WHAT ARE THE CULTURAL EFFECTS OF THE MIGRATION DUE TO MIGRATION FROM THE CONFLICT ZONES? THE IMPORTANCE OF HUMAN RESOURCE MANAGEMENT

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Abstract. *Since de developments at the beginning of the war in Syria and the so called "Arab spring" it is important to understand what might be the consequences of such events. Cultural diversity must be now more than ever accepted, otherwise it might produce critical imbalances in the society. The following article aims to tackle the difficult questions regarding who, when or what might influence the process of migration, but also the main questions regarding whether religious radicalization is the source of the problems and how exactly it might be prevented? The research method starts from proving that human resource management often comes as a useful tool in overcoming cultural differences caused by migration, therefore it need to be used to address the main dilemmas regarding cultural differencing. At the same time, the origins and identity of migrants play an important part in understanding how challenges regarding particular migrants might be tackled. The idea is to establish that religion, culture and civilization developed in the original war-zone countries from the Middle East play a key role into the development of certain values, visions of life, beliefs and many more particular aspects that define migrants that come from those areas. In addition to that, key questions should be asked regarding the ways people interact with different cultures such as the Islamic ones in different territories. In the and it is to be recognized that there are at least five key actors that are currently involved into merging or/and accepting migrants, and each of their role need to be detailed so that human resource managers can have a clear path on how to address problems regarding migration from conflict zones. One of the future research questions that the article proposes is whether the failure of the western values in the Muslim conflict countries is a permanent one and will it lead to future permanent conflicts between migrants coming from those areas and Christians with western values.*

Keywords: Arab spring; international migration; migration consequences; cultural diversity; islamization.

Introduction

The failure of the West in the Middle East and Africa has left tens of millions of people without homes or a stable environment to live in. That is why over the director of the UN office in Geneva, has stated at the begging of spring 2017 that "between eight to ten million migrants are still on the way to Europe". This catastrophical chain of events will lead to the rejection of cultural differences separating the vast majority of Arab migrant

population and the rest of the population, which can have a terrible impact on both the global market but on society in general.

Therefore, we must ask ourselves how exactly do organizations manage to cope up with the hard challenge of dealing with globalization, and how exactly do cultural differences can be viewed from a managerial point of view.

Human resource management in overcoming cultural differences

"In a globally developed economy human resource management is confronted with the pressure of cutting costs, and using new technologies, but also with the challenge of standardizing processes where this is possible." (Preda, 2006, p.17) Therefore, managing human resources must become more and more preoccupied with managing cultural differences, as a means of motivating their staff from different parts of the world. In most of the cases it all comes down to better financial rewards, but "there still are cultures where titles, staff bonding and social status can also be used into rewarding staff." (Hoffman et al., 2016, p.24)

It has also been often accepted that people are generally relocated from a place to another because they can adapt to the culture from the receiving area, therefore multinational teams or multicultural teams might be even more productive with the proper feedback.

In another opinion, Adler (2010) argues that cultural hypotheses regarding cultural diversity and it's eco at a managerial level are viewed from two different perspectives:
a) the hypothesis of homogeneity has a consequence the diminishing of the diversity level. Dominant cultural groups often start from the premises that every person is the same and they should act like it. This model imposes an inflexible leadership and it is typically used in traditional or conservative organizations.
b) the hypothesis of ethnocentrism consists into some sort of recognition of diversity but in a problematic way chooses to minimize the cultural differences.
c) the hypothesis of synergy is built upon the idea that diversity has its limits but at the same time has its worth, accepting different solutions into managing intercultural differences.

Fons Trompenaas (2009) has identified seven managerial dilemmas regarding the cultural differencing criteria:
1- universal or particular it refers to those certain exceptional situations that cannot be addressed after a specific of known rules. The expression of this dilemma can be exemplified with the following question – should problems be solved after the most relevant known rule or should they be solved by addressing their unique nature?
2- analyze or integrate – this dilemma can be reduced to the following question – does managerial efficiency consist into an analytical approach of events or the need to be addressed in a global manner?
3- individualism or communitarianism – this dilemma can be reduced to the following question - what is more important: concentrating on the individual development or concentrating on the development of the organization itself (as being part of a community of members that are obligated to serve its purpose)?

