Journal of Intercultural Management and Ethics

JIME

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EDITORIAL

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I am honoured to present you the sixteenth issue of the Journal of Intercultural Management and Ethics (JIME) marking the end of the fourth year of JIME.

The issues of the third year presented outstanding articles from various areas of science having in common the nexus between culture and ethics in different socio-economic domains. These issues emphasized the cross-disciplinary vocation of the journal and the positioning towards the cross-cultural areas of society and to the ethical dilemmas.

This year we had also two special issues, edited by Beatrice Ioan, dedicated to papers from the 15th National Conference of Bioethics, Iasi, Romania, 2020. Next year (2022), we will have other two special issues, edited by Beatrice Ioan, dedicated to papers presented in the 16th National Conference of Bioethics, Iasi, Romania, 2020.

The current issue includes interesting papers from various fields and from many countries, portraying the diversity of the research community and the cross-disciplinary approach of this journal.

Paulo Finuras shows that the existence of different cultures remains a puzzle in our evolutionary history. There is, apparently, a process of "downward causation", in the sense that (national) cultures are collective facts and mental programs outside the individuals and influence them from top to bottom. The author claims that cultural variations are the result of various adaptive responses of phenotypes in their bio-economic optimization of permanent pressures of various environments and local conditions.

Thomas D. Zweifel and Vip Vyas make the case that the failure of the Boeing 737MAX was a result of a corporate culture and mindset. As the management theorist Peter Drucker used to put it, culture eats strategy for breakfast: The most brilliant plans come to naught if the cultural force-field is aligned against them.

Silviu-Petru Grecu emphasizes the role played by the political polarization and cultural variables in predicting "political apathy" or "alienation". His model of political behavior is related to historical past, cultural variables and geographical distribution. The author highlights that one of the most important variable for understanding the subject culture and political alienation is represented by the political polarization.

Hershey H. Friedman and Robert B. Fireworker reveal that many scholars believe that conflicts of interest are an ethical issue and a critical impediment to effective management. They show that an organization interested in functioning honestly and efficiently should first do everything possible to reduce or eliminate this problem. The paper examines two relevant and seemingly contradictory Talmudic principles: First, that a person is required to behave in a transparent manner and not act in a way that will cause others to suspect that s/he is doing something immoral or unethical. Second, that one should judge others favorably and give them the benefit of the doubt. The problem of persistent rumors about misbehavior is also studied.

Baluta Aurelian Virgil and Rada Alexandru Cristian underline the importance of the ethics rules of the management at state-owned companies, including the specifics of the major topics of ethics in state-owned companies, the types of influence on the ethics of management at state-owned companies, the faith as an important reference to the ethics of the management at state-owned companies, the implications for ethics rules of the market

position of state-owned companies, objectives and directions for the development of ethics rules in state-owned companies.

Rosa Caiazza analyses an example of leadership in organizing a sport event, supporting local development, improving cultural integration. Consequently, the international profile of Naples is strengthened in the panorama of major sporting events linked to the sea.

Alexandru Muraru highlights that any time social energies come together, full of hope, to constitute a political party promising to do what the current political parties have failed, and we can expect people to be disillusioned; their resentments touch the fibre of democratic life. The paper shows that the international context plays a significant role, and it explains the most relevant trends of theoretical debates concerning the inception of a new, modern, and efficient political party.

Anton Carpinschi brings in a reflexive-therapeutic scenario inspired by the existence of subtle links between the knowledge of sensitive realities and the contemplation of intuitive transcendences. According to this scenario, the ordering Logos of the universe is configured in the horizon of human consciousness as personalized logicity multiplied in a series of hypostases. The paper concludes that endowed with reflexive-therapeutic and educational valences, the polyscopic consciousness offers us, through the cooperation of its experiential states and the extension of the cultural horizon, the chance to overcome the fear and the complexes generated by the feeling of insecurity.

Ana Niculita shows that the conduct of the institutional strategic process is the responsibility of institutional management. The purpose of her study is to assess employees' perceptions, practices and experiences of the strategic process carried out in public hospital institutions. A survey was developed in the interest of the study, containing 39 questions, structured in six chapters. The information presented in the study is structured into five fields: employee involvement in the institutional strategic process; institutional vision, mission and values; involvement in objectives setting; strategy implementation; strategy monitoring.

I am confident that you will value the articles in this issue of the Journal.

Finally yet importantly, I would like to express my gratitude to all the colleagues who contributed to this journal, either as authors or reviewers, and to wish you all a great 2022!

WHERE DID CULTURE COME FROM? EVOLUTIONARY FOUNDATIONS OF CULTURAL DIVERSITY

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Abstract

The existence of different cultures remains a puzzle in our evolutionary history. There is, apparently, a process of "downward causation", in the sense that (national) cultures are collective facts and mental programs outside the individuals and influence them from top to bottom.

Here I propose that human societies and cultures, as a whole, end up fulfilling the basic requirements of biological evolution, producing variation for diversity, selection for the retention of solutions and stability for the transmission of collective options throughout time and between social groups of such diverse magnitude and scale that they range from a few thousand to more than a billion individuals. This is something that occurs in all human societies. In sum, we claim that cultural variations are the result of various adaptive responses of phenotypes in their bio-economic optimization of permanent pressures of various environments and local conditions.

Keywords: Culture, diversity, evolutionary psychological mechanisms, human evolution

Introduction[1]

Enough attention has been given to research on cultural differences and their consequences to "collective behaviours", and less attention has been put to the foundational explanation regarding the origin of culture and cultural variations.

Generally speaking, people are the same everywhere, but cultures are not because culture is a collective behaviour. So, before we talk about cultural differences and culture as an "information system", it might be worth reflecting on the origin and evolution of culture.

Our species is highly altricial where human beings are born with a "program opening" (Mayr, 1974). Unlike other species of mammals and primates, we are born completely helpless, deprived and without autonomy, requiring extensive and deep care and attention from the parents, first and group, secondly and it is probably what is at the basis of our "tribal instinct".

We must consider that our brain swelled three-fold before it began to shrink in size 5,000 years ago, according to estimates, converging with the time when human civilizations began to flourish and with them collective and external knowledge to the individual. In fact, the rise of our brain driven by the ability of language had to stop at some point in our history, which is understandable. If, on the one hand, we needed larger brains, on the other hand, this created a fetus-pelvic conflict threatening the woman at birth, which still makes human childbirth dangerous, although, in the present times, this is greatly mitigated by the development of obstetric technology. The way that nature found to solve this conflict was

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[1] This article is a summary with modifications introduced from a chapter of my book Human Affairs - Evolution & Behavior (2021).Lisbon: Edições Sílabo

anticipating pregnancy for the average nine months of gestation, making it possible that when the human being is born is nothing more than an extra uterine fetus, totally vulnerable and dependent on the parents and the immediate group. Under these conditions, the behavioral repertoire of inborn program is reduced in the inverse proportion of the sum of the learned behaviors (Vieira, 2015). And we must ask: learned from where? The answer is: from culture. Human cubs are beings wide and dominantly open to culture becoming this a *sine qua non condition* for human development. It is through the acquired culture that several of the programmed instilled behaviors retreat, giving rise to cultural practices and behaviors.

But if at the individual level and the evolution of the species this responds to some adaptive pressures, another question arises at the level of human groups: what gave rise to "human culture(s)"?

The emergence of Culture

Several factors have contributed to the possibility of selection of this strategy by evolution and the emergence of our "capacity for culture". The debate between the innate and acquired (nurture vs nature) is more than wrong because it is deeply misplaced. There is no dichotomy between nature and nurture because the second is part of the first. It is our nature that allows us to acquire culture, without which we do not develop or become humans.

The sequence of events that gave rise to "human culture" and cultural differences, something that now we can consider mostly national or ethnic cultures, involves many and interrelated causal mechanisms. Any attempt to describe culture in a completely way will necessarily be an excessive simplification of the process. Nevertheless, some research has been produced which help us better understand how natural selection has shaped our abilities to produce culture.

If seems true that selective forces have shaped our capabilities for culture, is also true that, in turn, culture gave rise to new selective forces that further shaped our ancestors in a cascading process that favoured the complexity of culture as a collective phenomenon. If the process of the emergence of culture in human communities has become irreversible, it is because, for evolution, the benefits outweigh the costs and, as we know, nature tends to fix and develop the strategies that have proved effective in our past. This is the criterion that nature seems to use to arbitrate any conflict or reward the adaptive solutions that endure. That is why, in our opinion, there is no nature versus creation. The acquired is part of our innate. Culture is part of our nature!

The human capacity for cooperation is critical to the emergence and development of culture among humans. The cultural information system has allowed us to solve two of our main and central problems: trust and social coordination! Therefore, the ability for cooperation in the way that it occurs between human beings was one of the main triggers towards the construction of human culture – and this is a product of evolution. Culture came from inside out. It is a bottom-up process. There is no-one in charge. In summary, culture is an evolutionary phenomenon. For all this, culture is a collective phenomenon and not an individual one.

There are no doubts that culture has its origins in the individual behaviours and cognitions, but it is more than that. It is a "macro manifestation" of our nature and biology which characterizes humankind.

The diversification of cultures

In the last tens of thousands of years, human cultures have diversified in a similar way to groups of species in the natural world, but more quickly. It is this "gap" between the speeds with which our cultural environment has changed in comparison to our "mental

equipment" that generates many situations of incompatibility, mismatch, or maladjusted behaviours (Van Vugt et al., 2008; Van Vugt & Ahuja, 2010; Nesse, 2019).

In sum, the central idea is that evolved mechanisms exist in the forms that they do because they led, on average, to our success during the period in which they evolved. That is, in the adaptive ancestral environment.

Like many others social scientists (Alexander, 1979; Barkow, 2005; Dawkins, 1976; Messoudi, 2011; Richerson & Boyd, 2006; Tooby et al., 2006; Van Vugt, 2008), I also consider culture as a biological adaptation of the human race with Darwinian properties because cultures are also subject to the same "evolutionary algorithm": variation, selection and transmission: that is why culture evolves.

Diversity of, and within, human societies, generates and ensures the basic requirements for the evolution of humankind and this same diversity is the result of different collective responses to common problems. We can conclude that there is a common denominator to all human societies that is simultaneously the basis of their own differentiation. This is the anthropological "equivalent" of the biological principle of "invariant variance": what does not vary in cultures and human societies is the fact that all cultures and societies vary.

I must clarify that, in my opinion, "culture" and "society" are mutually dependent because, as functional units, none of them can exist without the other. On the one hand, without a common information system, society has a psychological identity that enables its members to be able to coordinate in order to live and work together. On the other hand, through human individual and collective action, society can provide and express a culture demonstration that spreads through horizontal replication and vertically transfers to succeeding generations. Human society is an organization of individuals who can cooperate and coordinate in order to survive and reproduce; culture is a social information system that organizes ideas and memes that feed on individuals who create, replicate, and even die for them.

Today, evolutionary anthropology and psychology assume that all cultural systems seem to be related by descent. It is suggested that probably a long and unbroken chain of cultural transmission connects all existing cultural and human communities through a single ancestor and, for however remote this original bond is, all cultures descended (by modification) from the original culture: all human societies were probably descendent from a "prime horde". It is a fact that the evolutionary cultural theory cannot provide definitive answers to several important issues, such as those relating to the cultural diversity, and is not able to explain why there are so many different cultures, and, for the same reason, why are not there more?[2]

As we know, natural selection works based on regularities. When these are successful and become relevant to the resolution of the major human problems, such as survival, reproduction, and co-ordination, those strategies are rewarded and merged as adaptive by evolution. Therefore, the roots of "how we are and what we do" must be, first, in biology. I suggest that there is a complementarity between evolutionary psychology and cultural diversity

The cultural nature of human behaviour

We can understand and better explain the "cultural nature of human behaviour" (regardless of the place where it occurs) if we understand culture as a result of simultaneous

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[2] The same occurs for the evolution of cultures: will they turn and change, first, into a gradual, and cumulative way or will it be through a large breakthrough of fast and punctuated transition? And how is this "fast" compared with current human societies' scales? What are the most important forces of change or cultural transformation? And in what way(s)?

"aggregation and integration" of algorithms produced and shaped by our evolutionary history through inherited and learning memes and practices, which are acquired by horizontal and vertical replication.

If we look carefully at the set of human societies and cultures as a whole, we cannot ignore that they end up fulfilling the basic requirements of biological evolution, producing variation for diversity, selection for the retention of solutions and stability for the transmission of collective options throughout time and between social groups of such diverse magnitude and scale that they range from a few thousand to more than a billion individuals. This is something that occurs in all human societies and "in" human society and culture understood as a whole, that is, as one among the almost nine million species of living beings that we calculate exist on our planet[3].

Culture Variations

In sum, cultural variations are the result of various adaptive responses of phenotypes in their bio-economic optimization of permanent pressures of various environments and local conditions (Barkow et al., 1992; Barkow, 2005). The following scheme summarizes all these ideas and the foundations of culture's "bottom-up" process (emergent properties)[4].

In a nutshell, "cultural" phenomena possess three main key features, namely:

1) It is information that individuals acquire through learning, imitation, association and other forms of social learning, and that information is a "system of action, thought and emotion";

2) Culture is part of human biology. We, are, in ourselves, an evolutionary program that was born with a particular "opening", which hardwires us to acquire culture, without which we cannot develop as human beings;

3) All that we learn, think, remember and feel is shaped by the architecture of our mind and the evolutionary psychological mechanisms (EPM) that support it. There is no conflict between nature and nurture because we are, by nature, programmed to acquire culture.

Most human societies today are practically all nation-states. That is why we can talk about "national cultures" as Geert Hofstede put it (see Hofstede, 1980, 2001, Hofstede et al., 2010).

In my view, Hofstede's approach is what I call a "culturetic" approach based on the comparative analysis of "human universals".(see Brown, 1991) The original designation is "emic versus etic approach"; however, I preferred to create the neologisms "culturetic" and "culturemic" from the original terms[5].

The Hofstede dimensional model captures the common human problems, in the line of other great social scientists in the sixties of the last century (Kluckhohn & Strodbeck, 1961). Based on the Hofstede model I would like to emphasize my own analysis of the four

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[3] It is estimated that there are 8.7 million species on the planet, most of which are terrestrial (6.5 million and 2.2 million aquatic).

[4] It is true that cultural diversity offers obstacles but also unique opportunities for any evolutionary approach. I believe that any culture has psychological foundations in the first place, and these foundations are, in turn, supported by biological foundations. We should probably bear that in mind.

[5] It is said that one approach is (culture) "emic" when presents a description of the behaviour in terms of culture and, is (culture) "etic" when it comes to a description of behaviours that can be applied to other cultures so compared. These terms, with Greek roots, were introduced in 1954 by the sociologist and linguist Kenneth Lee Pike, who argued that the tools developed for describing linguistic behaviours could be adapted to the description of any human and social behaviour. Both terms are from linguistics and are related to the branches of phonology and phonetics.

collective common and fundamental problems that are included in 4 of the 6 dimensions of the actual model and recalling that dimensions are only social constructs(see Wursten, 2019).

Some people, even social scientists, think that Geert Hofstede's model, because it focuses on differences between cultures, is incompatible with evolutionary psychology, which focuses on universal aspects of human nature, but I don't think that is the case, quite the contrary. Looking at the four original dimensions he identified, we find that, at bottom, they are like four hypotheses about four adaptive anthropological and sociological mechanisms, because they are the collective response to the same four universal human problems: (i) how do we deal with inequality of power, how do we accept it and how much do we expect it (ii) how do we resolve the fundamental human conflict, that is, the problem of I or We, Us or Them and the dependence on others? (iii) how do we position ourselves socially, do we prefer competition or cooperation, be the best or do the best? and, finally, being aware of the inevitability of death (and taxes), (iv) how do we deal with uncertainty and the unknown?

I believe that these four collective and adaptive mechanisms (aka culture), are a coevolutionary response to the resolution of the fundamental problems of the groups, and as a result of human societies. In fact, in my view, they are in the social genesis of our great tribes (aka nations). What Hofstede's work identified were the collective patterns of these group adaptive mechanisms. And in science it should be like he did. First the patterns are discovered, then the explanations are sought.

