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*Aspects of Romania's Cultural
Diplomacy*

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I. Introduction

Romania is placed at the cultural confluence of East and West, and is defined by a tumultuous history, which spurred the country's penchant for compromise and negotiation so that it could survive the invasions of diverse powers. It also bears the imprint of minorities living together, which has enriched significantly its cultural heritage. Therefore, the Romanian cultural diplomacy has succeeded in integrating the elements belonging to different ethnic groups, as well as to the powers that at one time or another controlled its territory, contributions that eventually, together with the country's own cultural background, have generated its identity. This identity is one of a Latin people with a Greek-Byzantine spirituality introduced via a Slavic influence. It is all the more interesting as it appears to correspond to no known pattern.

Culture itself identifies the similarities and the differences among the cultural heritages of various states, and creates a communication frequency for actors at the global level. It also opens a channel of expression in diverse manners of the visions and opinions of a country, and can generate an accord between the citizens' viewpoints and the points of view of the political sphere. "Sharing culture can lead to mutual understanding and acceptance of another's identity".¹

Culture gives the state and its citizens the opportunity to relate themselves to their own past, to transmit truths and refined messages to the world by means of their artists, writers, historians, and it can provide, for their origin the desired image. A bridge is built by means of this dialogue, represented by the cultural diplomacy, which opens ways even where other images and identity promotion strategies fail to get results.

¹ Vasile Pușcaș, *The Role of Cultural Diplomacy in Today's World*, <http://cdnews1.wordpress.com/2011/11/02/the-role-of-cultural-diplomacy-in-todays-world/>

At the same time, and significantly, the cultural diplomacy is an instrument that allows a culture to be fair to its promoters, bringing into the spotlight and to the awareness of people all over the world those who have played an important part in creating the image and the national identity.

The search for the specificity of a culture means identifying the background and the methods according to which the temperament in case is more sensitive, more receptive. Thus the approach adopted according to these coordinates leads more quickly to good performance. This approach to the identified specificity is, therefore, of strategic importance, then, without leading to the isolation from other cultures, or, generically speaking, from “others” in general. On the contrary, it means an approach to the cultural space in question that the system would perceive as natural.²

“Probably the most visible success story of very different nations coming together for common interests while still preserving national cultural identities, the EU may become a model to be exported in other parts of the world.”³

II. Landmarks of Romanian culture relevant to its cultural diplomacy

In order to get to know the Romanian specificity, without claiming an exhaustive presentation, we believe it is edifying to draw a “dialogue” between the principles of two actors who have assisted the development of state and the political organization of two different entities. The two are the Romanian king Neagoe Basarab and Machiavelli, who were two contemporary personalities, had similar objectives, but came from different cultures and had different mentalities. This can be explained by the fact that Neagoe Basarab, the ruler who left his mark indelibly on what is called the Romanian culture, was a Christian Orthodox, whereas Machiavelli was the follower of a pragmatic

² See Ioan Abrudan, *Neagoe Basarab or the beginnings of the Romanian managerial theory*, Review of Management and Economic Engineering, Volume 5, No.1 (17), p. 10.

³ Vasile Pușcaș, *The Role of Cultural Diplomacy in Today's World*, <http://cdnews1.wordpress.com/2011/11/02/the-role-of-cultural-diplomacy-in-todays-world/>

mentality going as far as cynicism. The reference points of the two were different. The Romanian king regarded religion as a concrete manifestation of the social life, while Machiavelli was if not hostile then at least indifferent, not towards religion as an essence, but as a model of manifesting and organizing the social life.

At the same time, to demonstrate that the cultural ground of a state is ultimately a combination of several elements derived from other different cultures, we will present the interferences of the principles supported by the Romanian king – a visionary at that time, in 1521, with regard to the system of state organization, – with the Christian philosophy, with the philosophy of Aristotle and Plato, with elements of the Japanese and Arab cultures, with the Enlightenment of Jean-Jacques Rousseau, but also with the theory of the hierarchy of human needs developed by Abraham Maslow or with Douglas McGregor's theory of labor motivation.

