Contribution of culture and Christian civilization to the creation and affirmation of the principle of non-discrimination and equal opportunities for men and women

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Abstract
In the present context it is interesting content analysis of national legal norm unprecedented dynamics under Romanian law; Dynamic geared towards harmonization of Romanian law with EU law, national law remains a right incidental to the European construction right in line with the priority application of European law. It is perfectly logical that the equality of all citizens of the Union and national institutions of state members of the union to be established and regulated on the basis of rules and laws unique to uniform criteria. Under these conditions in the near future we will witness a symbiosis of national laws and finally to a single resultant union laws valid throughout space. Likewise, the case and the legal protection of human rights where it occurs discrimination and equal opportunities for men and women.
Keywords*: non-discrimination, equality between men and women, European Union law, international law of human rights, culture and Christian civilization*

1.Argumentum

Francis Pope's recent speech in Parliament was, without the slightest doubt, the decisive moment in this action research approach. The speech was a historical one. Why? I base my conclusion on several grounds. First is the first visit of a Pope in the last 25 years. Previous Pope spoke in the European Parliament plenary in Strasbourg was John Paul II in 1989. Then, in the collapse of the Iron Curtain, the Berlin Wall, who played a key role in the liberation of Europe from Communism wanted to mark the victory of liberal democracy with such a speech. Then, is the second foreign visit of Pope Francis in Europe after the one in Albania. Finally, Pope coming in plenary in Strasbourg took place in a time when anti-religious sentiment has grown in the European Union and the European Parliament became the place where leftist ideologies often conflict with conservative approaches.

In this regard, the speech touches obvious conservative Pope Francis was a surprise, knowing that His Holiness previously announced that it will review approaches Catholic Church in delicate matters such as, for example, gay rights. "We see a Europe

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grandmother, not a fertile", said Pope. He then criticized the fact that the European Union "bureaucratic and technocratic apparatus are too strong." Then launched a frontal critical to the European Parliament. "The rules set out here are far removed from people's sensibilities. You. must protect fragile nations and people. Holy See's willingness to renew dialogue with the institutions. "His Holiness noted" opulent lifestyles ", a" culture of littering, an excessive consumerism, a culture of sole uses. "He then addressed the question of religious intolerance "A Europe of religion is a way to fight extremism, which have escalated in recent years (...) Forgetting God, not His worship is the one that creates violence (...) to have dignity, people should have freedom of religion, jobs, not to be discriminated against. After speaking about tackling immigration, "that does not turn the Mediterranean into a graveyard" about protecting the environment, loneliness, that affect both the young and the old, the Pontiff invited European parliament members to abandon economic approaches, mercantile and focus on "the sacredness of the person" sacredness of women and men, equal opportunities between the two parts of a whole - man - God's creation.

In the present context it is interesting content analysis of national legal norm unprecedented dynamics under Romanian law; Dynamic geared towards harmonization of Romanian law with EU law, national law remains a right incidental to the European construction right in line with the priority application of European law. It is perfectly logical that the equality of all citizens of the Union and national institutions of state members of the union to be established and regulated on the basis of rules and laws unique to uniform criteria. Under these conditions in the near future we will witness a symbiosis of national laws and finally to a single resultant union laws valid throughout space. But until when we can speak of a single union law - primarily the EU Constitution, that is a law of laws - national law tends by origin and by the influence of culture and Christian civilization, primarily as a spirit . Likewise, the case and the legal protection of human rights where it occurs discrimination and equal opportunities for men and women.

2. European contribution to the emergence and codification of discrimination

Although there are some ways that the right of non-discrimination should be a recent creation, some domain-specific rules have the same length as the company from that of non-discrimination law in its current form was born under the impulse sense of humanity, he had people's consciousness and practical way of action of states. Paradoxically, although international practice registered legal masterpieces, since antiquity, systematization and theorization tests are relatively late. There is basically a historical period or an exact date to mark the beginning of non-discrimination law in general.

Relevant to our approach to identify the contribution that Christian culture and civilization brought to the development of international law in general, especially non-discrimination law. From the perspective circumscribed area of influence of Christian culture and civilization are some issues to be mentioned in historical terms. In ancient classical Greece Orient spread two basic tools of international law: the treaty and diplomacy who added his own creation: international arbitration. Imperialism Roman Republic, then imperial dream (reflected by the edict of Caracalla in 212) to absorb all the peoples of the empire into a universal whole was not compatible with international practice which supplied the Greeks.

Everywhere but Rome has contributed to the development process. Before replacing something, Rome treaty peer (faedus Aequum) with the Latin cities and Carthage. Then during the occupation and organized relations with foreign nations based on two legal concepts: jus jus gentium and fetuses. Ius fetuses essentially religious idea of the inviolability of ambassadors and resume rise to the distinction between just war and unjust war. Ius Gentium or the law of nations, the work required lawyers need to allow the Romans to establish legal relationships with people who were not Roman origin. Genuine international relations occurred during the Middle Ages, specifically in the eleventh century. West resume diplomatic practices of antiquity which it enriches and improves them, and natural law school contribution to the development of international human rights law is substantial as we try to show in what follows.

3. Contribution to the development of the school of natural law of human rights international law

School or school of natural law and natural law of nations as it is called, was born in the seventeenth century with the great jurisconsults reformed headed by Hugo Grotius which was published in Paris in 1654, the law of war and peace. With him, Samuel Pufendorf is considered to be a true founder of this school in 1672 after the appearance of the work of nature and of nations right. This term is one of the first attempts to introduce international law in European legal thinking. It can be considered that highlighting the existence of a right of nations separated by natural law, these authors have sought to show that it is necessary to create a law that would apply to the states, along with addressing individual rights. Hugo Grotius and his followers. Hugo Grotius, whose contribution in this area is undeniable did not seek to theorize classical international law. Europe of his time was torn by religious and territorial conflicts of the sixteenth century and the Thirty Years' War was beginning.