Geert Hofstede defines culture as "a collective program of the human mind" because it is partly shared with people who live in the same social environment, which was learned. So, in a way, culture consists of the unwritten rules of the social game. He had originally identified four dimensions of national culture[6]. These four dimensions are linked to four evolutionary and crucial problems of all human societies, which are: 1) Dealing with inequality involving its emotional acceptance would not be possible without coordination and human organization; 2) The dependence of others, or the dilemma of "I" versus "we" and "us" versus "them"; 3) The division of labour and of emotional roles associated with the male and the female gender and, 4) thee problem of dealing with the unknown, uncertainty and the consciousness of death.

These four collective problems are what we consider "social human universals", and how they are resolved are the basis of variation and differentiation of collective beliefs and practices that are liable to be compared and even measured. Table 1 summarizes those that I consider to be the fundamental cross-cultural problems of human societies and their underlying adaptive dilemmas.

Table 1. Summary of 4 collective problems common to all human societies on which the diversity and cultural variation evolved

Basic Human Problems	Underlying Dilemmas
Need for collective coordination	Emotional acceptance of inequality; Differentiation Division of Labour; Power Differences; Who Following?

Dependency of others	I versus We/We versus They; Social Tribal Instinct How Signalize the Sensitivity of belonging
Psychology and role models associated with the Bio class (Gender/Males/Females/Child/Adult)	Division of activities and emotions associated with male/female/role, Competition vs. Cooperation Social and sexual selection; Bio classes
Dealing with death, the unknown and uncertainty	Need for control uncertainty and reduce anxiety resulting from the consciousness of death and of the unknown

Source: Author's compilation based on Hofstede's (1980, 2001) and Hofstede *et al.*'s (2010) approach.

In summary, the main ideas hereabout culture and culture differences are:

- Human culture, in its multiple manifestations, is unfolded as a biological adaptive response (a bottom-up process) and as a set of persistent survival strategies, determined by evolution, ecology where developed and evolved, and psychological mechanisms involved in the evolutionary human nature.
- What today creates the cultures of Nations echoes a central tendency in every society, that is, a pattern of stable and persistent collective responses. However, culture characteristics are not some kinds of binary (all-or-nothing) thing that countries possess or do not possess. Dimensions are understood here as a spectrum (from 0 to 100).
- The different cultures are an "emergent" phenomenon living from the individuals and their EPM, but culture is more than a sum of individuals. Culture is a collective fact.
- Culture as an "information system" allows us to solve problems of collective coordination, maintain cohesion, survival, and the reproduction of society, replicating itself horizontally and vertically moved to the following generations.
- Human cultures, in their collective variations, help us maintain the evolutionary algorithm through diversity/variation, retention/selection and transmission of information and, thus, solve the fundamental existential problems replicating and perpetuating itself.

It seems reasonable to accept the idea that human culture variations can be the equivalent of the EPM. This means that cultural values or collective preferences are the equivalent of "anthropological evolutionary mechanisms" variations. Those preferences (power distance, individualism vs collectivism, masculinity vs femininity and uncertainty avoidance) allowed (and still allow) human societies to solve specific collective problems concerning their adaptation, survival and reproduction.

Conclusion

Probably, there is no opposition between the evolutionary theory and cultural differences or cultural diversity. In this perspective, all cultures have evolved with common problems to solve. Behind the different ways in which they solved (and continue to solve) these problems, there is a specific and common rational that only the history of the peoples can help clarify. However, such as "correlation does not imply causation", also the rational does not mean the "best choice" or the best results. It just means that there is a way of collective thinking, feeling and acting that has allowed somehow to solve these problems and that is why those options remain (Hagen & Hammerstein, 2006, p. 341-343). Probably, it is because our brain is still trapped in the "stone age" that many collective behaviours probably do not already correspond adequately to the fast changes in the environment that have occurred and still occur. Our environment has changed faster than our brains

Actuality, there is, apparently, a process of "downward causation", in the sense that national cultures are collective facts and mental programs outside the individuals and influence them from top to bottom. Nevertheless, human cultures have first emerged from an "upward causation" process (bottom-up), based simultaneously in regularities of human behaviours in all groups and as a result of our common EPM and the same existential problems that give rise to what scientists call "cultural dimensions" and are only social constructs.

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CRASH: BOEING AND THE POWER OF CULTURE

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We cannot fix our problems
at the same level
at which we created them.
—Albert Einstein

Abstract

Two Boeing 737 MAX aircraft crashed twice within six months, killing 167 and 189 passengers respectively. What was the root cause the two crashes had in common? This article finds that at its source, the problem was neither technical nor financial, but human. More precisely, the article makes the case that the failure of the Boeing 737MAX was a result of a corporate culture and mindset. As the management theorist Peter Drucker used to put it, culture eats strategy for breakfast: The most brilliant plans come to naught if the cultural force-field is aligned against them. Ultimately, Boeing is not alone. Building on an earlier finding that any organization is essentially a network of conversations (Zweifel, 2019), we argue that many, if not most, megaprojects (defined as major capital development projects with a budget of at least US\$ 1 billion) suffer from a cultural context, consisting of conversations that run invisibly—and hence even more powerfully—in the background, in what we call the project's "Black Box." If megaproject stakeholders and managers are to steer megaprojects to success, they need an expanded "Dashboard" to monitor and manage these hidden factors along the entire megaproject process.

Keywords: Boeing, megaprojects, culture, ethics, leadership

Introduction

On 10 March 2019, at 8:38am local time, Flight ET302 an Ethiopian Airlines plane took off from Addis Abeba for a two-hour flight to Nairobi.

What happened next is painful to read. It is an inescapable spiral toward death, like watching an accident happening in slow motion. The pilots struggled for five minutes with the plane's automated control system.

That same minute, at 08:38, a sensor on the pilot's side indicates—falsely—that the plane is close to stalling, triggering MCAS and pushing down the nose of the plane.

At 08:39-40, the pilots try to counter this by adjusting the angle of stabilizers on the tail of the plane using electrical switches on their control wheels to bring the nose back up.

At 08:40, they disable the electrical system powering the software that pushed the nose down.

At 08:41 The crew attempt to control the stabilizers manually with wheels—difficult to do while travelling at high speed.

At 08:43, when this doesn't work, the pilots turn the electricity back on and try to move the stabilizers again. However, the automated system engages yet again and the plane

goes into a dive from which it never recovers (Ministry of Transport Etiopia, 2020). All 167 people on board are killed.

Among the victims were 32 Kenyans, 18 Canadians, nine Ethiopians and eight Americans, plus people from Austria, Belgium, China, Egypt, France, Germany, India, Ireland, Israel, Italy, Morocco, Norway, Poland, Russia, Slovakia, Spain, Sweden, Togo, and the United Kingdom. UN Secretary-General António Guterres described the crash as a "global tragedy". A large number of passengers were affiliated with the UN and/or had been on their way to an environment conference in Nairobi.

Investigators ruled out wrongdoing by the pilots, who had acted flawlessly, and by Ethiopian Airlines, which is seen as Africa's preeminent airline and enjoys a strong professional reputation.

Sadly, the crash in Addis was the second crash in less than half a year. Just in October 2018, a Lion Air flight had crashed in Indonesia, leaving 189 dead.

The U.S. Federal Aviation Administration (FAA), investigating the Ethiopian Airlines crash together with the Ethiopian National Transportation Safety Board, found that evidence collected and satellite data showed both flights behaved "very similarly." "The evidence we found on the ground made it even more likely the flight path was very close to Lion Air's," said Dan Elwell, acting FAA administrator (BBC News, 2019).

Another chilling similarity: Both planes that crashed were Boeing 737 MAX.

What was the source of the crash? What went wrong?

"Software Issue"?

Boeing claimed the crash cause was a software issue and announced it would upgrade the flight simulator program. But the company's assertion is disputed. Trevor Sumner, CEO of Perch Experience, whose brother-in-law Dave Kammeyer is both a pilot and software engineer, took to Twitter to argue that Boeing's "software upgrade" was a farce.

"Some people are calling the 737MAX tragedies a #software failure. Here's my response: It's not a software problem.

- It was an *economic problem* that the 737 engines used too much fuel, so they decided to install more efficient engines with bigger fans and make the 737MAX.
- This led to an *airframe problem*. They wanted to use the 737 airframe for economic reasons, but needed more ground clearance with bigger engines. The 737 design can't be practically modified to have taller main landing gear. The solution was to mount them higher & more forward.
- This led to an *aerodynamic problem*. The airframe with the engines mounted differently did not have adequately stable handling at high AoA to be certifiable. Boeing decided to create the MCAS system to electronically correct for the aircraft's handling deficiencies.
- During the course of developing the MCAS, there was a *systems engineering problem*. Boeing wanted the simplest possible fix that fit their existing systems architecture, so that it required minimal engineering rework, and minimal new training for pilots and maintenance crews. (...)
- On both ill-fated flights, there was a *sensor problem*. The AoA vane on the 737MAX appears to not be very reliable and gave wildly wrong readings.

- On #LionAir, this was compounded by a *maintenance practices problem*. The previous crew had experienced the same problem and didn't record the problem in the maintenance logbook.
- This was compounded by a *pilot training problem*. On LionAir, pilots were never even told about the MCAS, and by the time of the Ethiopian flight, there was an emergency AD issued, but no one had done sim training on this failure.
- This was compounded by an *economic problem*. Boeing sells an option package that includes an extra AoA vane, and an AoA disagree light, which lets pilots know that this problem was happening. Both 737MAXes that crashed were delivered without this option. No 737MAX with this option has ever crashed.
- All of this was compounded by a *pilot expertise problem*. If the pilots had correctly and quickly identified the problem and run the stab trim runaway checklist, they would not have crashed.
- Nowhere in here is there a software problem. The computers & software performed their jobs according to spec without error. The specification was just shitty. Now the quickest way for Boeing to solve this mess is to call up the software guys to come up with another band-aid. (...)
- When the software band-aid comes off in a 500mph wind, it's tempting to just blame the band-aid." (Mish Talk, 2019)

Until the second accident, the 737 MAX had been Boeing's fastest-selling plane in the company's history. More than 4,500 planes had been ordered by 100 different operators worldwide.

Now, scores of airlines canceled their orders. Boeing's stock value plummeted . One year later, Boeing asked a representative for the families of crash victims if it would be appropriate for Boeing's CEO Dennis A. Muilenburg to attend the memorial.

The response was swift. "He is not welcome here," said Zipporah Kuria, whose father, Joseph Waithaka, was killed in the Ethiopian Airlines crash. "Whenever his name is said, people's eyes are flooded with tears." (Kitroeff & Gelles, 2019)

No End in Sight

> *If you want to be a millionaire,*
> *start with a billion dollars*
> *and launch a new airline.*
> —Richard Branson

Alas, that was not to be the end of the Boeing drama. A string of failures hampered Boeing 777 aircraft too. In December 2020, an engine failed during a Japan Airlines flight bound for Tokyo. Japan's Transport Safety Board said a fan blade that had broken off from the engine showed signs of metal fatigue. Another blade was broken roughly in half.

On a weekend in February 2021, the engine powering a United Airlines flight broke apart over a town near Denver. And in another incident on the very same day, a Boeing plane dropped engine parts after a midair explosion over the Netherlands. Longtail Aviation Flight 5504, a cargo plane, scattered small metal parts over Meerssen, causing damage and injuring a woman shortly after takeoff.

There were similarities between the incident in Japan and the one in Colorado. All three involved Pratt & Whitney engines. These incidents prompted fresh scrutiny by US, Japanese and Dutch regulators that is still ongoing as of this writing.

Speed and Profits Over People and Safety

Boeing fired Muilenburg after the 737 MAX calamity. But that action did little to address the source of the crashes. The writing had been on the wall for a long time. Internal documents on the 737 MAX Boeing released in January 2020 feature late-night trash talk between two Boeing pilots who mocked federal regulators, airline officials, suppliers and their own colleagues as "idiots," "clowns," or "monkeys."

Many of the messages are from then-737 chief technical pilot Mark Forkner, including some late-night instant message exchanges with his deputy, Patrik Gustavsson.

In one exchange, with Forkner sometimes drinking Grey Goose vodka — "I just like airplanes, football, chicks and vodka, not in that order," he wrote — and Gustavsson preferring Bowmore Scotch, both talk loosely about their bosses and everyone else they have to deal with in varying derogatory ways that are not fit to print in an academic journal.

One pilot who gave a presentation to FAA staff mocks their lack of technical knowledge: "It was like dogs watching TV." In another message, the 737 MAX is described as "designed by clowns, who are in turn supervised by monkeys."

"Would you put your family on a MAX-simulator trained aircraft?" one pilot asks, then answers himself: "I wouldn't." His colleague agreed.

India's air safety authority, the Directorate General of Civil Aviation (DGCA), is "apparently even stupider" than another unnamed foreign regulator. And one pilot notes, in reference to dealings with the FAA, that "I still haven't been forgiven by God for the covering up I did last year."

"These revelations sicken me," said Michael Stumo, father of 24-year-old Samya Stumo of Massachusetts, United States, who died in the Ethiopian Airlines flight. "The culture at Boeing has eroded horribly," he added. "My daughter is dead as a result."

Of course the lead pilot's lawyer dismissed the more memorable quotes as bravado, nothing more than some hard-charging guys blowing off steam after work. And Boeing disowned the communications, blaming them on a few rogue employees.

But other, more sober and more damning, internal emails reveal that the pilots were under intense pressure from the MAX program leadership. They suggest a troubling culture that put speed above safety. And they point to serious problems with how the MAX was developed and certified.

Robert Clifford, lead lawyer for the Ethiopian Airlines victims, said the documents will "be used by the families of the victims to show a jury that Boeing was reckless and put profits before safety."

Members of the U.S. House of Representatives were particularly incensed by one document showing that, in order to avoid any need for additional pilot training, Boeing downplayed to the FAA the significance of the new flight control software on the MAX — known as the Maneuvering Characteristics Augmentation System (MCAS) — that was implicated in both crash flights.

House Transportation and Infrastructure Committee vice-chair and chairman of its Subcommittee on Aviation, Rep. Rick Larsen (D-Washington), said these "efforts to characterize the MCAS software as seemingly inconsequential were a serious mistake."

And that was not the end of it. When Indonesian carrier Lion Air in 2017 asked for simulator training for its pilots, apparently at the suggestion of that country's regulator, chief technical pilot Forkner scrambled to convince the airline that it shouldn't do so. He approached DGCA and argued that other regulators didn't require sim training, so why should Indonesia.

This manipulation by Boeing of both its airline customer and a foreign regulator looks damning in hindsight, especially when the first crash was a Lion Air jet. Simulator training might well have gone some way to compensating for the over-reliance on cockpit automation

and a lack of manual flying experience by pilots at some low-cost carriers overseas, which has emerged as an issue after the two crashes.

Boeing conceded as much in January 2020 when it reversed course and recommended simulator training for all pilots before the MAX returns to service.

The Cover Up Exposed
"Boeing was the place. I mean, they were the place to work, you know?" whistle-blower John Barnett, known as "Swampy," told *The New York Times*.

> And oh my God, it was amazing — when I put that Boeing shirt on, how my chest puffed out. I'd walk into a store around here, and they're like, oh, you work for Boeing? That is awesome. And thank you all so much. And you just mean so much to this area. And it was just awesome. And it's just — [SIGHS] we don't have that anymore here. Nobody does. I mean, everybody I talk to in Boeing, they're embarrassed to work there, most times. It's just — it's gone. (Barbaro, 2019)

There was pressure on the factory floor that created a litany of other problems, for example debris from construction on Boeing's Dreamliner planes at the Charleston, South Carolina factory. Swampy's job was to inspect airplanes to make sure nothing was left behind inside the aircraft. "So I was called out to an airplane to look at an issue," Swampy said. "And that's when we discovered all this debris, these 3-inch long titanium slivers laying around. It's just debris everywhere." During his inspection, he discovered that these metal slivers were hanging over the wires that control the plane. "The risk here is that these metal slivers will migrate into power panels, any kind of power, or any kind of electronic equipment, and short it out and cause a fire. And if it's at 40,000 feet, that's a problem." (Barbaro, 2019)

Swampy took photos and brought the issue to his manager. In response, "I was removed from it." The manager took him off that plane and gave it to someone else to inspect. Did that plane ever get cleaned? No. "It was delivered without being cleaned." And it was not just metal shavings. Multiple whistle-blowers talked about nuts, bolts, fasteners, rags, bubblewrap, trash, tools, even a chewing gum or a ladder: A ton of stuff was left in the bowels of these aircrafts.

