

## ABOUT SOME DYSFUNCTIONS AND DISORDERS IN INTERINSTITUTIONAL COMMUNICATION. CASE STUDY: CNCDC

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### Abstract

The dramatic and highly complex problem of antisemitism has still ‘undecipherable’ areas, especially from the perspective of inequality of opportunity and gender-sex binomial. In order to inaugurate a new section of research, our study proposes some hypotheses, confirmable or refutable, based on several critical observations.

**Keywords:** *anti-Semitism, xenophobia, Islamophobia, Bologna process, inequality of chances, Torah, moral equidistance.*

The internal tensions, the controversies, the conflicts between institutions, on the one hand, and / or the external ones, on the other hand, between the institutions of a state such as Romania, for example, and the institutions in the process of globalization of the Union European, are strongly modeled and manipulated by internal social forces that can conceal or reveal irreverent, political, economic, financial, etc. interests highly immoral, in the dark and invisible side of ethics.

How do however national and transnational institutions interact? (FACKLER et al., 2005) Corporate communication, which could also be implemented in Romania, is a set of activities focused on the management, organization and management of internal / external information exchanges with the beneficiaries: centers/groups of power, interest, media, government, industries and educational institutions, the general public, certain communities or individuals (CORNELISSEN, 2005; OLDFSON, 1991). The messages generated by a wide variety of specialists and non-specialists within the institution / organization could therefore target both an internal and an external public (MCNAUGHTON & RAWLING, 2006). To achieve the maximum of functionality and

efficiency required by the integrated market, the institution / organization must practice a corporate communication that involves aligning visions, missions and fundamental values specific to all interested parties. A coherent, credible and ethical communication. Also, the researchers of moral and decision-maker fusions believe that a knowledge of ethical philosophy would positively influence communication, assessment and decision making processes when faced with moral dilemmas (SPICER, 2007). The Anglo-Saxon literature, surprisingly rediscovers René Descartes, proposed as a piece of resistance in a future curriculum for the education of communicators and communication regulation, as well as for the optimization of the professional code: any claim / statement / declaration will not be accepted as true unless it is 'clear and distinct'. To avoid prejudices, systematic doubt could become an effective method. Complex problems will be analyzed in their component parts in order to identify the right solutions (OLIVER, 2007; NASTASA, 2011).

1. A dramatic, very complex issue, with many unraveled areas, of inequality of opportunity, from the perspective of gender-sex binomial, remains unresolved. The great solutions, as well as - especially - their lawmaking, are left to be expected. Of course, sequential progress has been made, but because a holistic and integrative vision about school is lacking, a coherent vision of education and re-education, of mental modeling, through a flexible and reliable strategy for medium and long duration, because an European unified strategy is missing, the “issue” of inequality of chances remains inertial, it remains only at the level of desire, enthusiastic

promises, and limited, if not sometimes censored in practice, politically or culturally.

1.1. It is also worthwhile to meditate on the abundant production of transgender or transsexuality studies that have among other effects also that of marginalizing and prioritizing the standard, yet at least global, problem of inequality of chances (ZĂRNESCU, 2013).

2. Unfortunately, the Bologna Process, which unites 47 countries, members of the European Cultural Convention, committed to achieving the objectives of the European Higher Education Area, did not solve the problems of education. It proposed a complex but confusing and inefficient model. Comparative pedagogy studies show that South Korea, Japan and Finland are among the first places in the top curriculum. In these countries, solving the 'issue of' inequality of chances begins, apparently, from the zero class and even before (LEVY, 2006).

