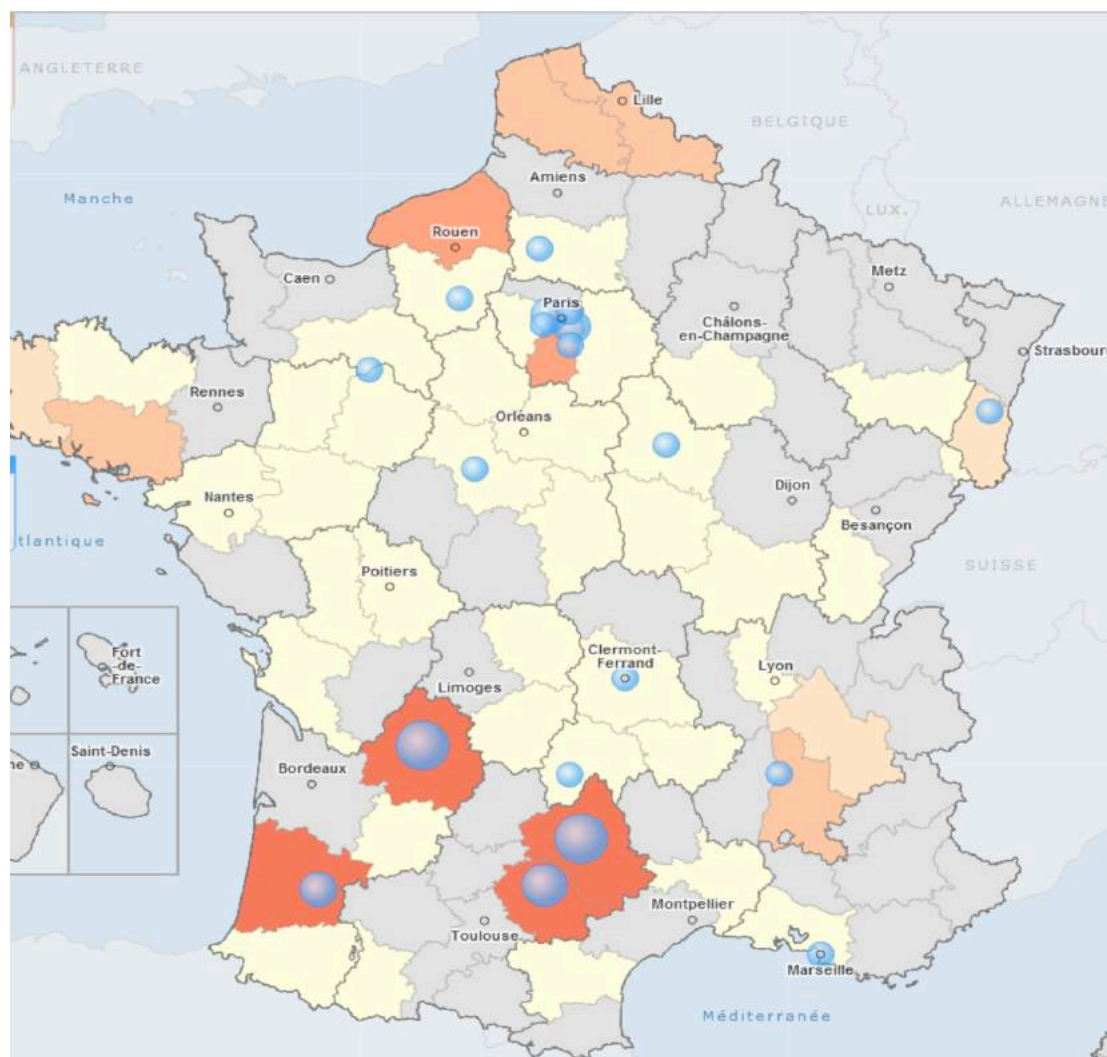
**Map 8:** Graduated symbol map of Departmental conservatories that teach baroque music



The Departments of Parisian area (Seine-et-Marne (77), Yvelines (78), Essonne (91), Hauts-de-Seine (92), Seine-Saint-Denis (93), Val-de-Marne (94) gather 10 institutions. The important centers of baroque music teaching are also based in the Departments of Tarn (81), Aveyron (12) and Haute-Vienne (87), which are as well strongly saturated with the territorial annexes of local Department Conservatories (marked in deep red).

The contemporary music is taught in 76 Departmental Conservatories among 179 (42,4%). The Map 9 below shows the overall proportional meaning of Departmental conservatories and their annexes (in red), and the Departmental conservatories that teach contemporary music (in blue.) Although the contemporary music is more spread at the departmental level than the baroque music, yet we can observe the concentration of both disciplines in Parisian area, but also in the departments of Tarn (81), Ayveronne (12) and Haute-Vienne (87) (in deep red).

**Map 9:** Graduated symbol map of Departmental conservatories that teach contemporary music



## Discussion

In the current context of decentralized economy and European integration, the French music conservatoires are called to contribute to regional and municipal development and enhance the European student mobility. The previously existing territorial clusters of music education have become moving force for the equalization of French music diploma with their European counterparts. Although the formal European compatibility of the new French diploma (DNSPM) itself doesn't give an immediate rise to the European mobility, the conservatoires become gradually engaged in the territorial concurrence between the regional metropolises that seek to define their *smart specialisation* strategies. The new 'horizontal' relations between French and other European conservatoires promote the new musical networks dissociated from the ancient administrative and symbolic hierarchy between Paris and the provinces. We will indeed witness, in next decades, considerable changes in the way we conceive and understand the French music education system.



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