"There's a lot of pressure to meet schedule," Swampy said. Managers get judged by their superiors based on the number of jobs they complete on an hourly basis. "And it's held against them if they create defects. So, you know, there's an incentive not to report your defect that you created because it's gonna be held against you." (Barbaro, 2019)

Boeing denied vehemently that they put speed above safety. And to be fair, no Dreamliner has ever crashed. But the question remains, Has the company put profits above safety? Has it put its customers, and ultimately all passengers in its aircraft, in harm's way?

A Dashboard for Complex Systems
The Boeing tragedy above is a tiny sliver of the available information, distilled from reams of in-depth crash investigation paperwork—millions of pages—produced after the crashes. When mega-projects go wrong, the underlying hidden structure of the failure can be distributed across so much data that it obscures the understanding of the fiasco and its root causes.

What if we could see the entire story unfolding on a single page, distill information into insight, and shift from laundry lists to actionable intelligence? All too often, the pilots in the cockpits of megaprojects (to stay with the Flight-Path metaphor) do not have the right

dashboard to steer the plane to its destination. Sure, the consequences are not always death and destruction as in the case of the 37 MAX (although at times they are, as other megaprojects in power plants and infrastructure, healthcare and the life sciences demonstrate). But when project pilots don't have their hands on the proper levers and dials, the real-world consequences are always dire. The crash is a metaphor for what happens in many, even most, large-scale projects. Instead of getting to their destination, they veer off the flight path and get into trouble: going over budget, going over time or else not delivering the desired results.

65% Failure Rate

The megaproject expert Bent Flyvbjerg has developed a comprehensive database of megaprojects (Flyvbjerg, 2014). Focusing on cost overruns, his statistics amount to an indictment of our inability to deliver on complex endeavors. The numbers are sobering: 65 percent of all megaprojects fail (Merrow, 2011). Table 1 shows a pattern of failures across a wide range of sectors.

Project	Cost Overrun (% over budget)
Suez Canal, Egypt	1,900
Scottish Parliament Building, Scotland	1,600
Sydney Opera House, Australia	1,400
Montreal Summer Olympics, Canada	1,300
Concorde supersonic aeroplane, UK, France	1,100
Troy and Greenfield railroad, USA	900
Excalibur Smart Projectile, USA, Sweden	650
Canadian Firearms Registry, Canada	590
Lake Placid Winter Olympics, USA	560
Medicare transaction system, USA	560
National Health Service IT system, UK	550
Bank of Norway headquarters, Norway	440
Furka base tunnel, Switzerland	300
Verrazano Narrow bridge, USA	280
Boston's Big Dig artery/tunnel project, USA	220
Denver international airport, USA	200
Panama canal, Panama	200
Minneapolis Hiawatha light rail line, USA	190
Humber bridge, UK	180
Dublin Port tunnel, Ireland	160
Montreal metro Laval extension, Canada	160
Copenhagen metro, Denmark	150
Boston-New York-Washington railway, USA	130
Great Belt rail tunnel, Denmark	120
London Limehouse road tunnel, UK	110
Brooklyn bridge, USA	100
Shinkansen Joetsu high-speed rail line, Japan	100
Channel tunnel, UK, France	80
Karlsruhe-Bretten light rail, Germany	80
London Jubilee Line extension, UK	80
Bangkok metro, Thailand	70
Mexico City metroline, Mexico	60
High-speed Rail Line South, The Netherlands	60
Great Belt east bridge, Denmark	50

Table 1: Large-scale projects and their cost overrun (Flyvbjerg 2014)

Take the Olympic Games, for example. Held every four years (at least before the Covid-19 pandemic), the Olympics is considered the world's premier international sports event, attracting athletes from over 200 nations to participate. Almost all Olympics hosts

have a long history of massive commercial losses. The notable exception was Los Angeles, which turned a $200 million profit in 1984, the only location to have produced a return on investment since 1932—when the host had also been Los Angeles. In comparison, Beijing in 2008 produced $3.6 billion revenues, but $40 billion in costs. London in 2012 performed not much better, $5.2 billion in revenue and $18 billion in expenses. Despite this dismal track record, nations fight each other tooth and nail for the prestige to host the next Games. It is a fascinating example of distorted thinking and optimism bias.

Flyvbjerg, Alexander Budzier and their colleagues (Flyvbjerg et al., 2004) have compared the spiraling cost overruns of hosting the Olympics, and the limited long-term returns, to the catastrophic impact of wars, pandemics and other natural disasters such as earthquakes, on national economies.

Table 1 above shows that the pattern of failures reaches far beyond the Olympics. Less prominent projects suffer in similar ways; in fact they can fare even worse, since they do not happen, or fail, in the fish tank of public scrutiny.

Not all projects veer off the flight path, by the way. To fight the coronavirus, China built a 1,000-bed hospital in ten days. It looks like a miracle, but it's not mysterious. But we have been looking in the wrong place. Why are so many projects going so wrong? What's missing in megaprojects?

What's Missing? The Streetlight Effect

You may have heard the story: A police officer sees a drunken man searching for something under a streetlight and asks what the drunk has lost. He says he lost his keys. The policeman wants to be helpful, so they both look under the streetlight together. After a few minutes the policeman asks the drunk if he is sure he lost his keys here, and the drunk replies, "No, actually I lost them in the park." The policeman asks, "So why are you searching here?" The drunk shoots back, "Well, it's way too dark in the park. This is where the light is!"

In the world of projects, have we been looking in the wrong place to discover the keys needed for success? Have we focused on the symptoms, but been blind to the root causes? Our answer is yes, absolutely. For decades, and probably since the early days of Taylorism and "Scientific Management," we have looked in the light only. Now, after untold numbers of failed projects, the time has come to go look in the dark.

"Everyone assumes it's the technical skills," said Mark Utting, country manager of Turner & Townsend Switzerland that has helped manage many megaprojects. "It's not. Megaprojects have super capable people technically. What's missing is an appreciation of softer skills you need to make a team function."

Utting distinguishes between personality types that all have to collaborate on a megaproject, like it or not: "You have architects that are usually inventive, creative, inspiration types. You have contractors who often just want to get stuff done, who say, 'Don't bore me with details.' You have technical engineers who tend to want to solve problems and are intensely detail-focused. And of course you have the client who might be authoritarian, who has the power, who has the money." (Zweifel, personal communication, November 19, 2019). The tension and friction are built right into the structure.

The key success factor is the human side of megaprojects. Projects don't succeed (or fail); people do. In our experience, the link between people and projects is robust (Vyas & Nannicini, 2017). Simply put:
- When the project leadership is not aligned, the project becomes fragmented.
- When the project proponents lack trust, the project becomes contractual—if not adversarial.
- When people are afraid to speak up, the project becomes risky.
- When the planning lacks clarity, the delivery becomes chaotic.

- When the delivery team lacks a bold ambition, the performance becomes lack-luster.

Only humans can bring urgency and commit themselves to an ambition. If you master the human element, you can go way beyond traditional project implementation and produce performance breakthroughs. But, to use another familiar metaphor: If the only tool you have is a hammer, then every problem you face looks like a nail.

The White Box

We have seen that the crash of flight ET302, with the ensuing chain of fiascos at Boeing, was far from an outlier. In fact, the story of the flight reveals a systematic and powerful pattern that runs in all projects. To illustrate, imagine a project meeting with the team leader or a townhall with the CEO. The leader comes in and shows a PowerPoint deck with a mission statement, or a senior manager announces the new corporate strategy and objectives that has been decided in the boardroom (Zweifel & Borey, 2014).

In keeping with our Flight-Path model, we call this the "White Box." In the case of projects, the White Box consists of all the tangible, objective, and visible aspects of a project such as:

- The performance dashboards
- The business case
- The minutes of project board meetings
- The risk matrices
- The project schedule (GANTT chart)
- The Work Breakdown Structures (WBS)
- The engineering documents
- The tendering documents
- The construction drawings
- The safety processes
- The work method statements
- The user testing
- The quality checking and testing
- The defect reports
- The commissioning packs
- The ownership transfer documentation; and
- The reams of other paperwork

The list could go on, but you get the picture. Now, what do you think: Do these items determine people's actions and ultimately results? Do they shape whether the project outcome is a success or a disaster? This is not a rhetorical question.

It's the Black Box, Stupid

Then there is the background. Consistent with our Fight-Path model, we call it the "Black Box." It is what the people in the meeting think, but are not saying, "Oh boy, here we go again." "These guys in the suits never get their hands dirty, they have no idea of the conditions on the ground." "How do I get out of this one? How can I pass the buck?" "It's the fault of those other guys" (fill in X other department).

The Black Box is what people tell each other at the water cooler, at the coffee machine or copier, after the meeting or after the boss has left: "They never consulted with us, we would have warned them this whole thing is gonna fall flat on its nose. Now they can deal with the consequences." Often this is what people say after work, in the bar when they had

one beer too many—or, depending on the culture, vodkas or martinis—so they might say things not fit to print in an academic journal.

It is what happened in the past that still lingers in people's minds. "We tried the exact same thing last year and it failed miserably. This will never work."

Ultimately, it is what the German philosopher Martin Heidegger called "what is un-thought in the thinker's thought": What are people not even aware of? What thoughts are so far back in the recesses of their brains that they barely notice they are thinking those thoughts? Instead of saying "People think those thoughts," we could almost say, "Those thoughts are thinking them." For example, at an aerospace company we consulted with (not Boeing), we found in an early workshop, after interviewing some 150 managers at all levels, that the Black Box was a conversation that went something like: "Our best days are behind us."

Now that phrase sounds fairly innocuous at first. But come to think of it, it is pernicious. Imagine coming to the office or project site every day, and the background hanging over you is, "Our best days are behind us." How is your work? What new frontiers do you envision? How do you respond to opportunities that emerge? Are you proactive or reactive? Even defensive? You know the answer.

It was not that people thought or said this sentence every day. It ran in the background. And that's precisely why the Black Box had such power over people's thoughts, actions and ultimately results. Now: Are your day-to-day behavior, what you see as possible, and your actions an expression of the mission statement or strategy the leader showed on the PowerPoint slides in the meeting? Or are they rather a reflection of the Black Box? Again, the answer is clear. And the performance and results were directly correlated with that mindset: For example, satellite builds went 100 percent over the time budget, meaning instead of building a satellite in five years as planned, it took the project team a full ten years. The consequences of such performance for client relationships, trust, worker morale, brand and reputation, not to speak of future business, can be easily imagined.

Once the project teams revealed the Black Box and put it on the table, they could invent a new future. They launched a pilot project to turn its performance around. Within 100 days, they cut the time (and cost) overrun from 100 percent to 10 percent—from five years overrun to six months.

Black Box vs. White Box

The nature of the White Box is very different from that of the Black Box. Whereas the foreground is visible and solid, the background is invisible, yet pervasive. We have long known from Daniel Kahneman and Amos Tversky's work on behavioral economics that the Black Box does not consist of rational choices to maximize expected utility. Rather, it is systematically irrational (Kahneman & Tversky, 1979). This background is not something you put in place or choose. It's already there. It has always been there, ever since the inception of the project, and perhaps before. It's like the proverbial wallpaper: People don't see it anymore, even though it's right in their faces. And that invisibility in plain sight is precisely why the Black Box has the power to shape the project's culture, people's mindset, what people see as feasible or possible or impossible. It shapes people's attitudes and willingness to take responsibility, make commitments, or keep commitments. It shapes their behaviors, whether they come to meetings on time, whether and how they speak up in meetings. It shapes their actions. And hence it shapes their results.

All organizations and projects have a White Box and a Black Box. And now comes the project killer: Traditional approaches to project management focus almost exclusively on the White Box and ignore the Black Box until it's too late—if ever.

In the case of the Lion Air crash, it was the dynamics taking place in the background that were at the heart of those fateful events. With ET302, it was the collective condition created in the background that was instrumental in the final, terrible outcome. And here is the rub: Boeing's senior executives did not wake up every morning with the sole intention of creating a toxic work environment. That just wouldn't make sense. After all, they had to rely on others for improvements in performance and demonstrate quarter-on-quarter earnings growth to their shareholders.

The Black Box at Boeing—just like in every other project or organization—developed over time. It is also likely that Boeing executives were at least partially blind to the overall organizational condition they were fostering. It was a condition that overlooked shortcuts, tolerated cover-ups, put pressure on speed above safety, strangled dissent, blinkered individuals into cost-cutting at all costs, promoted deception and deliberate manipulation. It was all of this, coupled with downplaying key risks that led to the loss of 167 lives on that fateful flight.

Upper Panel: The Project White Box ("Process")

Elements	Explanation
Project Governance	The system by which the project is controlled and handed over to operations. Governance includes the mechanisms by which decisions are made, people are held accountable and the performance of the project is monitored.
Business Case	A business case is typically a well-structured document that presents the rationale for initiating a project, programme or portfolio. Included in the content is the evaluation of project benefits, an analysis of costs and risks, alternative options and the preferred solution.
Final Deliverables	These are the outputs that clients expect once the project is complete.
Procurement Strategy	The procurement function's methods and procedures to effectively provide the project with the raw materials, equipment, industrial goods and services needed to effectively complete the project. Procurement decisions also cover type of delivery method used, e.g. Turn-Key, Design-Build, Design-Build-Operate etc. and types of contract payment (fixed price, cost-plus or other models) to incentivise performance.
Execution Capability	The critical skills and ability to execute the project's scope of work and deliver on the outputs expected by the client.

Table 2: The Project White Box

Lower Panel: The Project Black Box

While the upper panel is mechanistic and linear, the lower panel is organic and complex. In a project's Black Box we search for the subconscious and unconscious drivers of human behaviors and actions, and ultimately of results. This means delving into scientific disciplines such as behavioral economics, cognition, perception, biases, heuristics—factors that determine everyday individual and group behaviors. Unlike the upper panel, the lower panel is intangible and "out of sight." It is this hidden part of the proverbial iceberg that we explore in more detail. Table 3 shows examples of sub-conscious beliefs or conversations that can be found in the Black Box, in the background of any project.

Opening the Black Box: Background Beliefs

Performance Success Factor	Constrains	Expands

	← ← Spectrum of the Black Box → →	
Leadership	"She's the boss..." "My hands are tied..." "The issue is above my pay-grade..."	"I'll connect with the right people and make sure the project tackles this."
Motivation	"This project is just a job.." "I'm just a cog in the wheel…"	"We're re-designing the economy and future of X."
Trust Barriers	"The client / contractor / government is out to shaft us..."	"We're both in a difficult situation. Let's see what we can work out."
Fear of Speaking Up	"We can't possibly say that or raise that issue..." "Don't rock the boat…"	"Lets create an amnesty to get on the table what's really going on."
Accountability	"It's not my job, someone else will deal with it..." "Let's hope for the best…"	"The buck stops with us."
Culture	Dead silence in the room...	People contributing and generating practical insights.

Table 3: The Project Black Box: Sample Background Conversations

We urge researchers and practitioners to systematically assess the impact of such belief-systems on areas of performance such as: quality of the business case, governance, procurement, delivery effectiveness, task ownership, amount of rework, costs, schedule and stakeholder satisfaction. Not to mention shareholder value and the stock price.

Conclusion

A full 65 percent of megaprojects fail. We argue that the White Box (the project's visible or technical foreground) is not what derails most projects. It is in the Black Box (the project's background) where all the processing, heuristics and hidden talk happen. It is where the beliefs, biases and (sometimes untapped) brilliance of the organization live. It is in the background that we find a whole range of mental dynamics and barriers determining the performance of the White Box in the foreground.

The way the brains and minds of those participating in the change effort or project are configured and oriented makes all the difference to project success (or failure). Steering a project successfully requires effective management of both the White Box and Black Box, the foreground and the background. And project leadership matters for this. Why? Take an organization that refuses to change. Who is usually most threatened by change or innovation? And who has the most incentives from keeping the status quo in place? You guessed it: top and senior management (Zweifel, 2012).