3. On the other hand, gender inequality, centered on the binary gender structure, is part of the "black history" of discrimination. Therefore, in order to understand the structures, joints, mechanisms and dynamics of inequality more profoundly, the history of malfunctions, observed at the mental, socio-professional, administrative, but also moral, political or cultural level, should be evaluated and analyzed in the macro - context of discrimination, which includes other types of 'inequality of chances', such as racism, xenophobia, Islamophobia, anti-Semitism, anti-Zionism, etc. Xenophobic speeches, anti-Semitic or Islamophobic comments from the virtual space, the attacks that strain Europe illustrate a high, symbolic and historical level, the Other's inacceptability, of anti-Semitism and xenophobia (PORAT, 2013; CURTIS, 2012).

3.1. But the anti-Semitism is not specific only to Europe. It has become globalized. The well-known militant Malcolm Hoenlein, member of the CFR (Council on Foreign Relations), of the America-Israel Chamber of Commerce, executive vice president of the CPMAJO (The Conference of Presidents of Major American Jewish Organizations) said last year in an interview published by The Times of Israel (2017) that "We saw anti-Semitism in Britain,

we saw it in France, and now we see it spreading everywhere" ["We have seen anti-Semitism in Britain, we have seen in France and now see how it spreads everywhere . "]. And Malcolm Hoenlein concludes, in the dramatic register of the great prophets of Torah: "I think that this cancer, left unchecked, spreads and becomes more and more of a threat." ["I strongly believe that this cancer, uncontrollably, is scattering becomes a growing threat. "] (LEVY, 2001).

4. Our assessment must also take into account the demographic component of the issue. Thus, approximately 1.1 million Jews and over 19 million Muslims live in the European Union. It is also imperative to take into account the official, updated definitions of racist and xenophobic phenomena. In this respect, we will observe some obvious cultural limitations and inertia in the essence of the European definitions of antisemitism and antimuslim racism. The standard definitions, codified by the European Agency for Fundamental Rights (FRA), unfortunately reflect a fragmentary, incoherent reality, because social reshaping is lacking, with reference to class division and purely social discrimination, without ethnic, religious or cultural accents (AHREN, 2017; GLAVANIS, n.d.).

5. At this stage of our approach, a landmark question is essential: what is anti-Semitism? It is, experts say, an ideology based on hostility, conscious or unconscious, towards the Jews for religious, social, national, racial or economic reasons. In order to preserve a hermeneutical symmetry and moral equidistance, another landmark question is necessary: what is Islamophobia<sup>10</sup> or antimuslim racism? It is, some politologists say, an ideology that claims that Islam is a "monolithic block", open to the values of other cultures, more "sexist" than all other religions, a supporter of terrorism and an aggressive policy that causes military conflicts and of wars (FIELD, 2012; WIESEL, 2004).

6. Engaged in the process of legislative harmonization, Romania conceives and proposes *Law no. 217/2015 for the amendment and completion of Government Emergency Ordinance no. 31/2002 on the prohibition of fascist, racist or xenophobic organizations and symbols and the promotion of the*

*cult of persons guilty of committing crimes against peace and humanity* (Lege5, 2015). Unfortunately, the Law only refers to the historical and principal composition. Articles about minimalist, interpersonal communication with verbal offending, direct, or just suggestive, insidious, anti-Semitic, Islamophobic, or antiromanian are missing. This gap is evident in the activity of the *National Council for Combating Discrimination* (Consiliul Național pentru combaterea discriminării, n.d). In the case of antisemitism, xenophobia or racism, manifested verbally, the "punishment" is brought down to a warning or fine in the maximum amount of 1000 ron. Does it seem like a minimalist approach to anti-Semitism? But, on the other hand, a maximalist approach, *cui prodest?* For many "politicians," the anti-Semitism seems to be an archived file. Behavior not very different from the 'digital generation', used to solve the big problems with a 'cancel' or 'delete', solved antisemitism by sending it to 'recycle bin' alongside culture, history, literature, philosophy, art, classical, *old-fashioned* values (ZARNESCU, 2009).