This is the context in which Dutch jurist has developed his main work. Driven by a deep sense of humanity, he wanted to develop a rational law that require assembly of sovereign powers and limit the use of violence. But Grotius's law of nations if it was designed in a natural law that people should be prosecuted conduct only in civil or regulatory issues that escaped when they were insufficient. This right can cover and international issues such as for example the right funeral [For details, see H. Grotius, On the Law of War and Peace, Scientific Publishing House, Bucharest, 1968, pp.464-474.]. This was a common law, common assembly of sovereign powers, founded with the consent of civilized nations. However, identifying the law of war, such rules differentiated natural law, Grotius introduced mutations in the law of nations which were formulated in the work of Suarez. Other authors from the German Samuel Rachel (1628-1681), Englishman Richard Zanche (1590-1660) and the Dutchman Cornelius von Bynkershoek (1673-1743), spell out the idea that the agreement states can be created by legal rules of gentes, they admitting the existence of customary law of Grotius. It also crystallize a more pronounced internationalist outlook and full right of nations, compared to that of Grotius which refers only to a right of war.

This success saw the law of war as a distinct field from other rights of nations as a whole. Among other things, Grotius and his followers were to depend on an individual vision right of nations: the State was not subject to its right of nations, Prince be confused with the state. Law of nations saw them was so right interstate but a right that refers to the conduct of individuals and sovereign princes (rulers representatives of the Member). The emergence of classical international law was accompanied in the eighteenth century by emphasizing the just war theory, entailing only action sovereign powers whose case was considered fair. In the classical conception, the legitimacy of recourse to war was once the situation where there is a violation of fundamental rights of the state. But for reasons of sovereignty, states decide for themselves so subjective, resort to war in order to regain a right, or at least to obtain redress for injustice caused by a third party.

The development of international law in the last hundred years has focused on the "peaceful settlement of disputes" with the pact limiting League of Nations, then banning the UN Charter ["Members shall refrain in their international relations from the threat or use of use of force against the territorial integrity or so political independence of any state, and in another manner inconsistent with the Purposes of the United Nations ".

Use of force to resolve disputes between states. Over the centuries, the war could be considered a "normal" dispute settlement, whether it was seen as a kind of "divine judgment" being the winner will be done, whether they act as a more rational conception of "balance of power" being an adjustment of forces. A fortiori, a "social Darwinism" can be found in the "law of the strong" rational justification for conquest winner, enshrining European imperialism during the "gun policy". We conclude from the foregoing that since the second half of the nineteenth century, a strong ideological trend starts to substantiate peace law, ie to protect the peace by putting the war as "outlaws", but to do justice on the basis of a lasting peace.

By the mid-nineteenth century to act exclusively as customary rules are respected because there since time immemorial and that respond to demands of the civilized world. All civilizations have formulated rules aimed at limiting violence, even if a form of institutionalized violence as war, since limiting violence is the very essence of civilization. Not this way we are interested in doing legal research, but the influence and

contribution of culture and Christian civilization to the creation and affirmation of the principle of non-discrimination and equal opportunities for men and women.

4. The influence of culture and Christian civilization on the formation of international human rights

Among the factors that influenced the development of international law of human rights Christianity certainly has an important place. Judeo-Christian religion proclaimed the creation of man as the image of God, all children with the same father and shot at eternal life. The consequences of this new doctrine are manifold and incalculable, because status of the person departs from cosmic structure. Contains a dignified human being still unknown, men are brothers, murder is a crime and not slavery. This concept was revolutionary but oscillating on the basis of ancient society. Jesus preached love of neighbor and raised a universal level. Human love must be the divine image, absolute and without reason. It refers to all, including the enemy. We must love our neighbor as it is, without measuring its merits and without expecting anything in return.

Unfortunately, people have distorted this doctrine, seeing above all in altruism means to be paying their homage that person, or to gain heaven without applying the precepts brothers in faith. In the Middle Ages try life as a simple presentation about the world beyond. Focus concern to save the soul separated from the body seen. Earth Life seemed a good price and therefore unnecessary or prolonged efforts to preserve it. Suffering is given a mystical value by virtue of education. Jesus did not comment on human rights or non-discrimination, but it is important to know if the urge Decalogue "no kill" or the Gospel "love thy neighbor" only applies to the entire company or individual privacy. The issue has always been controversial. The year 313 is memorable moment Edict of Milan in which Emperor Constantine converted to the new faith will make the Church a great power over time.

Later, St. Augustine - a great personality of Christianity - followed later by Thomas d, Anguino, early fifth century promoted a way that suggested a compromise between the ideal of moral and political necessity. The reasoning was based on the fact that the natural order is reflected in the objective order. Legitimate sovereign may establish and maintain this order, aiming at any cost to assert justice, seeking justification in faith, morality, justice and honor.

It should be also mentioned another institutional influence, it is about Knights, institution of Germanic origin that characterizes the feudal period. Order elite knights gathered a body of people who have the right to bear arms and fight on horseback, that is noble. This right is honor which implies certain obligations. Among others undertake to supervise as they serve God or their sovereign. Failure to follow this belief is the ultimate offense. Order values are honor, faith and love, and his virtues are loyalty, faithfulness, sacrifice, moderation and compassion. The principles of chivalry have contributed to the development of international human rights law. What is unfortunate, however, these rules were valid only for Christians and closed world of nobility. Note that noble status was applied and enemies of the same rank. Moreover, these rules only concerns knights. So better understand the curious mixture of compassion and cruelty, tenderness and severity, faith and betrayal, and decay that is proper ideal of chivalry.

An overwhelming influence on human rights was Sinti in the modern era of humanism which in the sixteenth century, with the formation of modern states and the pontifical authority decline led to a new conception of the law of nations, jus inter gentes became, in which political entities taking place individuals as subjects of law. In this era scholastic philosophy had an influence on the war. Thus the Spanish Dominican Francisco de Vitorio repeating ideas of St. Augustine and Thomas Aquinas, develops and builds view a distinct body of doctrine. Through its humanitarian ideas Vitorio placed ahead of his time. Relying on natural law he condemns the massacre of innocent suffering excessive. A few years later Reformation Christians divided in two. In international relations unit was needed that was required by the law of nations.

