IMMIGRATION, COMMUNICATION BARRIER AND TERRORISM

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Abstract: The article attempts to capture in a unique and original conception elements of the communication barrier that arise between immigrants and the autochthon population. When I refer to communication barriers, I do not refer to verbal communication, but to applied methods and procedures that go into antagonism and could result in the collision between the autochthon cultures and those belonging to the origins of immigrants, generating in this way various negative phenomena such as fundamentalism and extremism. All this confrontation between new habits, which must be assimilated or accepted, and the ancestral customs of immigrants must be directed in such way as to find a generally accepted algorithm that would result in an unconditional symbiosis of the two elements. Also, the communication barrier must be looked into also from the perspective of fundamentalist and extremist manifestations and the desire to integrate into groups that have nothing to do in common with the respect of human rights. The question of the possibility to creating a Caliphate in Europe is also put in the context of analysing the communication barrier as only a person with a rudimentary and limited culture, for whom life is not seen as a desideratum, can admit the return of human society to the conditions of the Early Middle Ages or in times when the tribal leaders were guiding human society.

Keywords: immigration; communication barrier; digital age generation; terrorism; fundamentalism and extremism

1. IMMIGRATION. WHAT STANDS BEHIND THE NEED TO IMMIGRATE?

Starting with the last century, the first-born immigrant who had fled from armed conflicts or wanted to integrate himself within the sovereign state of the colonial country from which he had come, managed to adapt to the hypostases imposed by the capitalist society and accepted the new living conditions, culture and education offered by the state on whose territory he/she became refugee.

Nowadays it is very difficult to differentiate between a request made by an immigrant seeking to obtain a form of international protection, who actually wants to escape armed conflicts and to integrate into a democratic society, and the immigrant seeking this stratagem only to implement a diabolical plan and act as a terrorist.

Above all these, one must consider the desire of second- or third-generation young people born from immigrants established in some of the European Union's Member States to highlight themselves, by joying terrorist groups or by participating directly in terrorist actions as "*foreign fighters*" or "*lonely wolves*". The above mentioned actions occur due to various reasons like deception or suffering from psychic image complexes,

following Islamist radicalization or the rejection by the society in which they were born and raised based on subjective reasons related to their religion and culture, education or other social orientations. Other young people are just attracted by the mirage of promises made by the recruiters or by the hope of an emerging opportunity.

Analysing the risks generated by immigration among young people we can identify: risks arising from mental disorders due to the separation from the world they know and understand; risks resulting from traumas based on the difficulties encountered during their immigration journey through various states or even the loss of a family member; risks of socio-professional marginalization; risks of unconditional devotion relationship built between an immigrant and various mentally unstable individuals or members of organized crime groups or terrorist organizations.

In Europe, we can identify three main types of immigration: (a) One can be considered beneficial to the European Union Member States as the immigrant is an educated person with a good professional background who integrates easily into the new society. (b) The second type of immigration is the source of the creation, appearance and manifestation of conflicts and itis

based on feelings of antipathy that arise due to objective or most of the time subjective reasons, because the immigrant is a person trapped in the customs of the past and does not accept the transformation of the human society. (c) The third type of immigration is the one generated by citizens of the Member States of the European Union who migrate from one state to another and usually come from eastern European countries to Europe's western states with the aim of finding more robust places of work than the ones available in the state of origin.

2. THE PARADIGM OF THE COMMUNICATION BARRIER

In order to eliminate this communication disability between two totally different cultures, which resemble in terms of acceptance of compromises, in order for science to try to explain what divinity has set and which is the progress of human society, studies must be undertaken to understand the context of the occurrence and the struggle between these cultures. Starting from the emergence of a culture, everything is limited to understanding the growth and decay of that culture within a society that either accepts or it is conquered by a certain religion. If freedom of speech is restricted, then democracy will be restricted and religious dogma will overcome and conquer the political and private life of that society, condemning everything that is outside the religious dogma and that is not possible to be explained in favour of the one who holds the power.

