

AN ANTHROPOLOGICAL VIEW OVER THE INTERNATIONAL ORGANIZATIONS

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Abstract: International Organizations are, especially today, important factors regarding the evolution of societies. This is why, in this study we try to apply Durkheim's theory about society to these structures that influence so much our day by day evolution. The individual is connected to his environment and his form of organization. His form of organization also affects the individual and his environment. Nowadays, besides states, IGO's are the most important factor in shaping the evolution of individual and society.

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Anthropology seeks to explain everything connected to the human being. From what he thinks, what he does, how he acts to how he behave and how he organize himself, all that have been researched and analyzed by anthropologies. If, in the beginning the main focus of this area of study were the communities and the traditional society, it is only logical that nowadays to focus the research more and more on the studies of international organizations.

After all, this mechanism influence more and more every day the traditional society and the way people live, act, behave and interact: "By addressing citizens directly these new mechanisms of governance bypass established institutions and rules by creating a plurality of norms that in practice shape the ways in which men and women, adults and children, creditors and debtors, humans, plants and animals act and interact"¹.

An International Organization has at least three members, and its members are hold together by formal agreements². There are different types of international

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¹ Birgit Müller, *Anthropology of International Governance (AIG)*, available at <http://easaonline.org/networks/aig/>

² Vasile Popa, Alexandra Sracinski, *Perspective în evoluția organizațiilor internaționale de securitate*, Bucharest, "Carol I" National Defence University Publishing House, 2007, p. 5.

organizations, from regional to global organizations, from economical to cultural organizations, from military organizations to peace holding ones, from intergovernmental organizations to non-governmental ones.

However, what we have to have into consideration whenever we analyze an international organization is that in order for such a construction to exist, before signing a formal agreement, its members have to have a common interest and objective. Based on these factors we can analyze the way an international organization acts and exists, and in the same time influences the life of the whole planet, from communities to environment.

In this study we will concentrate on IGO's, due to the fact that by comparison with the NGO's, they have a much bigger impact on human life, being the second largest actor on international stage after the states.

Emile Durkheim³ considered that collective representations can be defined as "collective awareness of conscious"⁴. He thought that the society has its own reality, beyond the sum of the individuals that are part of it⁵. Durkheim argues that the societies can be differenced based on the solidarity: mechanical or organically⁶.

First of all the solidarity that Durkheim speaks about in his research refers to a "bond of unity between individuals, united around a common goal or against a common enemy, such as the unifying principle that defines the labor movement"⁷.

The mechanical solidarity refers to the similarities and common feelings that unify the people, is a state of community bonding or interdependency which rests on a similarity of belief and values, shared activities, and ties of kinship and cooperation⁸. In his book, *Division of Labor in society*, Durkheim says:

"Thus we see what type of solidarity penal law symbolizes. ... not only are all the members of the group individually attracted to one another because they resemble one another, but also because they are joined to what is the condition of existence of this collective type ... They will as they will themselves, hold to it durably and for prosperity, because, without it, a great part of their psychic lives would function poorly"⁹.

³ French scholar who lived from 1858 until 1917, in *The Division of Labor in Society* he argues that the type of social solidarity has changed, due to the increasing division of labor, from mechanical solidarity between similar individuals to organic solidarity based on difference, available at <http://oyc.yale.edu/sociology/socy-151/lecture-22>

⁴ Robert Deliege, *O istorie a antropologiei*, Bucharest, Cartier Publishing, 2007, p. 62.

⁵ *Ibidem*, p. 63.

⁶ *Ibidem*, p. 65.

⁷ Boundless, *Durkheim's Mechanical and Organic Solidarity*, Boundless Sociology, Boundless, 26 May. 2016, available at <https://www.boundless.com/sociology/textbooks/boundless-sociology-textbook/social-groups-and-organization-6/social-structure-in-the-global-perspective-58/durkheim-s-mechanical-and-organic-solidarity-359-1108/>

⁸ Charles Perry, *A Proposal to Recycle Mechanical and Organic Solidarity in Community Sociology*, in "Rural Sociology", vol. 51, no. 3/1986, pp. 263-277.

⁹ Emile Durkheim, *Divitsion of Labour in society*, New York, The Free Press, 1933, p. 105.