Artisans were Grotius and his followers, Protestant this time. For Grotius law was not divine but fairness expression of human reason. The right not precede action states whatsoever. The law of nations was the work of nations that created the fullness of their sovereignty. In this view, national legislation is inspired by the natural law and proclaims certain rights of the human person which it exercises by public authorities, especially since science has witnessed a remarkable development. Man discovered the laws of physics that governs the universe and yourself. Life has become an end in itself. From the beginning, the company has taken into his own hands the destiny, with the intention of correcting errors generating hatred and cruelty.

The period was called "Enlightenment" humanitarianism recognizes that evolved and rational form of charity and justice. People are equal in rights and duties, which states have the obligation to guarantee and humanization national law, made important steps. In this respect, the most outstanding is undoubtedly the "Treaty of Friendship and Peace" ended in 1785 Frederick the Great and Benjamin Franklin whose provisions amounted in principle. For the first time expressed the belief that parties "undertake mutually and in the universe" and that an agreement between the state aims to protect the individual and the enforcement of such clauses create a genuine common law. Must clearly indicate that these achievements materially as its legal and were not available in some countries than in Western Europe.

Some of age thinkers have tried to develop social rules that are applied by states in their relations with citizens. These ideas were taken up by the French Revolution in its Constitution solemnly proclaimed natural rights, inviolable and sacred human rights and adopt the famous Declaration of Human Rights. In this HOLZENDORFF wrote that "the great principles which he proclaimed French Revolution and became common heritage of civilized nations, give this revolution paramount importance in the history of the law of nations". In a concluding statement, although the limits imposed by the state of development of international law and the obvious differences between optimistic and visionary desires of concrete realities, attempts to regulate human rights is an important step in the overall process of codification of law and a decisive role in this regard had the influence of culture and Christian civilization. After this brief excursus in history to investigate discrimination between man and woman, in actuality, through EU law

5. The principle of non-discrimination in the equation scientific research. From exegetical comments, explanations of EU non-discrimination law

5.1. Explanatory issues on European non-discrimination

With preliminary to note that the concept of discrimination, called "equal treatment", plays an important role in European Union law, and in many cases decided by the Court of Justice of the European Union (hereinafter CJEU) has been understood as a general constitutional principle. There are two broad conceptual approaches equality, which are evident in the provisions on equality and non-discrimination both in law and the EU:

a) formal equality or "legal" refers to the basic idea that people in similar situations should be treated alike. Formal equality focuses on equal treatment based on the appearance of similarity, without taking into account the broader context in which such treatment occurs. Under this approach, laws or practices that are aimed at treating differently persons who are in similar situations can lead to direct discrimination. Formal equality ignores the structural factors that result in certain marginalized groups. Therefore, when applying the concept of formal equality and individual differences are not considered, consistency treatment often fails to provide broader objectives of equality.

b) "substantive equality" refers to the idea that people in different situations should be treated differently. This approach comprises two distinct ideas - equality and equal opportunities results. Specifically:

- "Equality of results", requires that the outcome measure following the review should be equal. Recognize that seemingly identical treatment may, in practice, reinforce inequality because of past or present discrimination, or differences of access to power and resources. According to this approach, the effects, and the order of steps has to be taken into account.

- "Equality" suggests that all people should have equal opportunities to access the desired benefits, taking into account their different starting positions. Equality aims to provide equal opportunities, but not equal.

As regards EU law, EU citizens should be treated as equals if they are in a similar situation or, conversely, the right should not impose equal treatment if they are in different situations, unless that difference is objectively justified. Over time, EU law of non-discrimination, along with market-oriented approach distinct, took a social dimension, including in its fight against discrimination on grounds of sex, race, ethnic origin, age, disability or sexual orientation. This development is part of a more general trend in the EU fundamental rights. Thus, art. 21 on "non-discrimination" of the Charter provides: "(1) prohibits any discrimination based on any ground such as sex, race, color, ethnic or social origin, genetic features, language, religion or belief, political or any other opinion, membership of a national minority, property, birth, disability, age or sexual

orientation. (2) The scope of the Treaties and without prejudice to specific provisions thereof, any discrimination on grounds of nationality. "

Likewise, art. 23 of the Charter contains a specific provision on "equality between women and men", which include, without limitation, labor relations: "Equality between women and men must be ensured in all areas, including in terms of employment, work and pay. The principle of equality shall not prevent the maintenance or adoption of measures providing for specific advantages in favor of the under-represented sex. "Also, Article 8 (ex Article 3 (2) TEC) (1) of the Treaty on the Functioning of the European Union (TFEU) states that "in all its activities, the Union shall aim to eliminate inequalities and promote equality between men and women." in the same vein are Articles 18 and 19 of Part Two of the TFEU, marginal titled "discrimination and citizenship of the Union" which states: "Within the scope of the Treaties and without prejudice to any special provisions contained therein, any discrimination on grounds of nationality. European Parliament and the Council, acting in accordance with the ordinary legislative procedure, may adopt rules to prohibit such discrimination. [Article 18 (ex Article 12 TEC)].

"(1) Notwithstanding the other provisions of the Treaties and the limits of the powers conferred by it upon the Union, the Council, acting unanimously in accordance with a special legislative procedure and with the approval of Parliament, may take appropriate action to combat any discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation.

(2) Notwithstanding paragraph (1), the European Parliament and the Council, acting in accordance with the ordinary legislative procedure, may adopt the basic principles of Union incentive measures, excluding any harmonization of the laws, regulations and administrative provisions of the Member States, to support action taken by Member States to achieve the objectives referred to in paragraph (1). "[Article 19 (ex Article 13 TEC)].

They are manifestly too broad formulations and, to some extent, is a mixture of rights and principles without direct effect; they must be converted into individual rights in EU legislation and case law of the ECJ. They are addressed to the Union, according to the general clause of Art. 51 of the Charter, Member States' only when they are implementing EU law. "Understanding the wider scope of the Charter corresponds to

existing case law of the ECJ on the application of general principles and fundamental rights. As can be seen in both the previous case the ECJ concerning discrimination and the manifestation of the Charter, the rights that are generated by this principle are primarily a vertical direction - in relations with citizens of the Union or its Member States, the including any body or institution ultimately governed by public law. We will look further another aspect of the principle of non-discrimination in EU law, the civil law relations on which the right of Member States and Union law are subject to the principle of "self employed". What mean this autonomy? Autonomy is a fundamental principle of EU law, but is limited by rules of law that protects the primary and secondary objectives are considered to have a higher or at least equal status. The most important are imposed by competition law, EU labor and consumers and anti-discrimination legislation in civil law relations.