But our experience gives cause for some optimism. Over three decades of working with megaprojects, we have seen again and again that there *are* interventions project managers and executives can take in addressing their corporate and project Black Box and overcoming organizational blindness (Sathe, 1985; Vyas & Nannicini, 2017; Zweifel & Borey, 2014):

- *Power of Inquiry*: Enhancing individual and organizational awareness by dialogues within organizations to highlight both hidden limitations and untapped opportunities, e.g. "If constraint X were removed, what impact could it have on revenues?"
- *Future/Outcome-Based Thinking*: Working backward from the desired business outcomes can reveal a multitude of different pathways to deliver on the business intent.

- ***Strategic Empathy***: Standing in the shoes of existing and new competitors and anticipating their potential moves to undermine a firm's strategic direction can be useful in revealing and highlighting flaws and gaps in current logic and approach.
- ***Power of Vision***: Altering the context of key change initiatives so that the organization sees the possibility being bigger than the threats and risks.
- ***Self-Leadership***: Identifying those "hot buttons" that set you off and developing practices for self-regulation.

We close with one question worth considering: Are project leaders creating the conditions to foster innovation and creativity, communication and collaboration, action and performance? Or is their project wasting its vital resources on worry, fear, blame, self-protection or CYA (Cover Your A--)?

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POLITICAL CULTURE, SOCIAL POLARIZATION AND ELECTORAL BEHAVIOR. THE LAST DECADE IN ROMANIAN POLITICAL SYSTEM

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Abstract

The aim of this paper is to emphasize the role played by the political polarization and cultural variables in predicting "political apathy" or "alienation". In this context, the study has the main research objectives: 1. to analyze the evolution of the electoral behavior in the last decade; 2. to determine the relation between electoral behavior and cultural patterns; 3. to estimate the magnitude of the relation between political polarization, political culture and the evolution of the on-line media. The research unit is represented by the Romanian political system in a long-term statistical series among 2010-2020. Empirical findings suggest that there is a degradation of the electoral participation in the last decade, with very high level of volatile rates. Moreover, this model of political behavior is related to historical past, cultural variables and geographical distribution. In this meaning, one of the most important variable for understanding the subject culture and political alienation is represented by the political polarization. Mathematical models estimate through a multi-linear equation of regression that political polarization affects negatively the evolution of the cultural variables and participative behavior ($\beta = -0.690, \mathrm{p} = 0.029$).

Keywords: political culture, political polarization, electoral behavior, deliberative democracy, on-line media

1. Political culture and democracy. A model of complex interactions

The aim of this paper is to present the relation between cultural patterns and the evolution of democracy. Beyond the traditional normative theory, democracy remains both a political ideal and a complex political reality. Scholars have analyzed democracy through several social and economic variables as economic growth, macro-economic stability, free market, social equality and political rights (Dahl, 2002; Dahl, 2000; Dahl, Shapiro, & Cheibub, 2003). Recent findings from the theory of democratization emphasized the role played by economic freedom and free market in sustaining democratic order (Acemoglu & Robinson, 2006; Aslund, 2010; Madison, 1998; Meusburger & Heike, 2001; Przeworzki, 2001). But, all these empirical findings suggest a mechanical association between political order and economic development. Moreover, it is very important to create economic premises for democratic regime, but historical heritage and culture could predict the success of the democratic practices. In this respect, democracy should be seen as a complex process based on the interaction between endogenous factors and exogenous variables. We propose an analytical framework based on the importance of the endogenous variables in shaping different forms of democracy. At the endogenous level, political past and political culture could explain the main differences between full democracies and flawed democracies. Political culture represents the main psycho-sociological attitudes both implicit and explicit which characterize the social axiology and social practice. Political culture could be defined in terms of "the pattern of attitudes, values and beliefs about politics, whether they are conscious or unconscious, explicit or implicit" (Newton & Wan Deth, 2009, p. 171).

Political culture implies a subjective dimension related to the citizens' ability of interaction with the political regime and their affective relation with the political leadership. In practice, in the early of the '60s Almond and Verba have identified three models of political culture: parochial model, subject culture and participative culture (Almond & Verba, 1996). The last model is strongly related to democratic societies. A particular case of the participative model is based on the civic culture, which is defined through the complex interaction between individuals and governmental structure. This complex interaction differs from full democracies and hybrid political regimes, being influenced by social and psycho-sociological factors (Almond et al., 2004, pp. 58-60). In contemporary societies cultural variables are relevant for explaining different ways of democratic consolidation. Individual autonomy, secularization, social participation and civic engagement are several vectors for building a robust model of democratic regime (Inglehart & Welzel, 2005). In practice, there are statistically significant correlations between individual values and the quality of the democracy with r =0.75, p<0.01. The same significant linear association is observed by Inglehard and Welzel between the quality of the democracy and the integrity of the political elite (r= 0.90, p< 0.01) (Inglehart & Welzel, 2005, p.151).

Related to the participative component of the political culture, we have to stress the role played by the social capital in generating an efficient pattern of social capital and civil society. Thus, democratic regime could be interpreted in terms of social capital, social participation to public affairs and civic engagement and opposition to governmental practices. Empirical case studies as Robert Putnam realized in the early of '90s demonstrated a linear relationship between the quality of democracy and civic participation to the public decision. Social engagement and individual enrollment in different social or non-governmental (NGO) structures is strongly associated to the participative and deliberative component of the democracy (Putnam, Leonardi & Nanetti, 2001). The same conclusions are presented by Ulrich Beck, who presented, at the theoretical level, a model of civil society related to liberal democracy (Beck, 2007, p.61).

The social capital theory of democracy expresses the accord or collaboration of the citizens for optimal solving the public affairs (Han & Dunn, 2005). Civil society could be seen as a permeable mechanism able to interact both with economic market and governmental actors (Anheier, 2004). The structure of the civil society depends on the historical past and cultural heritage (Henderson & Vercseg, 2010). Western democracies are crystalized around a stable and strong pattern of civic action and civil society (Edwards, 2009).

Thus, this section argued that democratic order could be understood through endogenous variables which emphasize the role played by the individuals in the political system. This manner of defining and understanding democracy is based on a "spill-over" effect of the individuals. This could be seen as a centrifugal model, in which the center is represented by individuals' behavior, social values and political action.

2. Political culture, social polarization and political behavior. Several psych-sociological regards

The factual dimension of the political culture is reflected in the social and political behavior. All conscious and unconscious, implicit or explicit attitudes are related to an empirical framework of the political action: political behavior. In a general view, political behavior implies all the attitudes manifested in the political space, including in this context the lack of social action. Also, the lack of social or political action could be interpreted in terms of political "apathy" or social "alienation". Political behavior implies both the cognitions and attitudes regarding the political life and political space (Dalton & Klingemann, 2011, p.322). At the theoretical level we can identify several perspectives which

could explain the dynamics of the political behavior in social life. In this respect, the Marxist Theory explains the role played by the social class asymmetry in configuring political attitudes and beliefs related to the public space. The Elite Theory developed by Pareto and Mosca emphasizes the role played by the political elite in shaping political attitudes and beliefs. The Rational-Choice Theory analyses political behavior in terms of rationality and economic benefits regarding the political market. Social Capital Theory refers to, as we have explained in the first section of the article, the role played by the civil community in the public sphere (Newton & Wan Deth, 2009, p.193-195).

In correlation with these theoretical perspectives we argue that social and psychological dimensions are relevant for explaining the political behavior. Although it is important to observe the role played by rational choice in social behavior, in practice there are several constraints generated by the emotional field of the human nature. This emotional field is met both in sociological and psychological perspective. However, the rational choice theory and economic design could complete this perspective based on the emotional factors. This article aims to develop an empirical framework based on sociological variables for explaining the cleavage between different types of political behavior. In our context it is very important to analyze the dichotomy between political activists and political alienation through a variable based on social and political polarization. In this meaning the social network and salient stimuli represented by the on –line media and networks could be an important catalysts for generating a specific model of political culture and a high degree of the social and political polarization.

The importance of the social network and media stimuli are explained in the early of the '60 by Lazarsfeld, who demonstrated the role played by the media in shaping social and political beliefs and patterns of political action (Lazarsfeld, Berelson & Gaudet, 1968). Recent findings in the political sociology have demonstrated the role played by the social network in generating social polarization (Rowden, Lloyd & Gilbert, 2014). Also, social context should be seen as the main channel for crystalizing political attitudes and beliefs (Antunes, 2010).

Related to the role played by media and social network in stimulating social beliefs and attitudes, we agree the fact that individuals are inserted in a kind of narration which could interfere with personal beliefs and cognitions (Hoewe & Peacock, 2020). Changes and challenges from the virtual reality and digital media are related with the dimension of the affective polarization of the individuals which are exposed to social digital networks (Yarchi, Baden & Kligler-Vilenchik, 2020). The high level of political socialization in on-line is related to personality, political ideologies and radicalization. Empirical studies estimated statistically significant correlations with the radicalization and violence (Moss & O'Connor, 2020, p. 15-16).

On line media, socio-economic status and biological factors are involved in creating the polarization of the political attitudes and beliefs (Hout & Maggio, 2021). Also, the selective exposure to social media creates premises for polarization regarding social or political aspects of the community life, but with several limits depending by the socio-demographic features of the individuals (Johnson, Kaye & Lee, 2017; Levendusky & Malhotra, 2015; Mellon & Prosser, 2017). In other ways, cross-national studies reflect an important positive effect of the internet on the electoral behavior through the increased level of political information and social interaction (Song-In, 2007, p.381-395). The exposure to media, particularly to digital media, affects the interpersonal dialogue and the dynamics of the social capital (Zhang et al., 2010).

A particular case of polarization could be interpreted in terms of "affective polarization". Scientific studies argued that "that depictions of a divided populace transmitted through the mass media can increase perceived polarization. Polarized media coverage also

moderates issue positions. At the same time, it increases affective polarization, thereby increasing the potential for partisan discord" (Levendusky & Malhotra, 2015, p.14). One of the main factors which generate social and political polarization is represented by partisan media. Experimental studies demonstrated that selective exposure to partisan media could increase polarized attitudes for the citizens (Prior, 2013, p.104-111).

The main effect of the social and political polarization is registered in the sphere of the deliberation. In this context, polarization could be understood in terms of the lack of collaboration and consensus regarding different aspects of the social life. Psychological and ideological factors are involved in social polarization (Rekker, 2021). In accord with the ideological perspective political polarization could interfere with the quality of the political regime and the electoral dynamics (Tertytchnaya & Lankina, 2020; Baila et al., 2020). In this respect, through mathematical models, scholars have demonstrated that a high level of political polarization erodes the quality of the democracy (Arbatli & Rosenberg, 2020).

Synthetizing, this section presents several aspects regarding the relation between political behavior, political polarization and exposure to media, both in classical and digital manner. Although, in practice there are several significant advantages of the on-line media related to the increased capacity of information and possibility of social interaction, we have to present a critical view related to the negative impact on the deliberative component of the democracy. The selective exposure to partisan media is more likely to produce polarization. Rather, there is a high level of likelihood for radical opinions, beliefs and attitudes related to the public and ideological space. Recent empirical findings from the scientific literature could be an "early warning unit" for understanding the limits of the on-line partisan media and the negative influence of the political polarization in the sphere of the democratic order.

This kind of social and political polarization is translated in the political culture, creating premises for parochial or subject political culture, specific to hybrid or authoritarian political regimes. Political consensus and predisposition for deliberation, social dialogue and tolerance could be seen as vectors for participative culture and democratic political regimes.

3. Research Methods

The aim of the study is to create a deep image of the evolution of electoral behavior in Romanian political system. Although it is obviously that electoral behavior is strongly related to sociotropic voter, political heritage and cultural variables could create a comprehensive framework of the political evolution. Thus, the main research objectives are: 1. to analyze the evolution of the electoral behavior in the last decade; 2. to determine the relation between electoral behavior and cultural patterns; 3. to estimate the magnitude of the relation between political polarization, political culture and the evolution of the on-line media. The study starts from the research questions as: "how political culture could influence the electoral participation in Parliamentary and Presidential Elections" and "is the political polarization the main factor which influences the decreased level of the political participation?" In correlation with these theoretical issues we intend to test the hypothesis that H1: Political polarization is strongly related to a decreased level of the electoral participation.

The research design is quantitative, data being extracted from secondary sources. The research method is the case study in a long-term statistical series: 2010-2020. In this meaning we used statistical indicators related to political behavior, participation, culture, democracy and on-line media from governmental and academic statistical sources. All quantitative data have normal distribution with Kolmogorov-Smirnov Test > 0.05.

Variable	Symbol	Data sources:
Polarization of the society	X_1	Varieties of Democracy Institute (V DEM),

		University of Gothenburg[1]
Political polarization	X_2	Varieties of Democracy Institute (V DEM), University of Gothenburg
Deliberative Democracy Index	X_3	Varieties of Democracy Institute (V DEM), University of Gothenburg
Electoral Component Index	X_4	Varieties of Democracy Institute (V DEM), University of Gothenburg
Participatory Democracy Index	X_5	Varieties of Democracy Institute (V DEM), University of Gothenburg
Democracy Index	X_6	The Economist Intelligence Unit (EIU)[2]
Political Culture	X_7	The Economist Intelligence Unit (EIU)
On-line Media	X_8	Varieties of Democracy Institute (V DEM
Electoral Behavior (participation on both Parliamentary and Presidential Elections)	Y	Permanent Electoral Authority (Autoritatea Electorală Permanentă)[3] Biroul Electoral Central 2020[4] National Institute of Statistics (Institutul National de Statistica)[5]

For testing the research hypothesis we propose the following quantitative design:

Let be X= {X_1..............X_8} and $X_{1,2,6,7,8} \in [1; 10]$, $X_{3,4,5} \in [0; 1]$ and $Y \in [0; 100]$, and X={X_1..............X_8}= exogenous variables of the model and Y= endogenous variable. The simple linear model is:

$$f: X \rightarrow Y \text{ and } f(x) = y$$

Let be C- matrix (M*M), for the coefficients of correlation $X \cap Y$, U= coefficient of residuals, t= unit of time, the mathematical model is:

$$Yi = f(Xi, \beta) + Ui \ (1) \text{ and}$$
$$Yt = \sum_{i=1}^{n} \alpha Yt - 1 + \sum_{i=0}^{n} \beta Xt - i + Ut \ (2)$$

From (1) and (2) we propose the equations:

1. $Yi = \alpha + \beta 1 * x1 + \beta 2 * x2 + \beta 7 x7 + \beta 8 x8 + Ui$, where Ui = residuals
2. $Yi = \alpha + \beta 3 * x3 + \beta 4 x4 + \beta 5 x5 + \beta 6 x6 + Ui$

4. Subject culture, political polarization and electoral behavior in Romania

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[1] https://www.v-dem.net/

[2] https://www.eiu.com

[3] https://www.roaep.ro/

[4] https://parlamentare2020.bec.ro/

[5] https://insse.ro/cms/

In accord with the methodological guidelines, we have observed the deterioration of the electoral participation in both types of elections (Parliamentary and Presidential) during 2012-2020. In this respect, we have observed that the interest of the citizens related to the public space has a low statistical rate, with a very high variation between the beginning of the temporal statistical series and 2020. If we model through a differential equation the relation between the evolution of the political participation in 2012 and 2020 in Parliamentary elections we can observe several aspects as: a negative impact on the political behavior with $(1-\alpha) = [26.19; 42,84]$, with negative Skewness and Kurtosis distribution (-0.11; -0.19) and $\sigma = 8.08$.
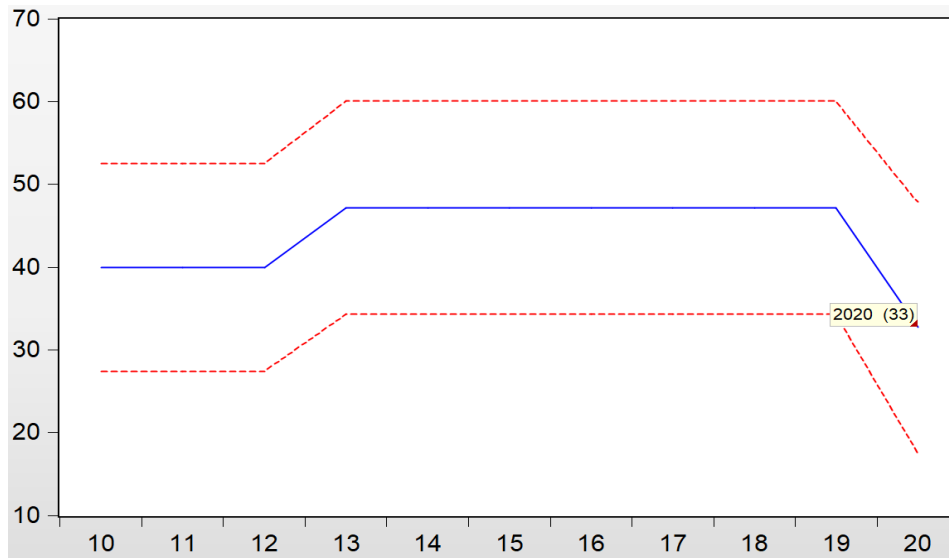

Figure 1: The dynamics of the Electoral Participation 2012-2020 with confidence level p<0.01

Starting through these assumptions we can estimate the likelihood level for electoral participation in different Parliamentary and Presidential elections as:

Let be X= electoral participation with $\mu = 42.84, \sigma = 8.08$ and p- probability of X, and

P: X→ [0; 1],

$$with \int_0^1 p(x)d(x) = 1, and \ Z = \frac{x - \mu}{\sigma},$$

We estimate with p= 0.95 that electoral participation could have a decreasing rate until the lowest value of the confidence level of 35.75% of the voters.