The other theory regarding solidarity in society is based on interdependence and labor division¹⁰. What Durkheim wants to say is that for example if we imagine a community of people that only plants rice for a living, if a member of that community leaves the given community won't be affected. It can continue to exist, because all the members have the same objective, target and function. But if we think to a community that not only that plants rice, but it also processed the rice, sells the rice so to say has a more complex way of living, then if let's say that the member of that community that it is in charge of gather the rice leaves than the community won't be able to function. We must not forget that the entire research of Durkheim was based on his desire of finding the elementary structures of the human society¹¹.

As he showed in his work,

“Individuality is something which the society possesses. Thus, [...] personal rights are not yet distinguished from real rights. [...] It is quite otherwise with the solidarity which the division of labor produces. Whereas the previous type implies that individuals resemble each other, this type presumes their difference. The first is possible only in so far as the individual personality is absorbed into the collective personality; the second is possible only if each one has a sphere of action which is peculiar to him; that is, a personality. ... In effect, on the one hand, each one depends as much more strictly on society as labor is more divided; and, on the other, the activity of each is as much more personal as it is more specialized ... Society becomes more capable of collective movement, at the same time that each of its elements has more freedom of movement. The solidarity resembles that which we observe among the higher animals. Each organ, in effect, has its special physiognomy, its autonomy. And moreover, the unity of the organism is as great as the individuation of the parts is more marked. Because of this analogy, we propose to call the solidarity which is due to the division of labor, organic”¹².

This theory of Emile Durkheim about society can be applied to the international organizations too, because especially today, these structures influences the day by day evolution of a society even more, in some cases, then the society itself or the state.

So what would be some examples of international organization to which we can apply the mechanical solidarity theory?

Well, the most obvious one is NATO. If in 1949 we had 12 states that signed the North Atlantic Treaty, NATO has now 28 members. One of the most important articles of the treaty is article five that states “The Parties agree that an armed attack against one or more of them in Europe or North America shall be considered an attack against them all and consequently they agree that, if such an armed attack occurs, each of them, in exercise of the right of individual or collective self-defense recognized by Article 51 of the Charter of the United Nations, will assist the Party or Parties so attacked by taking forthwith, individually and in concert with the

¹⁰ *Ibidem*, p. 64.

¹¹ Nicolae Panea, *Antropologie culturală și socială*, Craiova, Omniscop Publishing, 2000, p. 67.

¹² Emile Durkheim, *Division of Labour in society*, New York, The Free Press, 1933, pp. 129-131.

other Parties, such action as it deems necessary, including the use of armed force, to restore and maintain the security of the North Atlantic area”¹³.

Of course things are not as simple as in a strictly agricultural community. The members on NATO have to fulfill a certain steps before making a decision. The *Consultation* process is essential for the well-being of the alliance. There are a series of principals that applies to the allies when it comes to consultation. The members have to inform the Council about any problem that could affect the alliance, no member can take a decision – politically or military – if that decision could affect in any way the allies, they have to keep in mind the interests of all the others members, and if that it is not possible they have to explain why is that.

However, basically, the states that came together under this treaty have mostly defense military objectives. If one of the member states would leave the organization, NATO wouldn't be considerably affected. The other members could continue their partnership and NATO could continue to apply its philosophy of existence. Of course, if we take a look into different analyses of different historians, we could conclude that if the member that would leave NATO would be the United States of America, then the organization would probably cease to exist¹⁴. The idea of common conscience applies best here:

“... the evolution of the common conscience... progresses less than individual consciences. In any case, it becomes feebler and vaguer in its entirety. The collective type loses its background, its forms become more abstract and more indecisive. [...] however, that the common conscience is threatened with total disappearance. Only, it more and more comes to consist of very general and very indeterminate ways of thinking and feeling, which leave an open place for a growing multitude of individual differences”¹⁵.

Regarding the organically solidarity, we can take the European Union as an example. After the World War II, the idea of peace through cooperation has been more and more present in the minds of the world leaders. For instance the idea proposed by the French minister Robert Schumann in May 1950 completed in April 1951 by creating the European Community of Coal and Steel is a solid example for our argumentation. This bound created between France and Germany made it almost impossible for the two states to ever find themselves in a war one against the other¹⁶.