4- orientation inwards or outwards this dilemma can be reduced to the following question - what is more important: reasoning, decisions, inwards actions or influences, signals and outside tendencies?

5- time as a succession or as a sync factor - this dilemma can be reduced to the following question - "is it more efficient to leave things a certain succession or to try to unite the team efforts?" (Băileşteanu, 2008, p.121)

6- equality or hierarchy - this dilemma can be reduced to the following question - should employees be treated as equals in order for them to perform or should there be a clear specific of requirements that should be evaluated?

7- earned status or given status - this dilemma can be reduced to the following question - "does the employee status depend on work results, seniority, education, strategic positioning or potential?" (Hoffman et al., 2016, p.34)

Origins and identity of the human resources

The origin and identity of the people who adhere to certain sets of values, the vision of life, normative systems, beliefs, it only counts on the survival of these values, visions, systems, beliefs. White, black, yellow, or in any combination, people really become people beyond the horizons of lucky primates (a horizon that must also be presented in safety and dignity, being the biological basis of the human condition) through socialization, education, instruction, vision, memory, looking for a verticality that leads them above the animal condition, and so on.

Therefore, we can assume realistic and stoic physical (gradual and non-violent, hopefully) replacement of Europe's current population. But we must try to save what can be saved, if we think it deserves the effort, from everything that has imagined, dreamed, created our continent, enrolling us with modesty in a common patrimony of humanity, with the new Europeans, accepting our faults and mistakes, but not without pride of doing good deeds, in the spirit world as well as in the world of matter.

This is the great challenge of Europe's present and future. If we do not find the good answers not only to integrating Muslims peacefully they are tempted to get radicalized. Will for example the 2022 fictional Frenchmen (practically those we see today in reality) obey the Muslims' struggle? Extrapolating the anxieties and puzzles of our present (when Muslims try to get politically organized and why they don't do it sooner?), will for example the Islamist candidate defeat Marine Le Pen in elections, so that Islamic France formally respects the rules of democratic play and reduces to absurd isolation the politics of the National Front and the counterproductive fragmentation of parties and public opinion (for the time being, they collide in the second round)? These are just hypothetical scenarios but with a fundamental base regarding what might happen if the problem isn't addressed properly.

The echoes of violent confrontations sparkled in the Middle East and Africa, "islamization is based on corruption, opportunism, the abject speculation of conflicts between ambitious colleagues and, above all, an amazing fatalism." (Băileşteanu, 2008, p.123) This imposes a serious discussion about the spirituality / culture / civilization of the both the West, the Middle East, and the way people address to cultural differences.

The period of Islamic terrorism as inspiration for other regions of the world in which Islam is rising, has to be addressed in a different manner, otherwise "islamization" is

announced not only through isolated incidents, however frequent and bloody, but through a wider project in which spiritual / cultural / civilization elements are central. This paradigm of caliphate, preached by Islamic religions and hard to counteract or replaced by the politico-philosophical modernity of democracies, has a hot, spiritual / mystical core. The West must be able to respond to Islam in a peaceful and productive answers, although so far the international community have been of a completely different nature of actions regarding the Islamic zones of conflict such as: military responses (weak, hesitant, counterproductive), economic responses (symbolic sanctions, canceled by the need for resources, markets and labor), cops (more failures), cult attacks (caricatures, the obligation to accept any form of jokes, clothing restrictions) etc.

The majority of nowadays white Western youths are not that thirsty of faith (a profound human need of many, if not all Muslims, which cannot be replicated rationally), and this might become the source of conflicts among youth of different religions such as Islam. In a somehow opposition to the West, but this does not mean that Islam is the only spiritual / cultural /civilization problem of the West, religion strives as an important source of work conflict firstly. Nowadays we now have shifted our attention to what might happen in the future as radical Islamist gather in Libya and threaten with new attacks in Europe, as IS it`s being shattered by the international coalition in Syria, questions remain regarding the fundamental fact of spiritual presence and offer. It is a challenge to the modern world to see how in a postmodern era we can still deal with such radical challenges of protecting the human race from self-destruction due to religious hate.