Basically, there will be nothing beyond the will of that "entity" that holds the power, who will distort in their own way any manifestation of the social life, and will misinterpret and falsify the history of the religions at its own good, but with the aim of highlighting the violence that should be applied. This being the main characteristic of the preached religion and if the religion is attacking

> the achievements of previous civilizations, along with those of the civilizations that followed, there will remain only three fundamental things within society: the holy book (the Bible or the Qur'an) the law created by this holy book and the prophets, and the doctrine of that society will be represented only by occult thought (Said, 2015:39).

We say it is an occult thought because the prophet who is believed to be the embodiment of the supreme God perceives

the deviation from the theological text of the holy book as an unbelief that must undoubtedly and severely be punished and not as a mere error that can be directed by consensus (Said, 2015:40-41).

At this point, art and science must oppose this pathological tumor that will destroy human society in its entirety and that will be tolerated primarily by extremist and terrorist groups because the representatives of these entities do not want to find an answer to the problems that arise within society, and violence, regardless of its form (physical or psychic, individual or collective), will be directed against any element of a democratic system. This approach is reportedly a target that will be accepted by the members of the retrograde organizations.

If science has to seek and provide precise answers that can be explained to anyone regardless of their educational background, art must help the individual discover his place in society and make him understand the universe where he lives. Art will give him an answer about creation in general, and that he, a simple person, actually participates in the creation, knowledge and development of the world and not in its destruction. Therefore, religion should not be the instrument of destroying what is beautiful in society, it must contribute to

> opening up new horizons for research so that humanity can express creativity in all fields at the universal level (Said, 2015:132).

The paradigm of the barrier of communication that manifests itself will find its origins in the false perception of religion as an indestructible unity that should not be analysed and completed in parallel with the development and diversification of the culture of society. Therefore, if necessary, the religion will overlap and replace socio-political instruments such as

> the noble blood of the monarchical regimes, the Arian blood or pure of nationalist policies, etc. (Codreanu, 2011:19-20),

and will become the object of religious manipulation that will control the distribution of values within human society.

Finally, as a brief conclusion, if science, art and religion are not in a symbiosis relationship and will not be completed, then there will be an antithesis between religion, art, and cognitive disciplines that will permanently generate a barrier of communication.

3. BARRIER OF COMMUNICATION BETWEEN NATIVE CITIZENS AND NEW IMMIGRANTS

The barrier of communication is an element that combined with other elements born on the background of xenophobia, arisen from faith or education, leads to the inappropriate adaptation of the immigrant to the new environmental conditions that shake his inner self and disturbs his convictions and conscience. This barrier of communication generally appears in the case of the second type of immigration described above. In fact, Touraine's question, "Can we live together?" (Green, *et al.,* 2006:2) becomes very important and valid, and the answer must be a symbiosis between assuring national and international security and respecting human rights.

The communication barrier can be artificially maintained through a retrograde manifestation of resistance to culture by rejecting any form of acceptance and integration into a new social group that has different customs. Marginalization is imminent. Thus, any attitude of the immigrant, any opposition to the biotic elements present in the democratic society must be seen in the context under which the event is understood by the immigrant and the way in which he perceives and interprets national security and ensuring public order and safety, as an outward appearance of his feelings against a society in which the organization of state institutions respects the social and cultural values as understood by the immigrant or a society without organization.

If we think at it and accept that the way in which today's young people see and interpret phenomena in the world as a whole and the technology development is different from that of their parents and teachers (Voinea, 2017:64), then we will understand the extraordinary difference that exists in understanding the same phenomena by the younger generation which grows, develops and gets educated in totally different conditions, in an environment of chaos and terror. The antagonism of the vision on life also arises from the perception that for the European Union "digital age generation", that has inherited a culture developed in centuries, and have training and education resulting from the application of democratic processes, in the end everything is summed up to two figures, 1 and 0. For the young people raised under the spectrum of ignorance and violence, the two digits 1 and 0 are limited, first to something we can understand and especially accept and the second, to nothing. Thus, there is a barrier of communication and expression in conception and education between democracy and terror, generated by fundamentalist and extremist manifestations. This is being only a part of a complex ensemble that encompasses political, economic, educational, cultural, religious and ideological factors that have to be studied, analysed and interpreted in the context of the religion and the cultural heritage of the society from which the immigrant originates. In addition, it should be compared also with the predominant religion and the cultural heritage of the indigenous people from the region where the immigrant wishes to settle.