The conceptual apparatus of the Romanian state organization is a product of the national culture that integrates foreign cultural elements naturally through the process of the evolution of constitutive notions in time. The organization of a state reflects the characteristics of its people and its cultural heritage.

Neagoe Basarab, in his work “The teachings of Neagoe Basarab to his son, Teodosie”, written between 1518 and 1521⁴, presents, in the guise of a death-bed advice from the father to the heir, the art and science of ruling a social system. It is interesting to remark that, although published 11 years before Machiavelli's “The Prince” which appeared in Rome (in 1532, but which had been written in 1513), it is the latter that became famous over time. Is that an expression of cultural diplomacy, an outcome of a more efficient and persuasive promotion of one work as compared to another one, similar in relevance and theme, but not as assiduously brought to the public's attention?

In this context, we could say that the mission of a state's cultural promotion strategy becomes obvious, the purpose being to make the works and the forms of manifestation ever better known in the world, but also to generate a representative emblem.

⁴ The first Romanian version of the book dates from the first half of the 17th century. It was first published in 1843, republished by N. Iorga (in a Latin alphabet) in 1910. The first critical edition published according to current scientific norms, dates from 1971 and was published under the guidance of professor G. Mihăilă. (D. Zamfirescu, in the preface to “*The teachings of Neagoe Basarab to his son Theodosie*”, Bucharest, Ed. Roza Vânturilor, 1996, p. VII.)

Much has been discussed and written about Machiavelli, and the principles of the management have often been correlated to his work. Unfortunately, this has not been the case with Neagoe Basarab, even though his writings were known and appreciated in the Orthodox European area.

“The teachings of Neagoe Basarab to his son, Teodosie”, besides its literary significance, marks an exceptional connection of the Romanian spirituality to a problem with a universal vocation, representing a substantial contribution to the debate around the problem.⁵ It is a work that should be made more generously available to researchers in the field of management worldwide. On the other hand, the work is a splendid plea for taking into consideration the specific, local, traditional conditions as premises in elaborating leadership strategies.⁶

A first similarity with an approach from a different culture, that is, an element which by being promoted via cultural diplomacy would find fertile ground and facilitate increased receptivity and sympathy in the foreign culture is the rich representation of Japanese paternalism. This paternalism is materialized in the care of the Romanian ruler for the descendants, of his subordinates and for their relatives, as a subtle way of ensuring himself the devotion of the whole family. Paternalistic strategy allowed the ruler of the kingdom to garner higher support in both politics and motivation from his subordinates.

Also, one could identify a similarity with elements of the Arab organizational culture, according to which the fidelity of the individual to the group is more valuable than the efficiency of his activity within the group. This Arab organizational principal is reflected in the Romanian ruler's, religious based, words (p.393): “O, my brothers, how kind and merciful are our God, to set us, the last, together with the first! And toil is not equal, but wages are equal: and suffering is not equal, but pay is equal; and efforts are not equal, but glory is equal.”⁷ This causes discontent among those who have worked harder, and protests are heard (p.393): “These last have wrought but one hour, and thou hast

⁵ See Ioan Abrudan, *Premises and landmarks of the Romanian management culture*, Cluj-Napoca, Ed. Dacia, 1999, p. 3.

⁶ This could also be said of Machiavelli's “*The Prince*”. The central geographical space to which the book refers is Italy. Additionally, besides the centre of interest, references are made to neighboring countries (France, Germany, Spain, etc.).

⁷ See *The teachings of Neagoe Basarab to his son Theodosie*, Bucharest, Ed. Roza Vânturilor, 1996.

made them equal unto us, which have borne the burden and heat of the day?”⁸ Unfortunately, the master’s reply is only partially present in Neagoe Basarab’s writing, as several pages are missing here. However, it would be surprising that Neagoe Basarab, a staunch promoter of equity, offered the Gospel parable in the sense of its common interpretation, the “same pay for unequal work”. The problem is set here in a different register. We may well be inside a form of interpretation that refers, in essence, to the issue of incorporating as many people as possible into the system, thus a problem of belonging to the system.⁹