Posterior Distribution Characterization for One-Sample Mean

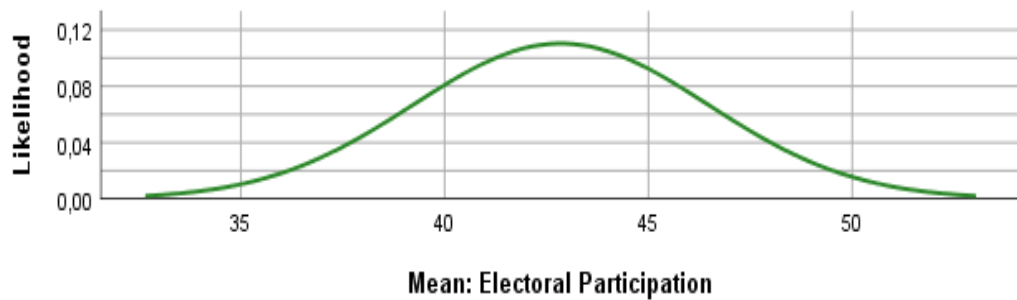|	N	Posterior Mode	Mean	Variance	95% Credible Interval Lower Bound	Upper Bound
Electoral Participation	5	42,8460	42,8460	13,081	35,7573	49,9347

Figure 2: Bayesian Statistics for estimating Electoral Participation

If the differential equation of X= electoral participation is:
$\frac{d}{dx}(ln(x))$, and $ln\ (x_i)$- growth rate of electoral participation, we estimate that the variation rate of the voter turnout (VT) is:

$VT= \sum_{i=1}^{n} ln(xi)$

we obtain several scores:

YEAR	TYPE OF ELECTIONS	VOTER TURNOUT	ln(Xi)
2012	Parliamentary Elections	41.76	3.731
2014	Presidential Elections	53.18	3.973
2016	Parliamentary Elections	39.79	3.683
2019	Presidential Elections	47.66	3.864
2020	Parliamentary Elections	31.84	3.460

$VT= \sum_{i=1}^{n} ln(xi)= 3.731+3.973+3.683+3.864+3.460= 18.711$

$VT\ (Parliamentary) = \sum_{i=1}^{n} ln(xi) =3.731+3.683+3.460=10.874$

$VT\ (Presidential) = 3.973+3.864=7.837$

In this respect we estimate that the electoral sphere has an important rate of variation from 2012 to 2020 with 18.711% for both types of elections. Moreover, in the case of Parliamentary elections the rate of variation is 10.874. In the case of Presidential elections is 7.837. We can observe a high rate of variability in the case of Parliamentary elections from 2012 to 2020. Political distrust and alienation from the traditional ideological spectrum associated with a high level of social polarization and economic factors could be several explanations for the highest rate of variability for legislative elections.
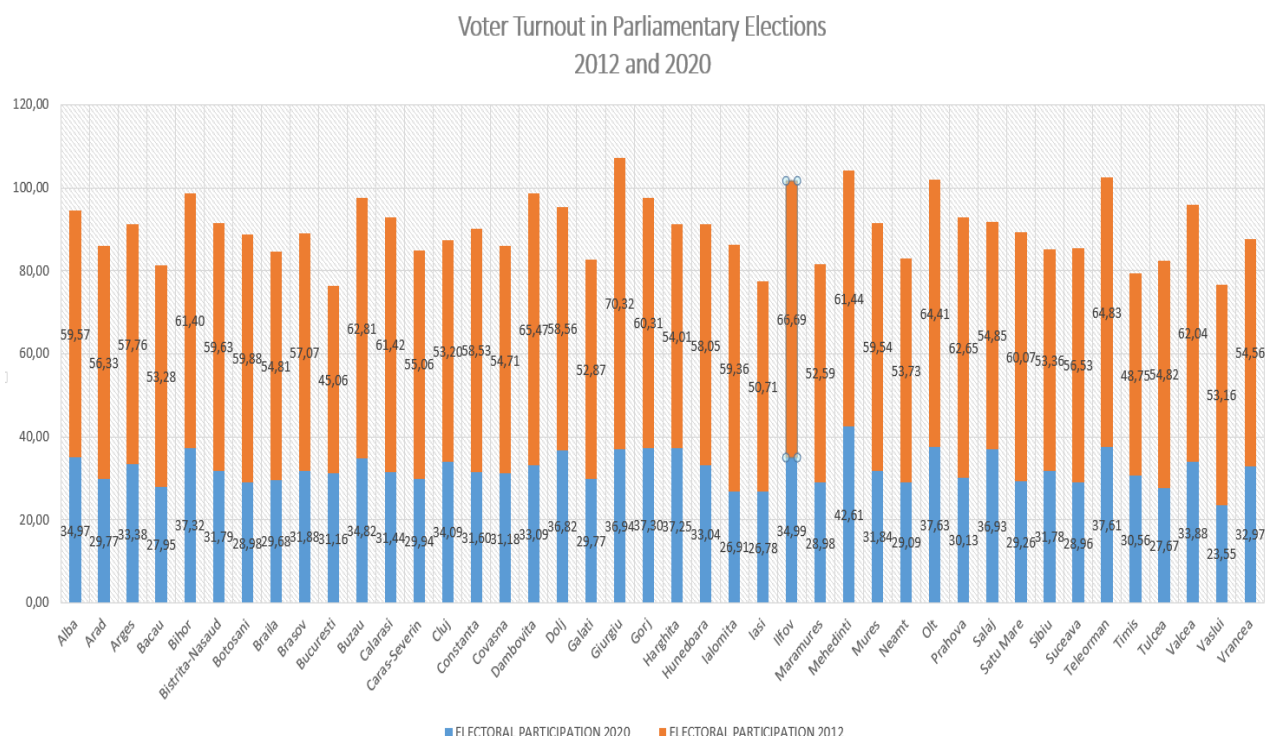
Figure 3: Voter Turnout in Romanian Parliamentary Elections. 2012 and 2020

All these statistical estimations reflect the degradation of the electoral participation rate. This fact is involved in crystalizing the model of political alienation or political "apathy". Political apathy could be related to the low level of political culture and high level of political and social polarization. In a comparative approach we can observe that in 2012 the lowest statistical values for electoral participation were met in București (45.06), Timiș (48.75%) and Iași (50.71%). The highest values are incident in the Southern part of the Romania, in counties like: Prahova (62.65%), Buzău (62.81%), Teleorman (64.83%), Dâmbovița (65.47%), Ilfov (66.69%) and Giurgiu (70.32%). In contrast, in 2020 we can observe very low rates (Quartile 1= 29.26%) of electoral participation in Parliamentary Elections in Moldova Region with counties as: Vaslui (23.55%), Iași (26.78%), Bacău (27.95%), Suceva (28.96%), Botoșani (28.98%), Neamț (29.09%). Satu Mare (29.26). The highest values of the voter turnout are registered in Q3 (Quartile 3= 34.94%), in which we can integrate counties as: Alba (34.97%), Ilfov (34.99%), Sălaj (36.93%), Olt (37.63%), Mehedinți (42.61) and other several counties from the Southern part of the Romania. In both cases, 2012 and 2020, in Bucharest the voter turnout for legislative elections has lowest values.
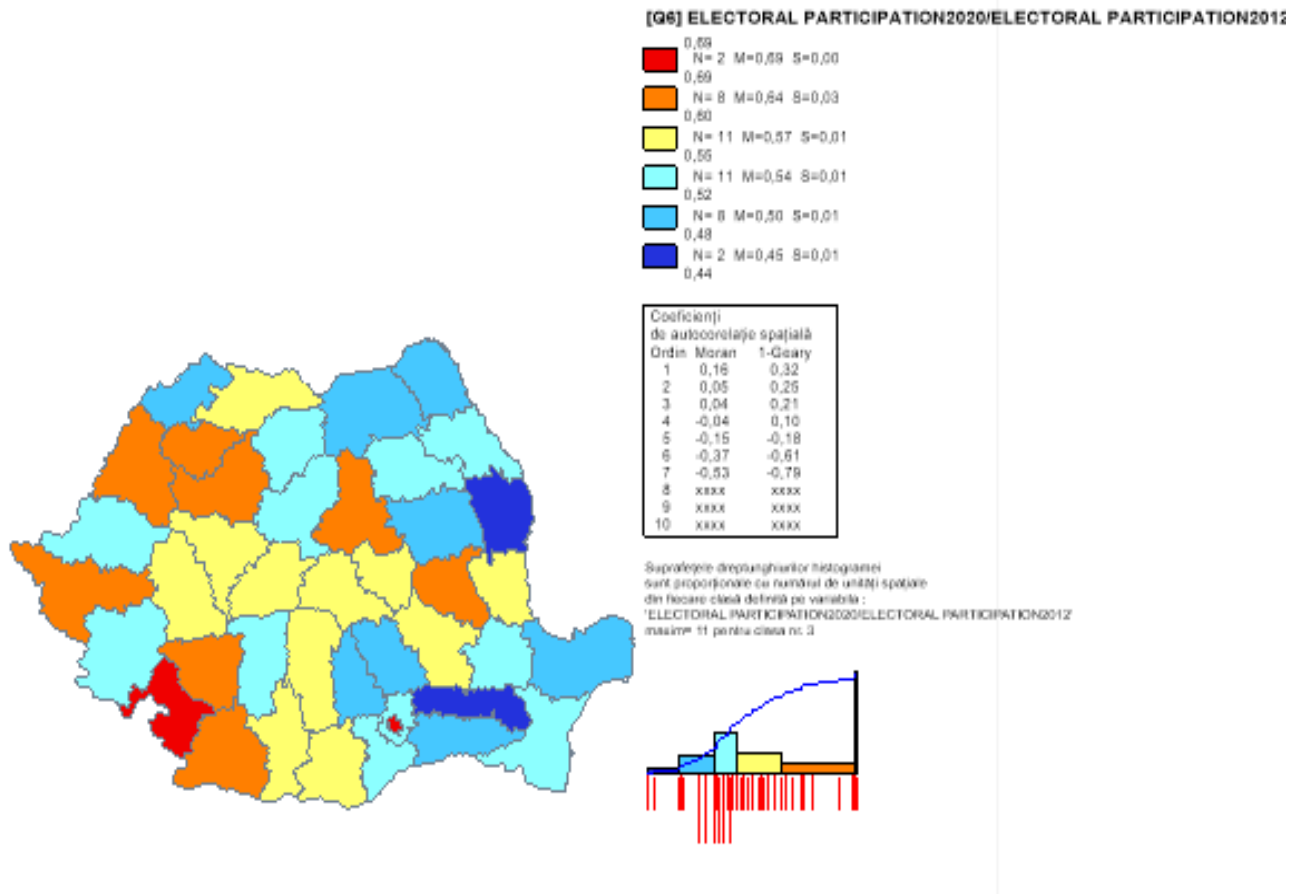
Figure 4: Geographical representation of the Voter Turnout in Romanian Parliamentary Elections 2020/2012.

Another indicator which we have estimated is the relation between voter turnout in Parliamentary Elections in 2020 and 2012. If V1 is represented by voter turnout in 2012 and V2 by voter turnout in 2020 we estimate the ratio of the voter turnout (V) is:

$$V = \frac{V2}{V1}, where\ V \in R - \{0\}$$

In the geographical distribution of the voter turnout we observe several cleavages: West-East and North-South. In this meaning we observe high values of the indicator in the West regions as: Oradea, Arad, Cluj, Sălaj and very low rates of the ratio indicator in Moldova. In most part of the counties we register low values. Middle values of the indicator are observed in the central part of the country, in Transilvania. We can deduce that Western counties and Transilvanian Region is more consequent in electoral participation than other administrative units.

Beyond the geographical distribution of the voter turnout, we are interested to observe the relation between political culture and political polarization in shaping electoral behavior. In this context, the cultural variable has the average 4.43 with $\sigma = 0.43$, which is characteristic for hybrid political regimes. The main particularity of the political culture is the mix between parochial elements and subject culture (Almond &Verba, 1996).
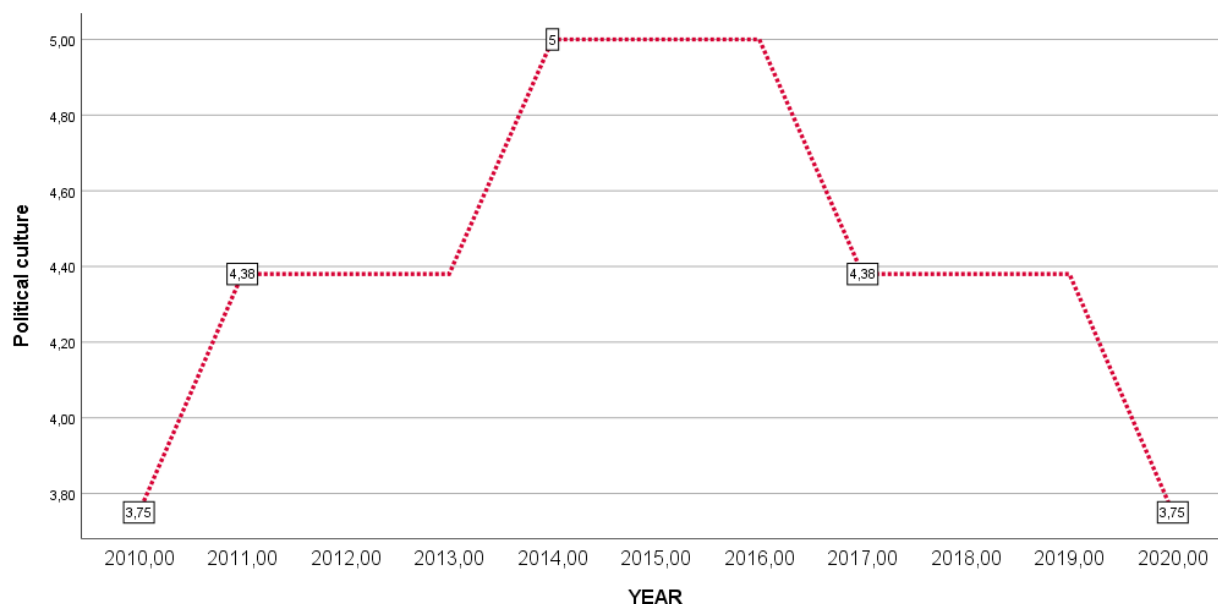
Figure 5: Political Culture in Romania 2012-2020

In conditions in with Romanian political system is characterized by a hybrid cultural model, we have estimated the dynamics of the political polarization and its relevance for understanding the electoral behavior.