Fundamentalism and extremism can mean rejection of acceptance, a part of multicultural democracy, or new cultural elements the immigrant finds in the new society. Therefore, it is often attempted to forcefully insert the cultural elements inherited into the new society, thus trying to eliminate a part of the existing cultural heritage within a human society and even return to the tribal condition. There are many examples in this respect, but I will only stop over one: the binding regulation of the ban on Islamic headscarf in schools or in public, adopted by several European countries. In this regard, even the European Court of Human Rights (ECHR) has rejected several complaints made by Muslims against the authorities of some EU states, regarding the ban on wearing Islamic veils in schools. The conclusion was that the ban on wearing does not violate religious freedom but represents a violation of already established freedoms, in this case the freedom of secular expression.

4. HOW DOES THE EU NATIVE POPULATION PERCEIVE THE PHENOMENON OF IMMIGRATION?

Our jobs are being stolen, even if those jobs are not attractive to the native population. The truth is somewhere in the middle because everything is based on manipulation. Immigrants are seen as a cheap labour source and they are attracted by those firms offering them working conditions and wages, which are often much better than in their third countries of origin. Despite the payments are in general reaching the minimum legally accepted ceilings in the EU countries of interest for the immigrant, which are unattractive for the native population, the leitmotif remains. Another leitmotif generally met is "If they do not like us they should leave", which is an increasingly common concept, especially as a result of the attacks and sexual

assaults committed by young Muslims. These population fears, which often originate in the ignorance of the international socio-political situation, in some cases overlap also the policies adopted at national level by some of the European Union Member States, third countries or some speeches by government representatives or even presidents of those states. It is wrong to try to promote by force our point of view. Examples in this regard can be numerous: from the destruction of religious objectives (like the statues of Buddha in Bamiyan, Afghanistan dynamited and destroyed by the Taliban in 2001) or bringing insults to the religion or nationality, to the creation of a state of chaos is only a small step.

The subject must not be neglected and we do not refer here to violent actions used to impose a point of view or to receive an answer. Why some events are considered harmful by a category of people, and others are allowed and encouraged by the same people? Why is it acceptable that under the title "Migrants", alongside two men who run after two women, the symbolic image of the three-year-old Syrian child who was found dead on a beach in Turkey should be seen next to the question: "What would have Alan become when he would have become an adult?" and the inciting reply: "Sexual aggressor in Germany", referring to the sexual assaults committed by immigrants from North Africa and the Middle and Middle East (Charlie Hebdo, 2016). Why it cannot be considered instigation towards "hate on racial, religious, nationality grounds" (see article 40 of the Law no. 504/2002), and itis just a satirical caricature that appeared in Charlie Hebdo Magazine in 2016 one year and a few days from a terrorist attack.

If the same measure is not used to respond to the chaos and challenges, we will be permanently exposed to violence. When we learn to respect and understand the true meaning of freedom of expression, then we will become more humane, and then we will have the right to judge the actions of others. No part, indigenous or immigrant, should change its religion, or abandon the ancestral culture of the place from where he/she originates and which he/she represents. Everyone has to respect the decision of cohabiting partners, not to hinder their religious and cultural manifestations, as long as these actions do not promote a policy of terror and chaos, acting against the states' national security to the detriment of maintaining the balance within the social, professional and religious life which contributes to the development of art, education, society as a whole.