In a concluding formula, the fundamental principle of autonomy can not be conceived of theoretically and practically free of restrictions contrary to the principles of its existence under the public interest criteria that try to avoid abuse by unilateral exercise of these freedoms by the May strong in a contract or at the expense of competition and open markets. Legal order mission will be to find the right balance between these two principles and will be a constant concern for both EU law and to national, under the guidance of the ECJ case law.

5.2. Introductory Issues on European non-discrimination

The term "European non-discrimination law 'suggests a unique European rules on non-discrimination; in fact, it consists of a variety of contexts. This study is mainly based on European Union law (Art. 18 TFEU and Art. 21 of the EU Charter of Fundamental Rights) and the ECJ case law and will not develop below a particular theory of European law on discrimination, distinct EU public law, but we remark only that European law of discrimination seems to be lagging behind the EU constitutional and administrative law, but will certainly acquire a role increasingly important, as EU law will govern horizontal relations between individuals and their right to make their own ways, both substantive and procedural.

References to European law on discrimination, will consider the two Directives adopted in 2000, as amended and supplemented, namely: Directive establishing a

general framework for equal treatment in terms of employment and employment, prohibiting discrimination based on sexual orientation, religious belief, age and disability in employment; Directive on equal treatment between persons irrespective of racial or ethnic origin, prohibiting discrimination based on race or ethnic origin in the context of employment, but also on access to social assistance and social security and access to goods and services. This represented a significant expansion of the scope of EU non-discrimination law, which recognized that, for individuals to be able to achieve its full potential in the labor market was essential for them to ensure equal access in areas such as health , education and housing. In 2004, Directive implementing the principle of equal treatment between men and women in access to goods and services and the supply of goods and services expanded the scope of sex discrimination to the goods and services. However, the protective measures on grounds of sex does not fully correspond to the scope of protection afforded by the Directive on equal treatment between persons irrespective of racial or ethnic origin, as the Directive on equal treatment between men and women in social security guarantees equal treatment in relation to social security only and not with the broader system of social assistance, such as social protection and access to healthcare and education. Finally, rich jurisprudence of the court in Luxembourg, will be mentioned and analyzed for each type of discrimination, in the section entitled typology of discrimination in European Union law. As regards private law of the EU, from the beginning, we stated that there can be no contradiction in terminis when we talk about the principle of non-discrimination in private law relations of the EU, but we find that there is a clash inevitable between justification underlying principle private law and logic discrimination fueled by concern for economic efficiency and the free choice of trade partners. This right of free choice is protected by the essential elements of civil law relations, namely freedom of contract and party autonomy, which precludes discrimination, as Jürgen Basedow concise in his opinion, "the principles of equality or prohibition of discrimination are currently part of the traditional principles of civil law. The concluding a contract to do so in their own interest and not to do justice to others. Who must choose a contractor from among several candidates has, according to a German proverb, suffering choice, since there are

usually several selection criteria, the relative value of which can be assessed only by reference to the subjective preferences. "

At this stage of our study it is necessary to clarify this apparent conflict between self and non-discrimination principles by means of conciliation reference to two factors. First, the balance will tilt depending on the area of law in which relied on the principle of law as there will be different rules in labor law, consumer law and in respect of services of general economic interest, on the one hand, and genuine commercial relationships , subject only to the rules of competition. Secondly, EU law can be considered as a rule under which certain features produce discrimination (discrimination grounds legally punishable "). EU prohibition of discrimination is usually based on personal characteristics such as gender, ethnic origin, citizenship, age and sexual orientation are part of a person's identity, but not so much for economic reasons such as income, family and social status or similar features.

The novelty of EU law on equal treatment requires a value judgment based on a limited list of features that are considered to be so delicate that determines that each differentiation is based on a gender characteristics is considered discriminatory, novelty, and others taken in law Romania, as we approach further in a special section of the study.

6. Research gender barriers in the European Union

The problem of differentiating between women and men in terms of income, promotion and career is one of the major problems of Romania and the European Union which is given increasing importance in view, on the one hand, the complex role of women in contemporary society and on the other, segregation and disadvantaged position compared with men, often even when providing equal work quantitatively and qualitatively.

Addressing such complex issues regarding women's role can be achieved by knowing the true causes that generate imbalances, discrepancies, gender gaps in virtually all fields. In our research, we try to analyze the European comparative context, quantitative and qualitative dimensions on gender differentiation in a multi-criteria approach to sex cleavage, and adding the significant vectors that are age, occupation, level of training, the characteristics of the economic sectors and geographic regions, etc.

Although EU regulations and the national, one of labor remuneration principles relate to equal pay for equal work and equal value in practically all EU countries, gross income differences remain at the work performed by men, against women. Typically, such differences are justified in cases where, in terms of value and the complexity of the work, the men pursuing an activity generating goods and services more complex and difficult. There are also cases when equal work for both men and women are highly different to the detriment of women, contrary to obvious fairness and social justice enshrined as a priority objective and the instruments of incorporation and place of union and national laws. Thus, in 2013, the average gross income differences, the time worked by men against women, expressed as a percentage of gross earnings for men were:

- Below the EU-28 by 17.1%, in ascending order: Slovenia (3.2%); Italy (5.5%); Malta (6.9%); Romania (8.1%); Belgium (9%); Poland (9.8%); Portugal (10%); Luxembourg (12.5%); Latvia (14.9%); Bulgaria (15.3%); Lithuania (15.3%); Ireland (15.7%); Sweden (16%); France (16.5%); Spain (16.7%); Denmark (16.8%);
- Above the EU-28: Hungary (17.1%); Croatia (18%), the Netherlands (19.2); Finland (20.4%); UK (20.4%); Cyprus (21.0%); Slovakia (21.9%); Greece (22%); Germany (23.2%); Austria (25.4%); Czech Republic (25.9%); Estonia 30.9.