The Maastricht Treaty was signed in 1992, and the European Community became the European Union – EU. Its members committed themselves to a

¹³ Article 5, The North Atlantic Treaty, 4 April 1949, available at http://www.nato.int/cps/en/natolive/official_texts_17120.htm

¹⁴ Cristina Paiusan Nuica, *Istoria Relațiilor Internaționale și a Diplomației (1945-2008)*, Bucharest, The Publishing House of România de Măine Foundation, 2008, p. 64.

¹⁵ E. Durkheim, *op. cit.*, pp. 171-172.

¹⁶ Cezar Avram, Roxana Radu, Laura Gaicu, *Uniunea Europeana trecut și prezent*, Craiova, Universitaria Publishing House, 2006, p. 73.

political union, including the establishment of common foreign policies, a single currency, and regional central bank.

Nowadays, all the members of the European Union are connected between them through economic ties. Let's not forget that before becoming a EU member any aspiring state has to full fill some specifically conditions and one of the main reasons is that once they are a full member of EU it's is hard, if not impossible, to leave the Union because such an action would most likely affect the very existence of European Union. The cooperation and interdependence of the states inside this organization qualifies it for an organically solidarity structure. However, such an article exists, the article 50 of Lisbon Treaty, which stipulates that:

“1. Any Member State may decide to withdraw from the Union in accordance with its own constitutional requirements.

2. A Member State which decides to withdraw shall notify the European Council of its intention. In the light of the guidelines provided by the European Council, the Union shall negotiate and conclude an agreement with that State, setting out the arrangements for its withdrawal, taking account of the framework for its future relationship with the Union. That agreement shall be negotiated in accordance with Article 218(3) of the Treaty on the Functioning of the European Union. It shall be concluded on behalf of the Union by the Council, acting by a qualified majority, after obtaining the consent of the European Parliament.

3. The Treaties shall cease to apply to the State in question from the date of entry into force of the withdrawal agreement or, failing that, two years after the notification referred to in paragraph 2, unless the European Council, in agreement with the Member State concerned, unanimously decides to extend this period.

4. For the purposes of paragraphs 2 and 3, the member of the European Council or of the Council representing the withdrawing Member State shall not participate in the discussions of the European Council or Council or in decisions concerning it. A qualified majority shall be defined in accordance with Article 238(3) (b) of the Treaty on the Functioning of the European Union.

5. If a State which has withdrawn from the Union asks to rejoin, its request shall be subject to the procedure referred to in Article 49”¹⁷.

If we have a close look to the above five articles, we could see that if a state would decide to leave European Union, than it would change all its legislation, legislation that took a certain time to implement it, and a sudden discharged of it would probably cause a huge internal crises of that state. This alone could be a domino effect for a major crisis in Europe and the whole world, regardless what state we are talking about. A state with a major economic, political, legal crises in traditional geographical Europe would have a certain effect on all the others countries. And let's not forget that European funds are for a majority of its members an important resource, and at the same time EU plays an important part on trade market in Europe. It was Durkheim that said:

“This law definitely plays a role in society analogous to that played by the nervous system in the organism. The latter has as its task, in effect, the regulation of the different functions of the

¹⁷ Article 50, Treaty of Lisbon.

body in such a way as make them harmonise. It thus very naturally expresses the state of concentration at which the organism has arrived, in accordance with the division of physiological labour. Thus, on different levels of the animal scale, we can measure the degree of this concentration according to the development of the nervous system. Which is to say that we can equally measure the degree of concentration at which society has arrived in accordance with the division of social labour according to the development of cooperative law with restitutive sanctions. We can foresee the great services that this criterion will render us¹⁸.

These two examples are the most obvious ones to which we can apply Durkheim's theory, but even if the other international organizations may not seem as clearly as these two to which category they fold under, they too have important elements that goes under one of these two aspects of Durkheim's theory.

Of course that Durkheim theory doesn't apply 100% to the International Organizations, but important aspects of his theory can be used for a better understanding of how these mechanisms affects the life of humans on day by day basis. And it is important to use as many tools as we can for a better understanding, because, in the end all resumes to how our future will look like.

After all, it was Durkheim who said: "...all friendly associations are formed wherein each one plays a role conformable to his character, where there is a true exchange of services. One urges on, another consoles; this one advises, that one follows the advice, and it is this apportionment of functions or, to use the usual expression, this division of labour, which determines the relations of friendship"¹⁹.

¹⁸ Emile Durkheim, *op. cit.*, pp. 128-129.

¹⁹ *Ibidem*, p. 56.