Also in the framework of the teachings of the Romanian king, a rigorous connoisseur of Christian philosophy and a practitioner of a later theory of motivation, we find considerations that we could associate today to McGregor’s¹⁰ X theory and Y theory. The king’s theories have a strong religious fundament, and even his most refined concepts contain a repetitive component of a religious or historical nature, upon which a creative component is superposed, which provides a new identity for the concept.¹¹

This strong repetitive component, the reference to religion, is in a larger sense a characteristic of the Romanian identity. Starting thus from the common denominator of a number of states, that is a strong religious sense, the efforts of cultural diplomacy will find an echo and a considerably higher openness in the countries in which this vision is shared. Undertakings from the standpoint of culture will ensure the creation or reconnection of emotional and spiritual ties of an intensity and durability that political actions could never achieve.

⁸ Idem op.cit.

⁹ See Ioan Abrudan, op. cit., p. 14.

¹⁰ Douglas McGregor (1906-1964), in “*The Human Side of Enterprise*”, McGraw Hill, 1960, establishes two sets of hypotheses regarding people’s motivation in the work process. They have been grouped as X theory and Y theory as follows:

X theory: people do not like work and must be sanctioned in order to do it; to attain the objectives of the organization, coercion must be used; people like to be led and to have no responsibilities; people want safety (security) in their work

Y theory: people like to work; people do not like to be controlled and monitored; people do not reject responsibilities; people want security but also have other needs, such as self-improvement and esteem.

More recently, Z theory was formulated, expressing values specific to Japanese management, centered especially around the relationship of the individual to the group. (Ouchi, W., *Theory Z: How American Business can meet the Japanese Challenge*, Adison-Wesley, 1981.

¹¹ See Ioan Abrudan, op.cit., p. 16.

I remember, in this context, a story taking place within the Orthodox country between two people of the same faith but different origins. Being asked by a local, a tourist revealed his children's names of roman origin. With some surprise and mild reproach, the local asked the tourist why he had chosen non Christian names for his children. We see therefore, once again, that a spiritual connection will create emotional attachment and tolerance in accepting the other one's identity, attachment which is far beyond the reach of political instruments and public diplomacy. This should not surprise us, if we think that the nucleus of anyone's identity lies in the beliefs and principles according to which that person has been raised. The difference among individuals lies solely in the extent to which they adhere to these openly or not.

Returning to McGregor's theories, they could be interpreted as an expression of the conflict between good and evil. On the other hand, the good and the evil in a society represent a social extrapolation of the corresponding primordial conflict in mythology, but also in man's intimate universe.¹² The reality of the existence in the human unconscious of obscure instincts and forces, the outburst of which is blocked by strong self-censorship, has been confirmed by psychologists such as Freud, Adler, or Young.

Neagoe Basarab reaches the same conclusion, by means of his piercing insight and attentive study of the Bible. We consider that these elements characterize in fact the Romanian people as a whole, in terms of deep spirituality and piety. The Greek-Byzantine elements and the Latin foundation endow it with the Latin astuteness and tenacity, with the faith of the Greek and the spirituality of the Byzantine.

In the age we refer to, the 1500s, the self-censorship invoked by Freud could not come from education, because the necessary level had not been reached yet, and still the Romanian ruler noticed the alternative behavior of people and framed it in his own version of the X and Y theories, where X was the spirit of the Devil and Y, Divine grace. Sometimes, the cultural difference changes only the instruments of perception, not the result itself, considering that each culture perceives reality through its own experiences.¹³

The manner in which the Romanian king notices and articulates his own perceptions regarding motivational and negotiation abilities is interesting. In this sense,

¹²See Ioan Abrudan, *op.cit.*, p. 17.

¹³ *Ibid.*

let us quote one of his teachings (p. 333); “if you give charity to the poor man, he thanks you once, but your servant “always” thanks you, a reasoning based on the overtly shown priority of the ruler to motivate according to a strategy; or another one (p. 361): “what you have earned with wickedness share with even more kindness”, or “for God is merciful and in the end receives what has been earned wickedly if they are given to those in need”, which might remind us of the legitimation of Machiavelli’s principle “the end justifies the means” from an Oriental perspective.¹⁴ It is necessary to make it clear at this point that Neagoe Basarab only refers here to means and not to objectives.