Model		Unstandardized Coefficients		Standardized Coefficients			95,0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	17,072	4,661		3,662	,011	5,666	28,478		
	Political polarization	-5,485	1,924	-,690	-2,850	,029	-10,193	-,776	,684	1,461
	On line Media	,327	,458	,221	,713	,503	-,795	1,448	,418	2,394
	Polarization of society	-,005	,375	-,006	-,013	,990	-,923	,913	,221	4,525
	Deliberative Democracy Index	2,072	1,216	,510	1,704	,139	-,904	5,047	,447	2,235

a. Dependent Variable: Political culture

Figure 6: Regression Model for Political Culture

The nexus between political culture and electoral behavior could be analyzed starting from several predictors of the cultural model. In this respect, the equation of regression estimates with $R^2 = 0.76$, $p<0.05$ that there is a significant variable which could predict the evolution of the cultural pattern: political polarization ($\beta = -0.690, p = 0.029$). Thus, a single variable explain the level of political culture in a negative but statistically significant correlation. The increased level of political polarization is related to a low level of political culture. High level of political and social polarization and fragmentation could interfere with the individuals' ability of interaction with the political regime in a model based on participative political culture. High levels of polarization are observed, in the scientific literature, to be associated with radical attitudes and post-authoritarian cultural model.

For understanding the influence of the political polarization in the cultural environment we use as social filter the selective exposure of the voters to the on-line news about national politics. In this respect, we observe that on-line media, as it is expressed in the

theoretical part, has an important impact in shaping social and political polarization. The supposition is that the selective exposure to the on-line media could determine polarized attitudes and behaviors related to political space. Empirically, we have observed an increased level of the on-line media, moreover with political partisanship, which interferes with voters' beliefs and ideology. The model which we estimate suggests that there is an important shift in voters' beliefs and behavior which transcends the limits of the sociotropic and ideological perspectives. If, traditionally we have in the Romanian political system sociotropic voters interested in maximizing economic benefits, the last decade presents a model of political alienation, generated by the cultural model and social polarization. In this context, we can remark the dissolution of the ideological vote and a subtle transformation of the electoral sphere into a space of political apathy. In this radiography, we should mention the role played by the on-line media exposure, social media and other digital networks which have created a polarized model of society. The lack of consensus and deliberation are the main symptoms of this kind of political polarization and post-authoritarian culture, in which there are limited interactions between citizens and political system.

For testing the influence of the on-line media on the political culture and political polarization we estimated the relationship between variables in a 3D model. In this space, we estimate that $R^2 = 0.784$, which signifies a middle association between the increased level of on-line media, high level of political polarization and hybrid model of political culture, based on the agglutination between parochialism and dependent culture.
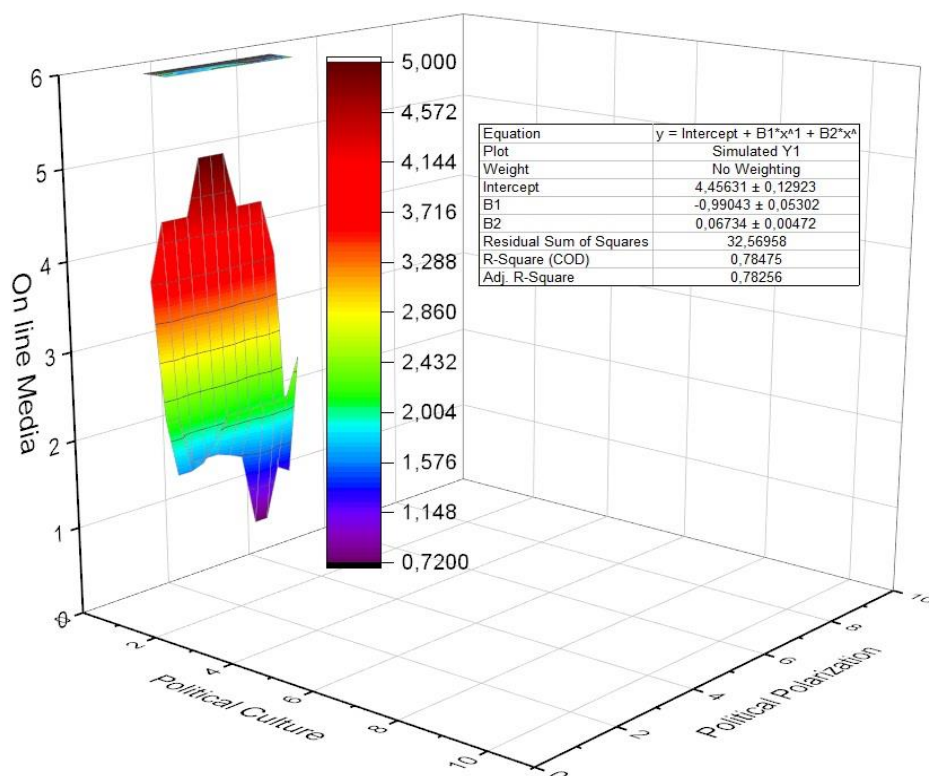
Figure 7: Vector space for: Political culture. Political Polarization and On-line Media

Synthesizing, we confirm several points from the scientific literature, that political polarization and political culture are vectors for political or electoral behavior. The main particularity of the Romanian electoral behavior is political apathy translated through a decreased rate of political and electoral participation. Beyond personal or individual reasons for political action, we argue that the cultural model is the most important endogenous

variable for understanding and predicting the evolution of participation, deliberation and democratic regime.

5. Conclusion

One of the main important problem in the democratic process is represented by participative political behavior. The last decade is characterized, at the global level, by the decreased level of democracy. International studies elaborated by Freedom House, The Economist, V-Democracy Institute observe several challenges for democratic order. In a particular case, this study presents the situation of the participative democracy in terms of electoral behavior (Voter Turnout) in Romanian political system. Data collected from the official statistics presents the Romanian political system in terms of "flawed democracy". This borderline model is explained by historical past, cultural heritage and challenges and changes in the social structure. The endogenous variable which we test in relation with political behavior is represented by political culture. The mix between parochial and subject culture is strongly related to social and political polarization. If, generally speaking, political polarization is involved in radical attitudes and behaviors, in Romanian political system we determine that political polarization and cultural patterns are related to political apathy and distrust in political actors. Moreover, the evolution of the digital media is related to the decreased level of political participation and high levels of social and political polarization. Empirical findings suggest differences in political behavior at the geographical level, mediated by cultural values, social fragmentation and civic interest for solving, in a democratic manner, public affairs.

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THE PRINCIPLES OF TRANSPARENCY AND JUDGING OTHERS FAVORABLY: THE TALMUDIC VIEW

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Abstract

Many scholars believe that conflicts of interest are an ethical issue and a critical impediment to effective management. An organization interested in functioning honestly and efficiently should first do everything possible to reduce or eliminate this problem. The current opioid crisis responsible for the deaths of hundreds of thousands of Americans and the Great Recession of 2008 have been attributed to conflicts of interest in the pharmaceutical industry and the financial sector, respectively. In order to understand these modern problems, this paper examines two relevant and seemingly contradictory Talmudic principles: First, that a person is required to behave in a transparent manner and not act in a way that will cause others to suspect that s/he is doing something immoral or unethical. Second, that one should judge others favorably and give them the benefit of the doubt. The problem of persistent rumors about misbehavior is also studied.

Keywords: Business ethics, Talmud, trust in capitalism, conflicts of interest, transparency, judging others favorably, persistent rumors, Wells Fargo, opioid crisis, B corporation.

Introduction

Trust in capitalism and business is quite low; this is a significant problem because capitalism needs trust to function correctly, and there is a consensus that corruption harms economic growth (Chêne, 2014).

Recent surveys of Americans demonstrate that the majority do not have much confidence in the corporate world, which is especially true for young people between 18 and 29 (Admati, 2019). Peter Georgescu has written, "For the past four decades, capitalism has slowly been committing suicide" (cited in Oliveira, 2018). There is a severe crisis of trust that seems to be plaguing leaders of all kinds of institutions, including business, education, religion, government, and health care (Annan, 2016; Monahan, 2012; Pearse, 2018; Shahid, 2014; Veldsman, 2016; World Economic Forum, 2014). Because there is evidence that organizational conduct flows from the top down, a firm concerned about ethically running a business must start at the top (Mayer et al., 2009). Many CEOs have been more concerned about current profits than manufacturing safe, quality products which, in effect, means the long-term strength of an organization is being sacrificed for short-term goals (Friedman & Kass, 2018). The job of the CEO is to create an ethical culture in the workplace (Ardichvili & Jondle, 2009).

Bazerman and Tenbrunsel (2011) assert that a considerable amount of money is spent to ensure compliance with codes of ethics— about one million for every billion dollars in sales. Despite this, questionable behavior remains relatively common, and there continue to be numerous ethical lapses in business and government. For example, the national opioid settlement will be billions of dollars. The companies involved include Johnson & Johnson, AmerisourceBergen, Cardinal Health, and McKesson. These drug companies have been accused of aggressively marketing opioids (Mann, 2021). Purdue Pharma has pleaded guilty to fraud and kickback conspiracies in marketing its opioid, Oxycontin, and will pay billions of dollars as part of its settlement (Department of Justice, 2020).

The opioid crisis that resulted in the death of hundreds of thousands of Americans (Spithoff et al., 2020) can be directly attributed to conflicts of interest in the pharmaceutical industry. The Great Recession of 2008 also resulted from numerous conflicts of interest throughout the financial sector (Greycourt, 2008). Bell, Friedman, and Friedman posit:

> Conflicts of interest are more than an ethical issue: They are quite possibly the major obstacle confronting effective management today. The first task of a firm that is interested in running efficiently is eliminating or reducing the presence of conflicts of interest (Bell, Friedman, & Friedman, 2005, p. 7).

Hunter Biden, the president's son who has no formal training as an artist, is being criticized for selling his artwork, some of which are expected to sell for as much as $500,000. The buyers of the paintings are supposed to remain anonymous—the gallery owner will not reveal the buyers' identities. The fear is that people would buy the artwork to gain influence with President Biden. However, word has leaked out that Hunter will be meeting with prospective purchasers at the art shows displaying his paintings; there are questions as to whether this violates the agreement to keep everything anonymous (Moore, 2021). It is not clear whether this is ethical or not, but it certainly looks bad. Also, is it possible to stop purchasers of the art from using social media to publicize that they own paintings by Hunter? This is reminiscent of how Trump's International Hotel in Washington D.C. became the in-place for foreign diplomats, international businesspeople, power brokers, lobbyists, and those hoping to gain influence with Donald Trump (Altman, 2017).

A firm that wants to be ethical must embrace transparency. Transparency is crucial if an organization seeks to maintain an engaged and happy labor force.

> [M]anagement transparency coming in at an extremely high correlation coefficient of .937 with employee happiness. The cost of improving transparency is almost zero, but requires an ongoing dialogue between management and staff. We see an increasing number of companies using transparency to attract and retain top talent. (Lipman, 2013, para. 3).

Almost 2,000 years ago, the Talmud was concerned about the effect of conflicts of interest on ethical behavior (Fogel & Friedman, 2008). One might maintain that ethical conduct is virtually impossible in the presence of conflicts of interest. This paper will examine two essential teachings discussed in the Talmud that relate to the above situations.

(1) A person is required to behave in an aboveboard manner and not act in a way that will cause others to suspect that s/he is doing something immoral or unethical; and

(2) A person should judge others favorably. Even in situations where it appears that someone may have done something iniquitous or dishonest, we should give the person the benefit of the doubt and assume that they acted appropriately. These two teachings are related, and this paper will examine them.

This paper uses the William Davidson Talmud available for public use at the Sefaria.org website (https://www.sefaria.org/texts/Talmud). The English translation is based

on Rabbi Adin Steinsaltz's Even-Israel translation, including explanations. Another translation available for free on the internet is the Soncino Talmud. It may be found at: https://halakhah.com/ and the Ancient World Online websites (http://ancientworldonline.blogspot.com/2012/01/online-soncino-babylonian-talmud.html). A third translation of the Talmud is by ArtScroll, published by Mesorah Publications, Ltd. and may be purchased at the ArtScroll website (http://www.artscroll.com/).

The Requirement to Behave in a Transparent Manner

The Talmud requires a person to behave in an aboveboard manner to ensure that s/he is above suspicion. This is derived from a verse in the Torah: "You shall be innocent before God and Israel" (Numbers 32:22). This verse is interpreted to mean that people should not behave in a manner that might arouse the suspicions of others. These questions can involve dishonesty in business or sexual misconduct. Another verse hints at this law. Demonstrating the importance of keeping open records, Scripture enumerates the amount of gold, silver, and copper used in the Tabernacle's construction (Exodus 38: 21- 31). Moreover, the Bible tells us who was ultimately responsible for guaranteeing that accurate records were kept: "These are the accounts of the Tabernacle, the Tabernacle of the Testimony, as they were calculated according to the commandment of Moses…" (Exodus 38:21).

Moses wanted to show that he was above suspicion and make it evident to the Israelites that no precious metals were diverted for anyone's personal use. Thus, he commanded outsiders to audit the books. The Midrash comments: "… though Moses was the sole treasurer, yet he called others to audit the accounts with him" (Midrash Exodus Rabbah 51: 1).

The Talmud states that the overseers of the soup kitchen were not allowed to purchase surplus food when there were no poor people to whom to distribute it. Surpluses were permitted only to be sold to others, not to arouse suspicion that the charity overseers profited from public funds (Babylonian Talmud, Pesachim 13a).

> Collectors of charity who have no poor people to whom they can distribute the money, change the money with other people and do not change it themselves, i.e., with their own coins. Likewise, collectors of food for the charity plate, who would collect food in large vessels for the poor to eat, who do not have poor people to whom to distribute the food, sell the food to others and do not sell it to themselves, as it is stated: "And you shall be guiltless before God and before Israel" (Numbers 32:22). It is not sufficient that a person is without sin in the eyes of God. He must also appear upright in the eyes of other people so that they will not suspect him of wrongdoing (Babylonian Talmud, Pesachim 13a; Sefaria.org translation).

The Talmud relates how the family of Garmu, which made the showbread for the Temple, was meticulous to be above suspicion. Thus, their children were never seen with fine bread.

> And for this matter they are mentioned favorably: Never was refined bread of fine flour found in the hands of their descendants, so that people would not say that they are sustained from that technique of preparing the shewbread. They ate only bread made of coarse flour mixed with bran, to fulfill that which is stated: "And you shall be guiltless before the Lord and before Israel" (Numbers 32:22). Not only must one's behavior be beyond reproach, but he should also make

certain to be beyond suspicion (Babylonian Talmud, Yuma 38a; Sefaria.org translation).

Brides from the family of Abtimas never wore perfume since this family made the incense for the Temple (Babylonian Talmud, Yuma 38a).

And for this matter they are mentioned favorably: Never did a perfumed bride emerge from their homes. And when they marry a woman from a different place, they stipulate with her that she will not perfume herself, so that cynics would not say that it is with the work of the incense that they perfume themselves, to fulfill that which is stated: "And you shall be guiltless before the Lord and before Israel" (Numbers 32:22) (Babylonian Talmud, Yuma 38a; Sefaria.org translation).

Those who entered the Temple chamber to collect the money (for the sacrifices) did not wear clothing with a place to hide money, i.e., they only wore clothing with no pockets or other receptacles so that people would not suspect them of stealing money. The reason: "Because a person must be above suspicion before people as well as before God" (Mishna Shekalim 3:2).

The one who made the appropriation did not enter the chamber wearing a bordered cloak, or shoes, or sandals, or tefillin, or an amulet, lest he become poor and [people] say that he became poor because of a sin committed in the chamber, or lest he become rich and [people] say that he became rich from the appropriation in the chamber. For one must be free of blame before others as he must be free of blame before God, as it is said: "And you shall be guiltless before the Lord and before Israel" (Numbers 32:22), and it says: "And you will find favor and good understanding in the eyes of God and man" (Proverbs 3:4) (Mishna Shekalim 3:2; Sefaria.org translation)

There is no question that people are required to behave in a manner that does not arouse others the suspicions of others. This is why one is not permitted to go into an abandoned ruin. Someone seeing a man entering such a place will automatically suspect that he is meeting someone there to commit a sexual transgression.

Rabbi Yossi said: I was once walking along the road when I entered the ruins of an old, abandoned building among the ruins of Jerusalem in order to pray. I noticed that Elijah, of blessed memory, came and guarded the entrance for me and waited at the entrance until I finished my prayer. When I finished praying and exited the ruin, Elijah said to me, deferentially as one would address a Rabbi: Greetings to you, my Rabbi. I answered him: Greetings to you, my Rabbi, my teacher. And Elijah said to me: My son, why did you enter this ruin? I said to him: In order to pray. And Elijah said to me: You should have prayed on the road. And I said to him: I was unable to pray along the road, because I was afraid that I might be interrupted by travelers and would be unable to focus. Elijah said to me: You should have recited the abbreviated prayer instituted for just such circumstances.