The pay gap between women and men is pay gap between men and women's salaries, calculated based on the difference between the average gross hourly employee remuneration female and male. On average in the EU, women earn per hour with about 16% less than men, and the gender pay gap varies across Europe. This is below 10% in Slovenia, Malta, Poland, Italy, Luxembourg and Romania, but exceeding 18 /% in Croatia, 20% in Hungary, Slovakia, Czech Republic, Germany, Austria and Estonia. Although, in general, the pay gap between women and men has decreased in the last decade, it has increased in some countries (Hungary, Portugal). Pay gap exists despite the fact that, in general, girls do better than boys school. On average, in 2013, 83% of young women in the EU had at least a high school education, compared to 77.6% of men. Also, women represent 60% of university graduates in the EU. The impact of the pay gap is that women earn lifelong less than men, which means that they

have lower pensions and are at greater risk of poverty in old age. In 2013, 21.7% of women over 65 were at risk of poverty, compared with 16.3% of men.

In Europe, the total employment rate of women is 63% compared with 75% among men aged between 20 and 64 years, and women represent the majority of part-time workers in the EU, 34.9% of they worked part-time, compared to only 8.6% of men. This has a negative impact on career development, training opportunities, pension rights and unemployment benefits, all of which influence the pay gap between women and men. But how to measure the pay gap between women and men in the EU? The pay gap between women and men is shown as a percentage of income is the difference between men and gross wages, salaries, hourly, obtained from male and female workers. The remunerations are gross salaries paid directly to an employee before deducting income taxes and social contributions.

In the EU, data on the pay gap between women and men is based on the methodology of the Structure of Earnings Survey and the pay gap between women and men is called officially "unadjusted pay gap between women and men", it does not take into account all factors involved, such as, for example, differences in education, labor market experience, hours worked, type of work performed, etc. Using as a basis, the compensation per hour can also mask some salary differences are not shown, for example those resulting from bonuses, from compensation payments or seasonal performance. As is clear from the above data, differences in earnings between men and women seem to be higher in countries with high levels of EU development compared to the least developed, although exceptions are recorded both in the group of countries below the EU average and those above the EU average.

The undervaluation of women's work is due to the way their competences are valued compared to men. Jobs requiring similar qualifications or experience tend to be poorly paid and undervalued when they are dominated by women rather than men. For example, cashiers are women, mostly in supermarkets and usually earn less than male employees mainly involved in arranging shelves or other activities that require physical labor. In addition, performance assessment and therefore, salaries and career advancement that can also be in favor of men. For example, where women and men

have the same qualifications, is given responsibility for capital higher than responsibility for people.

In most EU countries, women continue to be underrepresented in decision-making and important social positions, especially at the highest fora and institutions, despite the fact that they represent nearly half the workforce and more than half of graduates higher education in the EU. Although there has been some progress in terms of reducing the imbalance of men and women in political decisions, there is still much to recover as, on average, one in four members of national parliaments and ministers of national governments are women.

Regarding economic decision making, the proportion of women is lower than that of men at all levels of management and decision-making, this being 1 to 10 board members, of the largest companies in the EU, only 3% of the total are women on the boards of the respective companies. Research shows that there is a gender diversity in terms of wages and a positive correlation between women in leadership and business performance, and despite the EU target to have 25% proportion of women in leadership positions in the sector public research, this proportion in 2013 was only 19% of the total number of women teachers in universities EU countries. The predominance of men in this field is a major obstacle to the European objective of increasing competitiveness and maximizing innovation potential.

Romania occupies a position close to the EU average (11%) in 2013, the share of women among board members (12%), the largest discrepancies did women registered in Cyprus, Luxembourg , Italy, Portugal and Greece (5%) and the share of women was recorded by Bulgaria (17%), Denmark (18%), Slovenia (19%), Finland (24%), Sweden (27%), Norway (42%).

Regarding the representation of women in national parliaments (combined upper and lower chambers) in Romania, women account for 11%, compared to 23% EU-28 and Norway, Belgium, Finland, Netherlands, Sweden weight range between 39% and 45%. After all these elements of comparative analysis of discrimination in the European Union and our approach consistent with the objective of scientific research, we address the legal sequence of equal opportunities and gender barriers in the legal order of the European Union and Romania in order to establish the extent to which European and

national legislative framework provides legal protection of non-fundamental principle of EU law. Beyond these European approach of principle nedicriminării women we find that similar concerns were made in the very depth studies in the Asian region, specifically in China, where human rights issues in general and women in particular, is extremely sensitive and delicate, as we will analyze below.

7. Similar approaches in researching gender barriers in Asia

Asia, continent huge, heavily populated, with strong vocation globalizing, but also massive nationalist influences of east Asian countries in recent decades have become recognized worldwide as economic powers and major tourist destinations, although ago a century and a half, when they opened their doors to competitive Western world after a long period of isolation, these countries were unable to cope with economic and technological Western powers. Today, unlike the late nineteenth century, these countries are recognized by the West as development models, real economic and diplomatic jungle tigers. Although Japan, South Korea and China are now successful prototypes Western world XXI century century, when investigating how women in these countries enjoy equal rights, we see that, in fact, they continue to be discriminated against and marginalized, often preferring not to receive their rights and do not advocate a practical equality of rights.