There is another remarkable statement of the ruler, which foreshadows much earlier than 1762 the clauses of J. J. Rousseau’s “social contract”¹⁵: “For you should reckon rightly in your mind that which is due to the men at arms, and with that you shall not meddle [...]. And if something is left from that which is due to the army, it is not your earning, but you have taken it from your country and from the poor that God has left under your hand. [...] Thus, as you take the wealth from your country’s people so you should give it to them, so that there be peace in the country.”

Regarding strategy, the Romanian people, by the voice of this ruler, knew very early to divide the resources according to strategic criteria. Thus, in the king’s vision the distribution strategy of the resources is carefully structured on two segments, the first for survival and the second for rewarding according to the contribution of each to the system (p. 343): “Therefore you, if you are worthy, shall keep your flock in order, so that some shall not fatten while others starve, but measure to each the same, according to his work and according to his position, so shall his boon be”. Or, elsewhere (p. 351): “That is why I say unto you, extend your hand to all, do not be partial, but to each according to his deed; as his position is so his beneficence shall be. And pour beneficence unto all, the poor and your servants, and the strangers, but with parsimony”.

Negotiation techniques and diplomatic tactics are equally studied by Neagoe Basarab, as he refers, for instance, to the attire of servants with the purpose of ensuring

¹⁴See Ioan Abrudan, op.cit., p. 18.

¹⁵ Jean Jacques Rousseau (1712-1778), French philosopher of the Enlightenment. He was one of the founders of the “social contract” theory, according to which the state appeared as a result of the convention by which people cede willingly a part of their “natural” rights for the good of a superior organism, which in turns takes upon itself the obligation to protect their life, ensure their safety and property. (From *Brief Dictionary of Philosophy*, Bucharest, Ed. Politica, 1973, p.110).

the image of success and power to the one who would doubt it. At the same time, the Romanian ruler gives proof of great refinement with regard to the structure he leads, to the wise exertion of authority with repercussions in the motivational register, and also to the aspect of deft communication. In this respect, he seems to foreshadow Frederik Herzberg¹⁶, since he superimposes over the comfort factor, here represented by the maintaining of a “status quo” regarding the table arrangement of boyars, the satisfaction factor representing an encouragement for those who do something extra and would deserve an explicitly manifested appreciation.¹⁷ Neagoe Basarab states explicitly that in order to outline the merits of some of his subordinates, he will not change their position around the table, but will share some of his own food and drink with them, to mark the importance he recognizes to them.

On a certain plane of reference, an environment is conserved, which will not bring anything extra, but could bring disadvantages by being changed, whereas, on a different plane, a solution for rewards is also found. The same preoccupation for tactics, for rewarding situations in need of being outlined, is found with Machiavelli, who states¹⁸: “When it happens that in the civilian life of a state someone accomplishes a thing entirely out of the ordinary, in good as in evil, the prince must find a way to reward or to punish that will be long remembered and discussed afterwards.” One can see Neagoe Basarab’s intelligent approach to the given situation, which unites, on the one hand, Plato’s vision regarding the organization of social systems, without the anchor of an entirely rigid hierarchy, and, on the other hand, the Aristotelian principle of equilibrium. In fact, the Romanian king knows both philosophers, as he mentions them in his writings. Furthermore, Plato and Aristotle seem to have been known in the Romanian area in general, as we can infer from their images painted on the exterior walls of Voroneț monastery, built around same period in which Neagoe Basarab lived.

We can deduct thus the amplitude, but also the type of cultural influence that already characterizes the ruler and the Romanian area at that time. Concomitantly, his

¹⁶ Machiavelli also notices this exception. He recommends that these situations be outlined (op. cit., p. 79): “When it happens that in the civilian life of a state someone accomplishes a thing entirely out of the ordinary, in good as in evil, the prince must find a way to reward or to punish that will be long remembered and discussed afterwards.”

¹⁷ See Ioan Abrudan, op. cit., p. 20.