6.1. Despite the rigors of the Romanian Legislation and the NCCD's vigilance, anti-Semitism in Romania is shared by 6,200,000 citizens out of a total of 17,829,139 inhabitants. At least this is the result of the survey conducted by ADL GLOBAL 100, see Index Score Among Select Demographic Groups, of which 42% are men and 28% are women. Another poll, conducted by the Anti-Defamation League, concludes that anti-Semitism in Romania is showing upward trends. Compared with Turkey (71%) and Greece (67%), in Romania, the rating of anti-Semitism was 47% (INSHR, 2015; INSHR, 2016).

7. In view of these facts, and above all the MOTION FOR A RESOLUTION of the European Parliament on combating anti-Semitism, as well as *the European Parliament resolution on combating anti-Semitism* (2017/2692 (RSP)), we believe that the Romanian legislator should meditate on this resolution of the EP and to harmonize / modify our text. It would also be necessary for the autonomous state authority, the CNCD, under parliamentary control, to propose amendments and additions to the law, taking into account the casuistry and the practice in the field of

discrimination In this regard, the undersigned proposes that point C (*'as the fight against anti-Semitism is a responsibility of the whole society'*), of *the European Parliament resolution on combating anti-Semitism* be introduced in Law 217/2015 as a moral principle and a rule of law. in the decalogue of 'learning and lifelong learning' (FORWARD 2015).

8. The Romanians are a peaceful and hospitable people. And yet, from this gentle, romantic and welcoming people, not only were heroes and martyrs, but also torturers and traitors. That is why School has to teach the students how and why it is necessary to assume the lessons of history. Why be responsible for the destiny of the people. Progress, European integration, access to globalization and digitization are impossible without the memory culture. Only the consciousness of our history, the assumption of all demons and national angels, ensures consistency and mental identity, dignity. The drunkenness of words as well as extremisms of any kind can be corrected only by the recourse to memory, even if that moment is excruciating and never heal.

9. Our conclusion is, and could not be otherwise, a sober evocation of the past. A fragment of the permanent recourse to memory: *the Dorohoi, Bucharest and Iasi Pogroms*. Referring to Romania, Raul Hilberg stated in *the Report of the International Committee for the Study of Holocaust* (2012) report that no country outside Germany was involved in the massacre Jews at such a scale. The report states that "among all Nazi Germany's allies, Romania has the responsibility to make the greatest contribution to the extermination of the Jews outside Germany itself. The massacres in Iasi, Odessa, Bogdanovca, Dumanovca and Peciora are among the most hideous crimes committed against the Jews during the Holocaust. Romania has committed a genocide against the Jews, and the survival of some Jews in some parts of the country does not change this reality (PARLAMENTUL EUROPEAN, 2017)».

10. In post-communist Romania, the political and cultural elites prefer to ignore and sometimes encourage pro-Antonescu propaganda, which opened the door to the explicit denunciation of

the Holocaust and the rehabilitation of condemned war criminals. Based on these findings, the *International Commission on the Study of the Holocaust* proposes several "moral imperatives", which should be prioritized on the agendas of power factors and cultural modellers. For example, it is recommended that the Universities and the Romanian Academy "be called to organize conferences and symposiums on the Holocaust in Romania. Colleges and universities should be encouraged to take courses on this subject not only for their own students but also for opinion leaders and cultural personalities throughout the country. For a better understanding of the subject, it is also recommended to address the longstanding anti-Semitic tradition of the Romanian intellectual circles, which offered a favorable ground for the Holocaust and current denial currents." Also, the Ministry of Education should engage in long-term training of teachers. Several national initiatives in the field of Holocaust education are already in progress. "Thus, between maximization and minimalism or minimization, xenophobia, in its lethal hypostases of anti-Semitism and Islamophobia, co-ordinates to mow, grind, sabotage modern European consciousness. At the same time, in the beautiful Romanian tradition of forms without foundation, the institution called CNCD continues to be an empty form of content, constantly oscillating between superficiality and political incorrectness, ridiculousness and incompetence.

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