Rabbi Yossi concluded: At that time, from that brief exchange, I learned from him, three things: I learned that one may not enter a ruin; and I learned that one need not enter a building to pray, but he may pray along the road; and I learned that one who prays along the road

recites an abbreviated prayer so that he may maintain his focus. (Babylonian Talmud, Berachos 3a; Sefaria.org translation)

This teaching has many obvious ramifications when it comes to individuals and organizations. People must behave in an aboveboard manner and disclose any conflicts of interest. Corporations and organizations should also act transparently and thus not cause others to be suspicious of what they are doing. This includes using truly independent auditors and avoiding situations that give rise to conflicts of interest. Charities should be "audited" by Charity Navigator so that the public is aware of their "level of commitment to being accountable and transparent" (https://www.charitynavigator.org/). Financial statements issued by all organizations should clearly state all assumptions made and be as accurate, honest, and understandable as possible. The purpose of financial statements and news releases should be to inform and enlighten, not to confuse investors or hide information in footnotes.

Giving Someone the Benefit of the Doubt

The other side of the coin is that one should not wrongfully suspect another of misdeeds. This is known as *choshed bichsherim* (also spelled *choshed b'ksherim),* which means having doubts about the innocent. The other party should be given the benefit of the doubt if it is not clear whether s/he committed a misdeed. Rabbi Yehoshua ben Perachiah stated: "Make a teacher for yourself, acquire a friend, and judge all people favorably" (Avos 1: 6). Similarly, Hillel averred:

"Do not judge your fellow human being until you have been in his place (Avos 2:4).

The Talmud states: "Whoever judges his fellow-man favorably [when someone's actions seem suspicious and can be interpreted either for good or for bad], will himself be judged favorably [by Heaven]" (Babylonian Talmud, Shabbos 127b). The Talmud notes:

> There are six things that a person eats the fruits [the interest] in this world yet the principal remains for him in the next world [the afterlife]. They are: hospitality, visiting the sick, devotion and meditation in prayer, early attendance at the house of study, raising one's sons to study Torah, and judging one's fellow-man favorably [when someone's actions seem suspicious and can be interpreted either for good or for bad] (Rabbi Yehuda b. Shila in the name of Rabbi Assi in the name of Rabbi Yochanan, Shabbos 127a).

Thus, one is obligated to judge another person favorably. The Talmud (Babylonian Talmud, Yuma 19b) indicates the punishment for not evaluating another person favorably: "One who suspects an innocent person of a misdeed is punished by being stricken in his body." The Talmud derives this from the Torah.

Rabbi Shimon ben Lakish (known as Resh or Reish Lakish throughout the Talmud) derived the principle that one is punished for not giving another party the benefit of the doubt from the following.

> On the topic of Miriam's leprosy, the Gemara cites that which Reish Lakish said: One who suspects the innocent of indiscretion is afflicted in his body, as it is written: "And Moses answered and said: But they will not believe me and will not hearken to my voice, for they will say, God did not appear to you" (Exodus 4:1), and it is revealed before the Holy One, Blessed be He, that the Jewish people would believe. The Holy One, Blessed be He, said to Moses: They are believers, the children of believers; and ultimately, you will not believe.
> They are believers, as it is written: "And the people believed once they heard that God had remembered the children of Israel, and that He saw their affliction, and they bowed and they prostrated" (Numbers

4:31). The children of believers, as it says with regard to Abraham our Patriarch: "And he believed in God, and He counted it for him as righteousness" (Genesis 15:6). Ultimately, you will not believe, as it is stated: "And God said to Moses and to Aaron: Because you did not believe in Me to sanctify Me in the eyes of the children of Israel" (Numbers 20:12). From where do we know that Moses was afflicted in his body? As it is written (Exodus 4:6): "And God said to him further: Bring your hand to your bosom, and he brought his hand to his bosom and he took it out and behold, his hand was leprous like snow" (Babylonian Talmud, Shabbos 97a; Sefaria.org translation).

The Talmud also discusses where Miriam and Aaron spoke against Moses for marrying a Cushite woman (Numbers 12: 1-16). Miriam was punished with leprosy for this slander. It is unclear whether their transgression involved slandering Moses and/or being suspicious of his motives. The identity of the Cushite woman is also not apparent; many commentaries say she was Tzipporah, daughter of Jethro. According to some opinions, the slander occurred after Miriam discovered that Moses refrained from having relations with his wife. Miriam thought that this was arrogant of Moses since God also spoke to Aaron and her, and they did not refrain from having marital relations with their spouses. The sin of Miriam and Aaron appears to be a combination of slander and suspicion of Moses' motives.

Rabbi Akiva felt that this punishment was also meted out to Aaron.

On a similar note, Rabbi Akiva revealed an additional matter not explicitly articulated in the Torah. You say that when Aaron and Miriam spoke against Moses, both Aaron and Miriam were struck with leprosy, as it is written: "And God became angry at them and He left, and the cloud departed from above the tent, and behold, Miriam was leprous like snow. And Aaron turned toward Miriam, and behold, she was leprous" (Numbers 12:9-10). The verse's statement that God became angry at both of them teaches that Aaron, too, became leprous; this is the statement of Rabbi Akiva. Rabbi Yehuda ben Beteira said to him: Akiva, in either case you will be judged in the future for this teaching. If the truth is in accordance with your statement, the Torah concealed Aaron's punishment and you reveal it. And if the truth is not in accordance with your statement, you are unjustly slandering that righteous man (Babylonian Talmud, Shabbos 97a; Sefaria.org translation).

Moses was a very humble person and begged God to forgive Miriam in one of the tersest (five words in Hebrew) yet eloquent prayers (Numbers 12: 13): "Please God, heal her now!"

Not only is one required to give another person the benefit of the doubt, but the Talmud also states that if someone wrongly suspects an innocent person, s/he is obligated to bless him. The person must also inform the person who doubted him that he is innocent. This is derived from the story of Eli the priest and Hannah. Eli suspected Hannah of drunkenness because of how she was praying -- her lips moved, but her voice was not heard (I Samuel 1:12-13).

With regard to Hannah's explanation that "I have drunk neither wine nor liquor," Rabbi Elazar said: From here the *halakha* [Jewish law] is derived that one who is suspected of something of which he is not guilty cannot suffice merely with the personal knowledge of his innocence, but must inform the one who suspects him that he is innocent and clear himself of suspicion…

"And Eli answered and said: May you go in peace" (I Samuel 1:17). Rabbi Elazar said: From here the *halakha* is derived that one who suspects another of something that he has not done, he must appease him. Moreover, the one who suspected him must bless him, as Eli continued and offered Hannah a blessing, as it is stated (I Samuel 1:17): "And may the God of Israel grant your request that you have asked of Him" (Babylonian Talmud, Berachos 31b).

There is a special reward for an innocent person suspected of a misdeed. The Talmud believes the humiliation of being mistakenly considered a wrongdoer is so great that Heaven will eventually reward the victim as compensation.

And Rabbi Yossi said: May my portion be with one whom others suspect of sin and there is no basis for suspecting him. Rav Pappa said: They suspected me, and there was no basis for suspecting me (Babylonian Talmud, Shabbos 118b).

The following three stories are used to illustrate the importance of judging another person favorably.

The Sages taught in a Baraita: One who judges another favorably is himself judged favorably. And there was an incident involving a certain person who descended from the Upper Galilee and was hired to work for a certain homeowner in the South for three years. On the eve of the Day of Atonement, he said to the homeowner: Give me my wages, and I will go and feed my wife and children. The homeowner said to him: I have no money. He said to him: In that case, give me my wages in the form of produce. He said to him: I have none. The worker said to him: Give me my wages in the form of land. The homeowner said to him: I have none. The worker said to him: Give me my wages in the form of animals. He said to him: I have none. The worker said to him: Give me cushions and blankets. He said to him: I have none. The worker slung his tools over his shoulder behind him and went to his home in anguish.

After the festival of Sukkot, the homeowner took the worker's wages in his hand, along with a burden that required three donkeys, one laden with food, one laden with drink, and one laden with types of sweets, and went to the worker's home. After they ate and drank, the homeowner gave him his wages. The homeowner said to him: When you said to me: Give me my wages, and I said: I have no money, of what did you suspect me? Why did you not suspect me of trying to avoid paying you? The worker answered, I said: Perhaps the opportunity to purchase merchandise inexpensively presented itself, and you purchased it with the money that you owed me, and therefore you had no money available. The homeowner asked: And when you said to me: Give me animals, and I said: I have no animals, of what did you suspect me? The worker answered: I said: Perhaps the animals are hired to others. The homeowner asked: When you said to me: Give me land, and I said: I have no land, of what did you suspect me? The worker answered: I said: Perhaps the land is leased to others, and you cannot take the land from the lessees. The homeowner asked: And when you said to me: Give me produce, and I said: I have no produce, of what did you suspect me? The worker answered: I said: Perhaps they are not tithed, and that was why you could not give them to me.

The homeowner asked: And when I said: I have no cushions or blankets, of what did you suspect me? The worker answered: I said: Perhaps he consecrated all his property to Heaven and therefore has nothing available at present.

The homeowner said to him: I swear by the Temple service that it was so. I had no money available at the time because I vowed and consecrated all my property on account of Hyrcanus, my son, who did not engage in Torah study. The homeowner sought to avoid leaving an inheritance for his son. And when I came to my fellow residents in the South, the Sages of that generation, they dissolved all my vows. At that point, the homeowner had immediately gone to pay his worker. Now the homeowner said: And you, just as you judged favorably, so may God judge you favorably (Babylonian Talmud, Shabbos 127b; translation by Sefaria.org).

On a similar note, the Gemara relates that the Sages taught in a Baraita: There was an incident involving a certain pious man who redeemed a young Jewish woman from captivity. When they arrived at the inn he had her lie beneath his feet. The next day, he descended, and immersed in a ritual bath to purify himself before Torah study and prayer, and taught his students. This conduct could arouse suspicion that the pious man kept the maiden for himself, as immersion in the morning is customary for men who have experienced a seminal emission by engaging in sexual relations. And the pious man said to his students: When I had her lie beneath my feet, of what did you suspect me? They said to him: We said: Perhaps there is a student among us whose conduct is not established before the Rabbi, and he wanted to make certain that this student would not inappropriately accost the young woman. Therefore, the Rabbi kept the woman close by. He said to them: When I descended and immersed, of what did you suspect me? They answered: Perhaps due to the exertion of travel, a seminal emission befell the Rabbi. He said to them: I swear by the Temple service that it was so. And you, just as you judged me favorably, so may God judge you favorably (Babylonian Talmud, Shabbos 127b; translation by Sefaria.org).

The Sages taught a similar Baraita: Once there was a certain matter needed by Torah scholars. They wanted to discuss an issue with a certain matron whose company was kept by all the prominent people of Rome. The Torah scholars wanted to address the government on behalf of the Jewish people, and they sought the matron's advice. They said: Who will go? Rabbi Yehoshua said to them: I shall go. Rabbi Yehoshua and his students went to her. When he arrived with his students at the entrance of her house, he removed his phylacteries at a distance of four cubits from the door, and entered, and locked the door before them. After he emerged, he descended and immersed in a ritual bath, and taught his students. Here too, this was conduct that could arouse suspicion that something improper transpired. And he said to his students: When I removed the phylacteries, of what did you suspect me? They said to him, we said: The Rabbi must hold that sacred items may not enter a place of impurity. Therefore, it would have been inappropriate to enter the

> house with phylacteries. He asked: When I locked the door, of what did you suspect me? They said to him: We said: Perhaps there is a discreet royal matter that must be discussed between him and her and should not be revealed. Rabbi Yehoshua asked: When I descended and immersed, of what did you suspect me? They said to him, we said: Perhaps a bit of spittle sprayed from her mouth onto the Rabbi's clothes. The Sages decreed that the legal status of a gentile is like that of a *zav*; their bodily fluids transmit ritual impurity. Rabbi Yehoshua said to them: I swear by the Temple service that it was so. And you, just as you judged favorably, so may God judge you favorably (Babylonian Talmud, Shabbos 127b; translation by Sefaria.org).

The principle of not suspecting the innocent and judging others favorably appears to contradict a well-known Talmudic saying that "Let all persons always be in your eyes as robbers, but honor each with the respect due to Rabban Gamliel" (Kallah Rabbati, Chapter 9). Indeed, the following story is related to support this view:

> It is related of Rabbi Yehoshua that he extended hospitality to all. A man arrived to whom he gave food and drink, took up to the attic and then removed the ladder from under him. What did the man do? He arose in the middle of the night, spread out his cloak, took the vessels belonging to the room which he wrapped up in his cloak and was about to descend when he fell and broke his collarbone. In the morning, Rabbi Yehoshua came and, finding him on the ground, said to him, "You worthless person, do men act like you?" He replied: "I did not know that you had removed the ladder from under me." Rabbi Yehoshua said to him: "Were you not aware that we were on our guard against you since yesterday?" (Kallah Rabbati, Chapter 9; translation by Soncino).

This contradiction is noted by the Talmud (Kallah Rabbati, Chapter 9). The answer given is that if the person is known to you, s/he should be judged favorably. A person not known to you should justifiably be suspected of being a potential criminal, albeit treated like royalty. This question is discussed by Taubes (2010), who cites several sources that state "innocent ones" (*ksherim*) implies that people who are known to be wicked should not be judged favorably. One may assume that evil people have acted immorally.

Taubes (2010) cites Rabbi Yonah Gerondi (c. 1200- 1263), who says in his classic work, *Sha'arei Teshuva* (Sha'ar 3:221-222) that the Torah requires one to judge others favorably. He derives this from the verse (Leviticus 19:15): "with righteousness you shall judge your fellow." Rabbi Yonah, however, highlights the fact that this does not apply to a wicked person. An average person, one that tries to avoid sinning but occasionally succumbs, that person should be judged favorably. This is the kind of person the rabbis meant when saying: "Whoever judges his fellow-man favorably, will himself be judged favorably by Heaven." One might add that "judging favorably" probably does not include taking a chance with the lives of one's family. Rabbi Yehoshua did the intelligent thing.

Interestingly, Rabbi Yonah Gerondi was involved in the campaign against Maimonides' philosophical works, which eventually ended with the burning of Maimonides' books by the Inquisition (probably around 1232). In 1240, the Talmud was burnt by the Inquisition in the same spot where the books of Maimonides had been burnt. Rabbi Yonah took this as a sign of divine punishment and repented saying: "I undertake to prostrate myself at Maimonides' grave and to confess that I spoke and sinned against his books" (Jewish Virtual Library, 2017). Some believe that his work, Sha'arei Teshuvah, was written as part of

his penance for his role in suspecting Maimonides of heresy and getting his books burned. There is, however, no concrete evidence of this. See Judaism.stackexchange for more about this subject. (https://judaism.stackexchange.com/questions/66759/did-rabbeinu-yonah-write-shaarei-teshuva-in-response-to-the-burning-of-the-gemar)

Persistent Rumors of Reprehensible Behaviors

There may be an obligation to judge another person favorably. However, if there is a persistent rumor that a person is engaged in reprehensible behaviors, do we ignore it or take it seriously and investigate? The Talmud addresses this question.

> Rav said in the name of Rabbi Reuven ben Itzterobili, and some say that it was taught in a Baraita that Rabbi Reuven ben Itzterobili said: A man is suspected of having done something wrong only if he has indeed done so. And if he did not do it wholly, then probably he did it partly. And if he did not do it even partly, then probably he thought in his heart to do it. And if he did not even think to himself to do it, then certainly he saw others doing it and was happy. Suspicions do not arbitrarily arise about a person; therefore is certainly some basis for them.
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> Rabbi Ya'akov raised an objection: Does the verse not say: "And the children of Israel fabricated matters that were not right against the Lord their God" (II Kings 17:9), which indicates that it is possible to make up stories about someone else even though they are entirely baseless. The Gemara answers: There they did it in order to anger God, but they did not actually think that what they were saying was true.
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> Come and hear a challenge from a different source: The verse states: "And they were jealous of Moses in the camp, of Aaron the Lord's holy one" (Psalms 106:16). Rav Shmuel bar Yitzḥak said: This verse teaches that every man warned his wife against seclusion with Moses because he was jealous. This implies that every man thought that his wife had secluded herself with Moses and sinned, although this was certainly not the case. This demonstrates that it is possible to suspect an absolutely innocent person. The Gemara answers: There they did it out of hatred for Moses. They did not actually suspect him of wrongdoing. Instead, their goal was to degrade him by leveling these false accusations against him.
>
> The Gemara raises another challenge, based on yet another source: Come and hear that which Rabbi Yossi said: May my portion in the future world be with one who is suspected of a certain wrongdoing but is innocent, as the pain that such a person experiences atones for his sins. This statement also appears to imply that it is possible to suspect an absolutely innocent person. And Rav Pappa said: They suspected me of a certain wrongdoing but I was not guilty. The Gemara answers: It is not difficult. This is referring to a rumor that stops, and therefore it is possible that it is groundless, whereas that is referring to a rumor that does not stop, and in that case there must be a factual basis for the suspicion. The Gemara asks: To be considered a rumor that does not stop, for how long must it persist? Abaye said: My nurse told me: Local gossip lasts for a day and a half, and then it is deemed to be a rumor that does not stop.