¹⁸ See Ioan Abrudan, op. cit., p. 79.

penchant for concession, with a view to obtaining a social equilibrium, is a characteristic that has been manifested repeatedly over time as intrinsic to the Romanian culture and to the Romanian people.

With respect to the process of decision taking, Neagoe Basarab is a supporter of the personal example, which he must provide for his subjects, a perspective often found in Romanian management philosophy. The center of behavior values for a ruler in the Romanian culture of the time, is, according to the king, first wisdom, followed by other qualities apart or derived from it, such as tempering pride, arrogance, intolerance and hatred, but he also advises the rulers to take into considerations: generosity, bravery, austerity and effort, incorruptibility, the choice of an appropriate entourage, the respect of laws, goodness and courage, hope, optimism, gentleness, piety and thoughtfulness.¹⁹

Regarding the importance of wisdom, we can draw a parallel between the visions of Neagoe Basarab and Machiavelli, for whom wisdom is the first necessary quality of a ruler. Nevertheless, Machiavelli has a wider notion of wisdom, which, for him, may sometimes overstep the boundaries of ethics, associating itself to pragmatic objectives. It is in fact the preponderant interpretation of his work. In some places, such as the one below, his position is in agreement with that of Neagoe Basarab upon the matter: "... he must not easily give credence to allegations or rush into action, but also he should not be frightened by anything. He must act thoughtfully, wisely and kindly, and his trustiness should not be as great as to deprive him of prudence or his mistrust to deprive him of leniency".²⁰

The central role of wisdom is not specific only to a Christian culture, such as the one promoted by Neagoe Basarab. Thus, an Islamic hadith (a saying or commentary to a verse in the Koran) says: "If one endeavors to think and is wrong, he is rewarded, and if

¹⁹ See Ioan Abrudan, *Op. cit.*, p. 28-29; Generosity (p. 251) "listens not to greed", bravery (p. 251): "let us not be saddened in battle", austerity and effort (p. 251): "toil and frugality and sufferance and lack of craving", the spirit of justice (p. 269): "be just unto all", incorruptibility (p. 269): "For he who shall be a true king shall have no relatives, only just servants", the choice of an appropriate entourage (p. 269): "with the chosen one, you shall be chosen, with the thwarts you shall be thwarted", the advice to not give in to drinking (p.269): "For what good have we in drunkenness, aside for illness in the body, poverty in the house and insanity in the mind?", the respect of laws (p. 277): "And unto each, as the law is, so you shall do...", modesty (p. 287): "it is not proper to brag with pride", goodness and courage (p. 315): "For all shall help the good man, and all shall hate the coward, even his own kin shall drive him away and curse him", hope, optimism (p. 359): "le us not fall despondent", gentleness, piety, wisdom and thoughtfulness (p. 379).

²⁰ See Ioan Abrudan, *op. cit.*, p. 60.

he is not wrong, he is doubly rewarded.” Therefore, intellectual effort, even apart from its outcome, should be respected.

Another interesting aspect, inspired by the historical experiences of the Romanians and expressed by Neagoe Basarab, is the influence of women in the leader’s process of taking decisions.²¹ The king makes reference to the history of Samson and Delilah, but Romania’s history offers several examples of its own: the influence of Elena Ceaușescu²² on Nicolae Ceaușescu²³, of Elena Lupescu²⁴ on King Carol II²⁵ or other women who influenced the leaders. By contrast, Neagoe Basarab’s wife, Despina, coming from the royal family of Serbia, had a positive role and was always at the side of her husband: „Their life together, one of love and harmony, was devoted to the Church and to art.”²⁶ In this context, we appreciate that Neagoe Basarab perceives the role of women from the perspective of personal experience as an important and beneficial influence in ruling.

Starting from the famous theory of Heraclitus of Ephesus²⁷, and from the famous maxim by Confucius²⁸ that states that the only constant is change, Neagoe Basarab teaches his son in the tactical spirit of a flexible attitude and thinking, adapted to circumstance and the environment of activity: (p. 247) “for those who wage battle are not meant to live in a house, but in changing settlements, for they should live like a man who wishes to move.”