Going through the study of Su-Hao Pei-Shan Liao You and based on a survey conducted between 1996-1997 in mainland China and Taiwan, we see that 69.5% of women who participated in the survey in mainland China believe that men should have to work and women take care of the home, while only 52.3% in Taiwan think so. In addition, 90.7% of women surveyed in China and 90.8% of those surveyed in Taiwan considers that they become successful women with husbands in career achievements. Finally, 74.4% of women surveyed in China and 78.4% of those from Taiwan argued that women can have much better care of the family than men. Thus, based on such a mentality, it is no wonder that Chinese society tends toward inequality in rights, with all that this company offers all possible means that women receive equal rights. Given the above it is shocking that in both systems leading Chinese area, both the Taiwanese democratic and authoritarian Chinese mainland region ideologies of gender equality principles provide yet women are unable or unwilling to take them. Mao Zedong, the

founder father of China and Maoist ideology of Marxist-Leninist, was the main promoter of gender equality in rights. But he began the equalization of rights based on both the Marxist analysis on women as the main social group discriminated against economic and observe its own analysis subordination of women by applying Confucian ethics. It came to promote the principle that helps women and Chinese state-building "taking half the sky" 3 "that is [also] be shared equally by China's reconstruction work, which means that wearing the same clothes and doing the same jobs for the same money. "Thus they reached the Maoist period to have the right to choose her husband to divorce, to have a job, to have access to education, etc5 and legislative reforms regulating the equal rights of both postmaoistă between sexes continues on a "women hold up half the sky and". Also, the various laws that have been approved by the Chinese state governing bodies, she currently benefit from maternity leave, a salary equal to that of man, and acts like rape, kidnapping and selling women or inciting them to become a prostitute is punishable by the death penalty.

Unfortunately, since 1979 in mainland China women's right to give birth to more children is banned by law enforcement one-child policy. This law states that every family is entitled to one child, and ethnic minorities are allowed to have a second child, while the other families that give rise to more than one child to pay huge fines. Regarding Taiwan, the principle of equality occurs only after the country's transition from a one-party democracy guardianship, Kuomintang, to a multi-party democratic system. By 1986 Taiwan leadership was more occupied with the creation of economic reforms, agricultural and security, aimed at strengthening economic area. But with the advent of multi-party authoritarian rule disappears Kuomintang, he was forced to compete with other parties for votes by promoting solutions to social problems. It comes as a result of these proposed reforms of the elect, they succeed not only keep its promises to the voters, who have confirmed that representatives but also contribute to improving the living standards of citizens.

Since 1996 there were numerous laws governing Taiwan certain rights and freedoms for women and the law of 1996 which provides a framework for determining child custody right. Another law is the work of Equal Rights adopted in 2002 governing that female employees salary must be equal to that of male employees and women

have two years of maternity leave and have days off during menses. Given the above context we can expect both Mainland China and Taiwan to exist and rich apliceun code of laws which aims to regulate equal rights. Unfortunately, although women are nearly equal rights with men, there seems to be a patriarchal spirit governing, and women tend to ignore their rights, preferring to be subordinate to men and even abused. This is confirmed by a recent study according to which half of mainland Chinese women who were interviewed had some quarrels with spouses and 39% of them were assaulted by them.

Although females in both areas of China have the right to education, we find that the families of blankets socialeinferioare conservative or negative influence on the education of girls opinion prompted them to give up this right. In addition, many Taiwanese families still strongly influenced by Confucian ethics tend to discourage young in attending an educational trail. These things can be observed in recent studies showing that 80% of girls and 88.8% of China continentală2 Taiwan3finalizează the primary school, but only 74.8% of Taiwanese high school graduates go to become and only 40% of Chinese women past graduated middle school. As a result, this lack of education of women from mainland China leads to an imbalance in the labor market. Thus, it appears that urban women employed in skilled positions is below 50%, and those working in research, engineering, law, public administration is even less than 30%.

Unfortunately, various Chinese employers profit from women and lack of real reforms in terms of equal rights, preferring to engage the a shorter period of time, knowing that after the age of 35-40 years will retire labor market, because after they marry and remain însărcinateacestea prefer to take care of the family. This is confirmed by polls showing a sharp drop in the number of Chinese women willing to job around the age of 40 years 8 and can be graphically represented by "\" and differing from Japanese women whose schedule employment could be graphically represented by the letter "M".

In Japan, women "undertake, immediately after school, between 20 and 30 years, until marriage [...] which is a maximum of young age. After marriage and children grow up until women are leaving jobs consecrating family after starting to take a job again. This period, representing women aged 30 to, say, 40 years, jumping << V >> plot by joining the two bars << M >>'s. << V >> peak point minimum employment would be

determined by the withdrawal of women from work to raise children, and the line perpendicular to the right or the top right corner [,] are maximum employment of women returners service when they believe that children do not need their presence permanent home. "

Although today there is, in both systems management of Chinese territory, in theory, principles and laws governing gender equality, however millennial Confucian legacy still dictates a patriarchal family system in which a young woman listening father after marriage husband and son in his old age. This regime dominates both patriarchal society menţinătoare traditional Taiwanese and mainland Chinese society in which Mao tried unsuccessfully to eradicate this medieval system. And this is because this cultural influence Chinese society over thousands of years and therefore can not be wiped out in a few decades by the compulsion of socialist ethics or imposing Western norms of peaceful equal rights.

We believe that gender equality is not a universal rule, because there was only with the industrialization of Western society by the emergence of Western feminist movements who campaigned for equal rights and freedoms. Also, Chinese contemporary feminist groups should not be limited to campaigning for equal rights, but also to promote the rights and freedoms enjoyed by women, because gender equality, not a universal rule, many women do not know and is likely to resist patriarchal system in the Far East and due to ignorance of the benefits that can bring women's rights.

If, however, we believe that gender equality is a universal norm and discussing China's situation, we can say that despite the universality of gender equality, in some societies women prefer to give up the rights of the spouses and be entertained by adopting depiction housewives which takes care of the family. Accordingly, any efforts and social policies will fail. We conclude that both the Chinese Communist system and the democratic Taiwanese gives equal rights to women, but millennial Confucian heritage, which remains present in our time, prevent the development of Chinese companies egalitarian. This leads to a situation where women in Taiwan and mainland China to prefer life under male domination, which is often an aggressive, than to challenge the patriarchal regime and to seek economic independence based on their own rights. Beyond these assertions Sino-European geographic, to examine the

phenomenon of discrimination of women in Romania, from its myth paradigm in our country.