5. IS IT POSSIBLE TO CREATE AN ISLAMIC CALIPHATE IN EUROPE?

The Caliphate is a state led by a caliph, and if we analyse the ethnic and religious composition of the states in Europe, the answer is a positive one. At present, states such as Albania and Bosnia and Herzegovina, as well as the Kosovo province with a majority of Muslim population who, according to the authorities of these regions, actively participated in ISIS activities, pose a threat to the security of the European Union that should not be disconsidered. Looking towards Turkey and Russia, but also towards the former states of the Union of Soviet Socialist Republics, we find that Europe is still under the pressure and influence of a strong Islamic current. Many citizens of these states, but also others who are originary from France, Belgium, etc. have participated as "foreign fighters", alongside members of the ISIS terrorist group, in the battles in Iraq and Syria, and some of them have recently returned to their states of residence.

According to the data published in studies of some European institutions and organizations, only between 2014 and 2015 more than 30,000 "foreign fighters" from over 100 states were ISIS combatants (Boutin et al., 2016:9). In a SOUFAN Centre report issued in 2017, the number of "foreign fighters" amounted to over 40,000 people in 2014, coming from more than 110 states. Out of these, over 3,400 came from Russia, about 3,200 were from Saudi Arabia, 3,000 from Jordan, and over 1,900 from France (Barrett, 2017:7-10). According to the data provided by the authorities of the European countries, between 2011 and 2015, approximately 4,300 people from European Union member States joined the ISIS terrorist group, out of which more than 580 people were killed in the armed conflicts in Iraq and Syria (Boutin et al., 2016:49). Below, there are some examples from some European Union states: Belgium - over 500 citizens; France - about 2,000 citizens; Germany - over 720 people; Great Britain - about 700 people (Boutin et al., 2016:25; 31; 33; 40). Also, the influence that may be exercised by the Muslim population from other European states must not be underestimated. As a result, the emergence of new conquerors (foreign fighters) that would settle themselves and receive help from indigenous people in certain regions of Europe cannot be overlooked.

Therefore the possibility of establishing a geographical region, if not even the creation of an

Islamic Caliphate in Europe that affects and negatively influences the social and political life of the states in this area, must not be indifferently looked into, nor underestimated.

6. WHAT TO DO IN THIS CASE?

It's a natural question. I believe that first of all education programs should be adopted to address both immigrants and locals. These programs should be developed on the basis and in the context of the immigrants' culture and customs, but in symbiosis with explanations of the native culture and the role of the society in which immigrants want to integrate. Programs must provide the necessary elements and tools to prevent disillusionment when the immigrant realizes that his "new country" does not offer more than his home country, and locals must not perceive immigration as an invasion of an infectious disease to be eradicated. By creating and implementing public policy documents, "the accumulation of knowledge is not important and it matters more how the principles are organised and implemented at the same time because only so we can get meaningful notions" (Tessarolo, 2017:209).

Therefore, we must accept the immigrant as an interlocutor and find a common language to understand each other. Thus reforming the paradigm whereby the beginning of a discussion for a true understanding of the interlocutor is superior to a simple acquirement and dominance of several notions, which are used independently without making connections, even though "diversity will obviously be greater among different social groups" (Tessarolo, 2017:209).

7. CONCLUSIONS

Nowadays, when Europe is practically suffocated by large and sometimes overwhelming flows of immigrants, the barrier of communication is a factor that manifests itself actively and virulently when the immigrant is left to choose the way of integration into the capitalist society that has, admits and offers other perceptions of applying customs on cultural habits belonging to different populations or ethnic groups.

In order to overcome the communication barrier, a perspective that unites the elements of the two cultures must be found, so that, at least in the first phase of the process of assimilation and integration into society, various obsessions, hostility, past experiences, hidden interests,

different values and beliefs that have psychically affected the person, must be understood and explained in order for a person to be able to move into a higher phase of integration into society.

Another condition that must be taken into account when considering public policy documents, is the appliance of ad-hoc programs in which specialists need to first understand themselves the culture and habits of immigrants, in order to overcome the communication barrier.

Based on the studies and analyses carried out, it must be understood and accepted that the daily reality, under which the world is in a continuous movement, is highlighted, and that different segments are identified in regards to the possibility for the immigrants to find working places or to complete/ finalise their education by following general or professional training courses at different levels.

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