Chapter VIII of Neagoe Basarab’s work, “Of emissaries and wars”, is of great relevance for the art of Romanian negotiation. It presents, as a first step, the necessity of

²¹ See Ioan, Abrudan, op. cit., p. 30.

²² Nicolae Ceaușescu was the Communist leader and head of state of the Socialist Republic of Romania from 1967 to 1989. His government was overthrown in the December 1989 revolution, and he and his wife were executed.

²³ Elena Ceaușescu was the wife of Romania's Communist leader Nicolae Ceaușescu, and at the same time she was Deputy Prime Minister of Romania

²⁴ Elena Lupescu was the mistress of King Carol II of the Romanians and later (after his abdication), his wife.

²⁵ King Carol II (1893 – 1953) reigned as King of Romania from 1930 until 1940. He was the first of the Romanian royal family who was baptized in the Orthodox rite

²⁶ See C. Gane, *Lives of past ladies and princesses*, Chișinău, Universitas, 1991, p. 48.

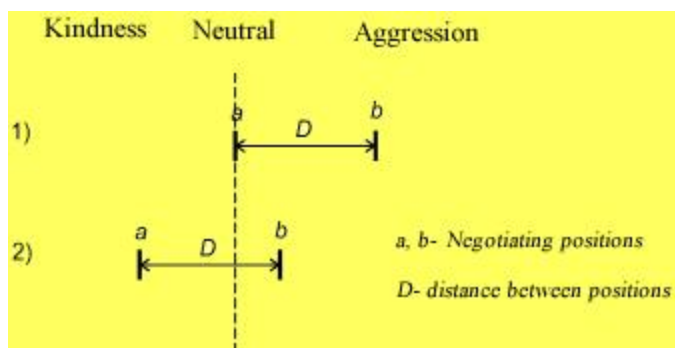
²⁷ Born around 535 B.C., died 475 B.C., known for his maxim “no man steps in the same river twice, for neither the river nor the man are the same”. This exemplifies the culminating point of materialist philosophy. The matter is transformed ceaselessly and the only constant is the form, which can be expressed in the timeless language of mathematical formulae.

²⁸ Confucius (551 B.C. – 479 B.C.) was a Chinese thinker and social philosopher. His principles have been developed into a system of philosophy known as Confucianism.

constructing an advantageous framework for talks, by paying special attention to the careful ordering of circumstances, thus an approach from the form to the content.²⁹ The Romanian king is sufficiently astute to be aware of the trajectory of a string of events that lead to successful negotiations and to exploit each factor of the procedure. His strategy falls within what is a specificity of a tactic undertaken by Romanian rulers in military confrontations, by leading the enemy on a difficult terrain, not allowing the deployment of forces, forcing him away from his initial plans and to improvised and insufficiently accomplished solutions. The features that result from this, ability, cleverness, perseverance, courage and optimism, so that the battle could be won with few resources and conditions inferior to the enemy, have marked the evolution of the Romanian personality and mentality over the centuries.

For the next step, the king recommends an ample ceremony of meeting the guest/emissary, planned as to relieve the tension and the firmness of the preconceived ideas of the one who arrives. There is considerable psychological refinement at work here, centered on the concept of negotiation. Overwhelming the emissary with kindness, receiving him generously and sumptuously produces a step backwards in the host from the initial neutral position. The basis of negotiation will be therefore different, if the emissary, acting according to the reflex of maintaining distance, will take a step forward toward the host, nearing the area of diplomatic kindnesses.³⁰ During the process, the distance between the two actors may decrease and a different basis of negotiation may be achieved.

See, for example, the following graph nr.1:



²⁹ See Ioan Abrudan, op. cit., p. 34.

³⁰ As well as for the graph on this page, see Ioan Abrudan, op. cit., p. 35.

a, b – negotiating positions

D- distance between positions

As regards the discussions between the actors of the negotiation, the Romanian king draws attention to ignore hatred and enmity that might result from the words of the emissary, underlining with his outstanding diplomatic refinement that, without resistance, hatred and enmity will quickly subside, since they can find no sources to amplify them. Thus, on the one hand, the emissary will have to rethink his discourse, and on the other hand, he will be disarmed in his argument, following the firm but polite reply of the host. Of course, the art of negotiation has developed tremendously since then, but the awareness of its importance and its formalization as strategy are nonetheless remarkable for 1521.