8. Myth of Women in Romania

In Romanian mythology, she was not too desired. Mythology is not in this respect than to align a bias current and almost universal. Even today, at a time when even some Muslim countries had women prime ministers, successive governments of Romania impresses with almost all of them male. It was noted in the world without irony, as even the Romanian delegation at the international conference of women was led by a man. She can get course in mythology, but its place in a marginal position, subordinate, the witness and moral supporter of big business men. Elena gentle lady, who supports both Cuza Voda is a significant example for women accepted typology. In a heroic version, but equally dependent women appear great men of old, raised in Bolintineanu lyrics: "Mother of Stephen the Great" who sent his son to victory or death ("go to war, the country die ") or the mother of Michael the Brave, with its unusual reaction to his son's death" very sad news is your / my son not died / but that's just the death / the Romanian did disrobed ". It remains for psychologists to decide!

Some second-class historical characters appear in the modern era: Ana Ipătescu 1848, Ecaterina World War. But - prove documents - Ana Ipătescu courage was far courage. She allowed to issue Revolutionary Government gun, pistol that belonged by her husband, whom he deceived the world's highest 1848 world eventually decided Romanian Land Policy. But hardly accept femininity upper hierarchy. Women who want to impose "top" are seen evil as well, to refer to two historical figures amplified through literature, Mrs. Clara and Mrs. Chiajna. Triad "făcătoarelor bad" in the last half century: Elena Lupescu, Ana Pauker and Elena Ceausescu merely to confirm the apparent accuracy of the Romanian distrust towards women in power.

Establishment dynasty was likely to change somewhat feminine domestic typology. A queen is not an ordinary woman but a character on which, regardless of sex sacredness tool flows. Is that allowed large queen listened to the ruling of countries otherwise governed exclusively by men. In Romania, only two names acquires the question: Queen Elizabeth - Carmen Silva and Queen Mary. Mythologizing of the first process has not gone too far, limited too strong personality of Charles I. Queen

remained the area for works of charity and especially of culture and enhancing the creative and protective traits. Are completely different things with Queen Mary. The only woman he met in Romania climbing the highest peaks of the myth, but like any woman, was in turn: adored and despised, mistress and slave. But who is the main coordinator of the family, nation and human species? When we have no rational solutions perfect relationship between people solve problems by decision. At this thought Frenchman who spoke of "arbitrary benefactor!" Not to be confused with caprice. It will be seen later in that mirror mythology battle of the sexes and its biological and social results, which were the effects of male domination and female.

These were just a few opinions about the woman. It is strange and profound cosmological vision based on the principle of the father. I do not remember who the artist made based on the principle of creation milk. It was thought that the father is the reason bearing notes, anxiety creation, conception and thirst for freedom will be sought in the area as possible. It has been said that freedom was born from the need to exit the perfect father's loneliness were made findings regarding: the superiority or inferiority of women. European family was and still is ruled by pater familias ennobled by Christianity. A master tamed, protective called to restore order to the chaos of human biological species.

Democratic movements tend to overthrow by establishing the principle of gender equality. The absence of climate egalitarian feminism has made it necessary. She is Axus mundi, everything revolves around it. Depends on how resist to do this, do not go especially dizziness and consistency of how much and how much you want this. She remains vortex and form essential to carry forward all we live here now. We as hunters, we must be clear that there is a strong form of matriarchy which was placed in the foreground, the woman ruled the world and it is the future of humanity. Is it a state of continuity.

Finally, it is worth noting that men are tolerant to women when they have to cede power and control action and decision, and today the revolutionary movement, promoting purity of indigenous values and moral-religious regeneration of the nation, the current Romanian feminism moves emphasis from the right and power to the assertion from the domination of politics to civil society. In this sense, continuing our study, we will

briefly present some similar approaches in researching gender barriers in the European Union.

9. The legal regime of barriers and gender equality in Romania

9.1. introductory issues

Romanian society at the beginning of sec. XXI, remains and must remain a civilized society, that is, in legal terms, a company belonging to the High Civilizations Legal Onusiene, one in which human rights are considered and inalienabilele inherent rights of each person. The concept of "human rights" defines a number of subjective rights of individuals, that it may oppose in relation to public authorities, naturally inclined towards a position of abuse of power, and thus to human rights violations. As stated doctrine, only in civilized societies, ie, some with high levels of social and cultural maturation in those societies organized force of law and not brute force, human rights find their fullest expression fulfillment. Such companies are some model based on the principle of the rule of law and respect for human rights. They are companies in which public authorities in all their actions relate to human rights, a permanent exercise of self-limitation of power through which human rights are consolidated and become an effective legal guarantee against abuse and the dangers of any kind.

9.2. The legal regime of gender barriers and equal opportunities in Romania

Forms of application of this principle enshrined in the Constitution meet: eg., We could cite art. 38, paragraph 4 (which requires, on the right to work, women have equal pay with men for equal work); art. 44, paragraph 1 (family foundation is, according to Romanian constitutional law, marriage between spouses freely consented and is based on their gender). Also have to mention art. 20, para. 1 and 2 which operates a general reference and priority international documents on human rights to which Romania is a party (Universal Declaration of Human Rights, Covenants and other relevant international documents).

So, the above-quoted article send public authorities interpretation and application of the mandatory provisions of the Romanian Constitution concerning the rights and freedoms of citizens, in terms of a set of international documents on human rights ratified by Romania. It operates as an implied reference to the interpretation and

application of the Constitution of Romania in this field in terms of legal content of the principle of equality between women and men, as indicated by the set of legal documents enshrined in international and European level, ratified by Romania). Moreover, according to art. 20, paragraph 2 of the Constitution establishes the priority of international legal documents on human rights to the internal laws of the Romanian state, if the top and the latter disagreements. The exception to this principle of interpretation and application forms where, human rights, the Constitution and laws of the Romanian state contain provisions more favorable than the set of international and regional legal documents to which Romania is a party. Also in the Constitution there are references to a legal regime of positive discrimination of women in Romania, as compared to men: art. 38, para. 2 (right of employees to social protection measures, including those relating to working conditions for women) or art. 43, paragraph 2 (right of citizens to have paid maternity leave, other forms of social insurance, public or private, under the law, and measures of social welfare law).