Buddhism, Jainism, Animism, Christianity (Catholic, Orthodox, Protestant, Neo-protestant) and others do not raise comparable issues to the radical ones that have sparkled from the Middle East. "Neither our Orthodoxy seems to me to be truly dangerous, although it is preoccupying and symptomatic, with many similarities and sufficient causes common to Islam." (Corboş & Popescu, 2013, p.55)

Therefore, if we tackle the cultural problems of migration, questions regarding their staying in the EU still emerge. That is why we should start asking questions regarding the ways people interact with different cultures such as Islam:

1. The non-Islamic workforce that is working currently in developing peaceful rich Arabic countries such as: the UAE, Saudi Arabia or Qatar.

Many non-Islamic people work in these 3 countries but the way they are treated is quite distinct. While people from Europe or The US are being seen as superior labor force, and are paid most of the time more that they normally would be in their home countries, people from all over south-east Asia are being highly underpaid and treated in a racist manner. Also, there is a big difference in what the Saudi Arabian society requires from the foreign workforce than for instance the UAE. "These differential treatments are already a first a huge cultural barrier in front of the religious acceptance of Islam by the West."

2. The non- Islamic workforce that is working in conflict zones

This labor force can be split into two different categories: the people that are part of the military forces trying to imply or maintain peace in the region, and secondly, the people that work together with international organizations to help aid the refugees and help create a stable environment that will prevent them to spread through Europe.

3. The refugees/migrants who have entered the EU from conflict zones, generally with Arab populations.

It is estimated that over 1,3 million people have entered the borders of the EU since 2011, entering a competition for resources with Europeans who work in different countries than their own and who have claimed that this is their right but also privilege for which their countries have sacrificed a lot of deal to obtain. This means that if the EU does not manage to stop any form of discrimination based on nation or religion, the EU will face (and it already does) a huge wave of nationalist vision spreading that will fuel the fear or radicalism among Muslims.

Key actors and their role into solving the crisis

The are key actors involved into the developing of relations between the two sides, relations that can either go one way (the peaceful one) or the other (the conflicting state) are:
1. International organizations and their leaders:
2. Politicians
3. Employers – Managers
4. Civil society
5. Religious key leaders

These actors have all the power into shifting the attention of the public and guide it to the right peaceful way. But the problem with that is that most of the actors above either have overstepped their authorities, either they have ignored them, or done too little too late. For instance:
- when it comes to the involvement of the ***international organizations*** (such as the UN, EU or NATO), most of their actions in the conflict areas where either to little or too late, which lead to the even more chaos in the areas.
- ***politicians*** – either we refer to the local ones or the ones abroad, have invested their personal ambitions into imposing their view as being the only ones right, acceptance or productive alliances being forgotten in this case.
- ***managers*** – especially the ones from the private sector in Europe are still reserved or dismissive regarding accepting or even hiring for that matter, migrants, especially Arab ones.
- ***civil society***- has failed to convince even the general population in Europe to accept cultural diversity, which lead to cases like Denmark, Germany, Austria etc. where ultranationalist politics grew in success especially among youth. If the actions of civil society are such ineffective on home ground, their effectiveness abroad in convincing people to leave their cultural differences aside is even more inefficient.
- ***religious key factors***- unlike the first four categories of actors involved, which were unsuccessful in their actions, religious leaders have emerged themselves into politics, exceeding their attributions and promoting violence and the total rejection of the West, bringing nightmares and shadows of the Iranian Revolution over much part of the Arab

world, especially after the Arab spring in 2011. The West is useful as long as it finances their war against all those who refuse to accept religious interference into politics.

Conclusion

Therefore, the failure or the western values in the Muslim conflict countries has its origins into the failure of the first 4 key actors to promote cultural acceptance in a peaceful manner. Their failure ultimately leads to the success of the religious radical figures, that have managed to shade the importance of politicians and for politics for that manner, making the debate in the society about the level of religious non-acceptance that needs to be more and more increased. This makes radicalization more and more easy, and it also means that the only solution to this crisis is a coordinated effort from all 4 key decision making factors, with huge costs, to counter the power of religion, but only through peaceful actions.

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