The inferiority in numbers of the army and of its equipment is deftly attenuated by the Romanian king by deliberate mystifications of reality, with the purpose of discouraging aggressive intention in the enemy either by elements that give the impression of massive force, or by those that instill in the aggressor the futility of a confrontation, thereby deactivating his interest.³¹

It is surprising to note that, by his ideology, Neagoe Basarab seems to be our contemporary, when we correlate his statements to the principles put forth hundreds of years later by a group of researchers from the Harvard Negotiation Project.³² They would subscribe, to the echoes coming from the Romanian history. They assert, regarding success in negotiation (p. 143): “We have tried to organize a material belonging to common sense and experience in a form that would provide a model of thinking and action”, whereas Neagoe Basarab stated (p. 305): “Let not my writing here disgruntle you, as though I have burdened you with it, nor should you say: What is an emissary, and so lengthy his writing on the matter is that it disgruntles us, as if an emissary were a great

³¹ See Ioan Abrudan, *op. cit.*, p. 37.

³² See Fisher, R., Ury, W, and Patton, B., *Getting to yes. Negotiating agreement without giving in*, Cluj-Napoca, Dacia, 1995.

thing, so that a lord should look into it and reckon it in his mind and heart? But it is really a great thing, for good it is to you when your name is exalted higher than the name of the other lord that I spoke of before, and for a good name not only shall the thoughtful lord not be disgruntled by many words, such as are here written, but, if he desires honor, many other toils shall he weigh in his mind, day and night, just for the honor to be his.” In conclusion, both parties give the sensation that they effectively systematize elements pertaining to common sense.

Below is a synopsis of Neagoe Basarab’s negotiation techniques.

Table 2.³³

Typology		Setting the stage	Talks	Objectives
With partners of relatively equal strength	Receive emissary	Festive reception and departure, with guard of “handsome soldiers” Sitting at the table with the dignitaries (according to the level of emissaries, the king distinguishes between “high” and “low” emissaries) Offering a gift already upon receiving the emissary, to “thaw” the relation	Offers systematic replies (in order), carefully and gently Wise and worthy words, no polemic engaged Short, clear and firm answers (unwavering counsel)	Prestige (glory, exalted name, honor, good name) The admiration of the partner (praise, glorification)
	Send emissary	Selecting the emissary according to competence (worth and skill) and not on kin Gift offered must be more	Emissary will deliver the content of the message in its letter and spirit but with the inspiration resulted from divine	Dominating the partner Dissatisfaction of the partner (vexation,

³³ See Ioan Abrudan, op. cit., p.37-38.

	<p>valuable than gift received – a symbol of the power of the king and the wealth of the country</p> <p>Preparing the message in two steps: first by the dignitaries and then finalized by the king himself</p> <p>Preparing the ground morally for divine assistance (purity, piety, wake, prayer, charity)</p>	assistance	sorrow)
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The king ends the teachings to his son by the admirable advice (p. 239): “and teaching us so that we ourselves accomplish all, and that no one acquires anything lest he be worthy”³⁴. It is a piece of advice for our entire cultural space, which exudes pride, dignity, an urge towards learning and work, to a capitalist spirit and to equity, to ownership and competition, and also being a strong plea for competence.³⁵

Neagoe Basarab is, in our opinion, a visionary of his age, since his principles are often found in current principles of leadership. At the same time we can also reflect upon the following question: could we assume that the current leadership method, extrapolated to the system of global governance, represents only a reworking of principles as old as the world itself? Whatever the answer might be, we notice the participation of Romanian culture to the subtle aspects of governance, be it national or global.

³⁴ *The teachings of Neagoe Basarab to his son Theodosie*, Bucharest, Ed. Roza Vânturilor, 1996.

³⁵ See, Ioan Abrudan, op. cit., p. 41.

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