Finally, it should be noted that the jurisprudence of the Constitutional Court of Romania concerning non-discrimination and equal opportunities is constant, according to the norms of the European Union and the European Court of Human Rights, no matter in which legislates, consider that "the violation of the principle of equality and non-discrimination exists when applying differential treatment of equal cases, without any objective and reasonable motivation, or if there is a disproportion between the aims and the means used by unequal treatment.

Uses, differentiated legal treatment applied to those who consider themselves entitled to compensation for non-pecuniary damage suffered by political conviction, depending on when the court judgment becomes final on the right to compensation affects the rights of people who did not have a final judgment entry into force of Government Emergency Ordinance no. 62/2010. Accordingly, the provisions of art. I pt. 1 and art. II of the Government Emergency Ordinance no. 62/2010 amending and supplementing Law no. 221/2009 concerning political convictions and administrative measures assimilated pronounced between 6 March 1945-22 December 1989 and to suspend the application of provisions in Title VII of Law no. 247/2005 regarding the

reform in property and justice, as well as some additional measures violate Art. 16 para. (1) of the Constitution on equal rights. "

This solution is consistent with the case law of the European Court of Human Rights in the case relating to the application of Art. 14 and Protocol 12 of the Convention for the Protection of Human Rights and Fundamental Freedoms. European Court of Human Rights has emphasized that, based on Art. 14 of the Convention, a distinction is discriminatory if it "has no objective and reasonable justification", that is, if not pursue a "legitimate aim" or there is a "reasonable relationship of proportionality between the means employed and the aim sought" (see, in particularly Marckx judgment against Belgium on 13 June 1979, Series A no. 31, p. 16, para 33). At the same time, the European Court of Human Rights noted that the list includes Article 14 becomes indicative and not restrictive one (see Engel and Others v the Netherlands, judgment of 8 June 1976, Series a no. 22, p. 30, § 72, and Rasmussen against Denmark, judgment of 28 November 1984, Series a no. 87, page 13, paragraph 34). European Court of Human Rights went on to explain these principles in its judgment in Case Abdulaziz, Cabales and Balkandali v United Kingdom: "a difference of treatment is discriminatory if it has an" objective and reasonable justification ", that is, if not pursue a "legitimate aim" or if there is "a reasonable relationship of proportionality between the means employed and the aim sought '" (judgment of 28 May 1985, Series a no. 94, paragraph 72). At the same time, the European Court of Human Rights, referring to the measure of discretion, left to the Member, stated that it varies depending on the specific circumstances of each case, the fields and the context in question (judgment of 28 November 1984 in Case Rasmussen against Denmark, series A no. 87, § 40).

The principle of equality and prohibition of discrimination was taken by the European Court of Human Rights Protocol. 12 to the Convention, adopted in 2000. Art. 1 of this Protocol provides that "The enjoyment of any right set forth by law shall be secured without discrimination, in particular on sex, race, color, language, religion, political or other opinion, national or social origin, association with a national minority, property, birth or other status. "In particular, the additional scope of protection established by Article 1 refers to cases where a person is discriminated against:

- The exercise of a specific right granted to a person under national law;

- The exercise of a right which may be inferred from a clear obligation of a public authority under national law, that where a public authority under national law, has an obligation to behave in a certain manner. These principles have been repeated in subsequent case law of the European Court of Human Rights judgment in the Case Thorne vs. the United Kingdom, adopted in 2009.

The property, *exempli gratia*, Decision no. 179/2014 relating to dismiss the objection of unconstitutionality of art. 1 para. (3), art. 4 relative to the second sentence of art. 33 and art. 24, art. 31, art. 32, art. 33, art. 34 and art. 35 of Law no. 165/2013 on measures to complete restitution in kind or compensation, real estates abusively taken during the communist regime in Romania. Analyzing this criticism, first, the Court observes that the sale, whether or not obtained compensation, are in the same situation, and their treatment, relative to the amount of compensation that you can get is different. It follows, therefore, that in the case before constitutional review criticized provisions establish a different treatment for people in the same situation. However, both the Constitutional Court and the European Court of Human Rights has held that not every difference in treatment means, automatically, violation of constitutional provisions relating to the prohibition of discrimination or conventional (by way of example, mention Constitutional Court Decision no. 164 of 12 March 2013 published in the Official Gazette of Romania, Part I, no. 296 of 23 May 2013, the European Court of Human Rights decision of 20 March 2012 in Case Panfile against Romania, paragraph 27). Also, on the same occasion, the European Court held that art. 14 does not prohibit a Member State to treat certain groups differently to correct "factual inequalities" between them, since the Contracting State has a broad discretion in assessing whether and to what extent differences in similar situations justify a different treatment. Typically, state convention leaves a broad discretion in the area of economic and social strategy.

The principle of equality of citizens before the law and public authorities show that, by Decision no. 70 of 15 December 1993, by Decision No. 74 of 13 July 1994 and Decision no. 85 of 27 July 1994, the Constitutional Court stated that "it is not contrary to the constitutional principle of equality of citizens before the law and public authorities << establishment of special rules, as long as they provide legal equality of citizens in their use >>. the principle of equality does not mean uniformity, so if equal situations must

correspond to equal treatment to different situations treatment can only be different. "Examining the legal regulation deducted control, the Court held as follows: Equality before the law and public authorities, established as a principle of art. 16 para. (1) of the Constitution, finds application only when the parties are in the same or equal requiring and justifying same treatment in law and therefore the same legal establishment. Per a contrario, when they are in different situations, the legal regime applicable to each can only be different, which is not contrary to legislative solution, but rather a logical consequence of the very principle enunciated. That is, what is noticed in support of the objection, by way of fine unconstitutionality of the contested regulation, that, according to its parts have two or only one remedy, depending on how you proceeded First Instance to solving the case, with or without examination of the merits, even if such set two different legal regimes, makes of the existence of two different situations, which, as such, could not be regulated identically. However, since the criterion according to which legal regime is applicable or that is objective and reasonable, and not subjective and arbitrary, consisting of a certain hypothesis ţsituatie stipulated norm and no affiliation or quality of the person, regarding which finds application intuitu personae therefore, no grounds for qualification deducted control regulation as discriminatory, so contrary to the constitutional norm of reference.

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