The Gemara comments: This applies only if the rumor did not stop in between, during the day and a half, but if it stopped in between then we have no problem with it, and it is not a persistent rumor. And if the rumor stopped in between, we said that it is considered baseless only if it stopped of its own accord and not out of fear, i.e., because the suspect is violent and therefore people are afraid to speak badly about him. But if the rumor stopped out of fear, then this dispensation does not apply, and it is still assumed that there must be some basis to the rumor. And we said that a rumor that stopped is assumed to be baseless only if it did not arise again. But if it arose again, then this does not apply. And we said that a rumor that does not stop must be taken seriously only if the slandered person has no enemies. But if he has known enemies, then it can be assumed that it was the enemies who disseminated the rumor (Babylonian Talmud, Moed Katan 18b; Sefaria.org translation).

A summary of this is provided in the ArtScroll translation of the Talmud (note 63)

A rumor directed at someone who has enemies carries no weight even if it does not stop at all (Ritva, citing Rashi)… A rumor is assumed to have substance if its subject has no enemies and it endures for at least one and a half days without stopping. If it stopped prematurely and then restarted, it is baseless, unless it stopped as a result of fear or it restarted with the same intensity as before (Moed Katan 18b, ArtScroll translation, note 63).

The Talmudic guidelines indicate the importance of checking out persistent rumors. There have been rumors at organizations regarding corruption or sexual harassment by a key official. Numerous complaints about sexual harassment and/or other inappropriate behaviors have been leveled at such celebrities as Roger Ailes, Bill Cosby, and Bill O'Reilly. Fox News spent over $13 million over the last 13 years settling claims about sexual harassment by O'Reilly (Cauterucci, 2017). Many organizations pay considerable settlements to cover up the allegations rather than investigate. Whistleblowers are often fired for playing a role in keeping the rumor alive. In January 2010, the Office of the Comptroller of the Currency (OCC), a federal banking regulator, was aware of "700 cases of whistleblower complaints" about Wells Fargo's dishonest sales tactics and did not do anything (Egan, 2017). Wells Fargo has admitted to creating as many as 2 million fake, unauthorized bank accounts.

Conclusion

The Edelman 2020 Trust Barometer found that 56% of respondents to a worldwide survey in 28 countries believe that "capitalism as it exists today does more harm than good" (Carlisle, 2020). The study found that people do not trust institutions, and the solution is to rebuild trust with ethical behavior. Many scholars believe that capitalism has to evolve into something new and more focused on people and society. There is a growing movement to focus more on people and society than profits to ensure that capitalism survives. This is why many companies have been talking about redefining the purpose of a corporation. The idea that firms should provide a benefit to society is gaining traction worldwide.

B Corporations, or benefit corporations, a label created by B Lab in 2006, legally agree to balance profit and purpose and satisfy the highest transparency, accountability, and social and environmental performance standards. They commit to producing a benefit for society and want to use business as a force for improving the world, not just making a profit for shareholders. B Corporations are held publicly accountable to stakeholders beyond

shareholders, such as employees, customers, the local community, and the environment. There are more than 2600 Certified B corporations across 60 countries (Feloni, 2018).

Increasing income inequality and the alarming rise in "deaths of despair" — a term coined by economists Anne Case and Angus Deaton in their 2020 book, *Deaths of Despair and the Future of Capitalism* — from suicide, overdoses, and alcoholism are only two of the symptoms of capitalism that is becoming dysfunctional.

> In recent years, various ideas and proposals have emerged that aim to rewrite capitalism's social contract. What they have in common is the idea that businesses need more varied measures of success than simply profit and growth. In business, there's "conscious capitalism," inspired by the practices of so-called "ethical" brands. In policy, there's "inclusive capitalism", advocated by both the Bank of England and The Vatican, which advocates harnessing "capitalism for good". And in sustainability, there's the idea of "doughnut economics", a theory proposed by economist and author Kate Raworth, which suggests that it's possible to thrive economically as a society while also staying within social and planetary boundaries (King, 2021, para. 25).

Before firms can reach a level of being humanity-oriented, they have to create an ethical culture (Friedman & Globerman, 2021). As noted above, organizations that treat ethics seriously must encourage transparency; B corporations commit to "satisfy the highest transparency." This paper shows that, as far back as 1800 years ago, the Talmud understood the importance of behaving in an aboveboard manner, one in which no one's suspicion is aroused that someone is doing something unethical. This includes having strict rules about conflicts of interest. In addition, one is obligated to judge another person favorably, but this is only true if the person does not have a reputation for being unethical. Finally, if there is a persistent rumor that an individual or an organization behaves unethically, there is an obligation to investigate.

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SOME ISSUES REGARDING THE ETHICS OF THE MANAGEMENT AT ROMANIAN STATE-OWNED COMPANIES

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Abstract

The article includes the following sections: the importance of the ethics rules of the management at state-owned companies, including the specifics of the major topics of ethics in state-owned companies, the types of influence on the ethics of management at state-owned companies, the faith as an important reference to the ethics of the management at state-owned companies, the implications for ethics rules of the market position of state-owned companies, objectives and directions for the development of ethics rules in state-owned companies.

Keywords: management of state-owned companies, rules of ethics, the faith as reference for ethics, corporate rules of management, peculiarities of state-owned companies.

Introduction

The research is based, in addition to theoretical documentation, on a series of observations of authors resulting from their activity in state-owned companies or in the monitoring of state-owned companies in Romania.

It is justified to talk about the role of every citizen as a direct beneficiary of the ethical norms of state-owned companies. In the field of ethics applied to organizations, studies on the development of new conceptual models (Friedman & Globerman, 2021), on ethical challenges in online research (Hanganu et al., 2021) and on the documents for management practitioners on business ethics (Austral, 2021) are important.

The importance of the ethics rules of the management at state-owned companies

Ethics has recently developed in several directions. One of the directions in which ethics has evolved is the emergence of rules and standards in certain professions. The ethics of the medical professions (medical ethics), the ethics of the military professions, the ethics of those involved in the research-development activity are well represented. The ethics of activities involving different branches, such as academic ethics, has also developed.

However, research must also be aimed at a pragmatic component that benefits society. One of the areas that generates losses in the economy is that of state-owned companies.

From a conceptual point of view, one can note the use in theory of the term "*economic ethics*" synonymous to "*business ethics*" with the meaning of the < set of rules and moral norms which refer to the conduct of agents in economic (business) activity> or the < branch of morality which synthesizes the system of values, principles and norms that have been established over time in the relations between the economic agents> (Dobrota, 1999).

There is a view in many reference books or various studies that ethics intervene in factual situations that are not covered by Regulation. For companies, including state-owned

companies, such a finding, which is to a large extent fair, leads to the conclusion that the factual situations that ethics treat are not covered by either legal or statutory rules. The existence of formal business ethics documents in companies may, where appropriate, be either effective Regulation of business ethics by including them in their statutory law, or only commitments and declarations of intent, without the possibility of inclusion in the system of statutory rules. We propose that only those documents that provide for individualized sanctions for non-compliance should be validated as part of a company's statutory law. All the others are valuable and useful, but can only be included in the lower step of legal systematization, declarations of principles.

Ethics has reached the synthesis stage of the study object, the relevant contributions and the problems to be solved (Single, 2006). Each of the research themes of ethics is applied in the fields of management ethics in general, in the management of state-owned companies in particular.

One important issue is the holders of the rights resulting from the application of the ethics rules of management in general, of state-owned companies in particular. We believe they are entitled to invoke the application of ethics rules by managers, employees, customers, suppliers, company owners, managers of previous periods, managers who will follow, citizens in the company's area of operation, public authorities.

In the case of state-owned companies, the role of employer is played by practically all citizens. The role of public administration institutions is only to effectively exercise this quality of citizens. If a state-owned company incurs losses or does not make the full profit, it could have in the case of efficient management, all citizens will bear those costs. For this reason, it is justified to talk about the role of every citizen as a direct beneficiary of the ethical norms of state-owned companies.

From the list with beneficiaries of ethical norms, most studies focus on the relationship between managers and employees. We want further studies to deepen the other categories of beneficiaries of ethics rules in state-owned companies. It is desirable that in Romanian state-owned companies in the management-employees relationship, the issue of wage and redundancy rights should not remain dominant. Central problems in the European labour market, such as vocational training and labour flexibility, already with adequate formalization (Amodio, 2019) may have a greater weight in collective bargaining and in the ethics of the manager-employee relationship in state-owned companies.

Types of influence on the ethics rules of management at state-owned companies

State-owned companies are under Government control and the Government, in turn, is under the control of political parties. For this reason, political ethics has an important influence on the ethical norms applied by the managers of state-owned companies. Because the state plays the role of shareholder in state-owned companies, the influence of political ethics on the ethics of management of state-owned companies is of the same type and intensity as that exerted by the local culture and ethics of family companies. Thus, the evolution of ethical norms in politics will be reflected relatively quickly in the life of state-owned companies. For this reason, studies on the ethics of different political doctrines will have relevance to the prospects of the evolution of company ethics (Lind, 2015).

Ethics in other fields can be influenced by ethics in one field of activity, such as the management of state-owned companies. One of the most powerful fields, for example, is university. The inclusion in the bachelor's and master's programs of the academic ethics discipline, but also the appearance of some reference books (Gherasim, 2019) can give an example in the direction of systematizing the norms of ethics for other fields, including for state-owned companies. At the same time, the theoretical and methodological developments

in various professions can represent an additional pressure for rigor in the management of state-owned companies.

In fact, the influence of the social environment and the family on the management and organizational culture has been highlighted for companies from different countries. The company can translate traditional ways of life into economy. In Japan, for example, the economy of enterprises, including that of state-owned companies, is guided by the family model. Solidarity specific to the family model also reaches the state economic policy in Japan, so even at the level of companies controlled by public authorities (Zărnescu, 2009).

Organizations in general, state-owned companies in particular, can be considered as entities in charge of *lifelong learning*. Depending on the reactions to the dynamics of the requirements of the external environment, companies, including state-owned ones, have different types of behaviour based on ethical norms. Management doctrine defines simple loop learning and double loop learning. *Single-loop learning* occurs when <detecting and correcting the mistakes of organizations allows it to continue to apply current policies and achieves its current objectives> and *double-loop learning* occurs when <the error is detected and corrected in a way that involves changing fundamental rules, policies and objectives> (Argyris, 2008). In the case of state-owned companies, large organizations with a high degree of rigidity, the simple loop learning model will be operational.

There is, of course, a strong correlation between the ethical norms of state-owned companies and those of public administration. The state is overwhelmingly present in both public administration and state-owned companies. Whether carried out directly, as in the case of public administration, or indirectly through statutory bodies (General Assembly of Shareholders, Board of Directors), state control is a common element of the two types of organizations. Under these conditions, it is natural that specific requirements of the administration regarding transparency should be transposed in the practice of some state-owned companies (Constantin, 2014). Parallels of application and good practice can also be made in the case of professional ethical norms in order to respect the rights of citizens (in the case of public administration) or consumers (in the case of state-owned companies) (Cetină, 2014). I do not believe it is an exaggeration to say that there are correlations between state-owned companies and public administration, including the implications they have on the performance of the organization, the level and profile of managerial education, as often presented by economic literature (Kiriakidis, 2011).

The ethics of the management of state-owned companies is today closely linked to the *political ethics* or, specifically, the ethics of the way in which the politics is made. However, this correlation is relatively recent, being visible from the moment when state-owned companies have reached a certain relevance threshold. In the middle of the twentieth century, political ethics was correlated with economic ethics but referred only to the macro-economic intervention of the state in the economy. Even when it is analysed from a practical point of view (of the concrete action in the economy), the political management (middle of twentieth century) remained relevant only for the macro-economic sphere, it did not reach the level of state-controlled companies (Novacescu, 2011).

Faith as an important reference to the ethics of management at state-owned companies

A major influence on ethics has always been *the morals*. Depending on the personality of the heads of state-owned companies, certain types of ethics may or may not act more strongly. In the case of managers who have maintained close ties with the church, faith-based morals can be a major factor for the ethics of management at state-owned companies. Christian morals books, for example, make an important contribution to defining ethics in its correlation with its conceptual foundations. Sometimes there is a sign of equality between ethics and morals. We thus find ethics presented as the facts of man's moral life (Saint

Nectarius of Aegina, 2013). From the perspective of faith, the area of ethics is very wide. We find in the doctrine of the Catholic Church, themes such as: money must serve man, not govern, the danger of money idolatry or the signal that social disparities can generate violence (Pope Francis, 2018). Each of these can be reflected in the policies or statutory rules of state-owned companies. Within the same system of values, there are developments that carry forward the operational component for the economy based on moral and ethical norms derived from the sphere of faith (Bradu, 2019). In fact, all the great faiths have begun to bring their ethical considerations to the economy. In many cases, it is believed that the pages of the fundamental documents of a faith can reveal safe directions of action toward ethical wealth (Friedman, 2020).

Regardless of the country in which the state-owned company is located, there is always a combination of rules based on faith and standard secular ones. The actual relationship between faith-based and secular norms in the ethics of management of state-owned companies depends on several factors. This report is also different if we refer to formal rules or rules actually applied in practice. Among the factors that act in the dimensioning of the respective report are: the position of faith and secularism in the society, the spiritual structure of the managers of the state-owned companies, the degree of legal formalization of the ethical norms in the state companies, the structure or the degree of homogeneity of the state-owned companies, the adherence to ethical norms based on faith, the field of activity, the size of the state-owned company, the intensity of participation in the flows of the global economy.

State-owned companies may have a slight behavioural gap compared to multinationals regarding the application of ethical rules based on faith. Studies have not yet been developed to determine whether there are parameters that favour a higher share of faith-based norms in different types of companies than non-multinationals. From the empirical analyses performed by us in state-owned companies in Romania, we noticed that the structure of the university and post-university studies of the managers of state-owned companies from the point of view of the country in which they took place has a major influence. In the case of managers of state-owned companies who have been educated abroad for a long time, there is at least a partial decoupling from the ethical norms in which they were educated as children. In this type of managers, we will be able to observe a smaller weight of the involvement of the norms of ethics based on faith, until a complete secularization of the social behaviour. From the same empirical observations of us, also in the case of Romania, I noticed that the managers of state-owned companies who have been educated in the country but with relevant practice in multinational companies, keep a strong desire to preserve national specificity in everything not strictly related to professional life, so including the rules of general ethics.

There is a growing desire of the world's great religions to make known their moral and ethical norms, including to explain them. We find explanations of the relationship between the Bible and human rights or of the role of the Church in political life, valid in the doctrine of the Romanian Orthodox Church (Coman, 1997). At the same time, are available explanations of morality and virtue in Talmudic Judaism (Epstein, 2003) or of the art of transformation in the vision of Kabbalah (Berg, 2004). It is worth mentioning that Islamic ethical norms were studied and well known since the 19th century, which allowed Romania to maintain the autonomy of the Islamic community in the trial of certain disputes in the first years after the integration of Dobrogea (1878).

The position of state-owned companies - implications for applicable ethics

State-owned companies have several peculiarities that generate special requirements regarding the ethical norms of their management: the monopoly position as a bidder, the monopoly position as a buyer, larger than the average size of companies in the economy, the

right to strategic decision on their functioning is held by administrative and political authorities, the holding of capital by the state.

The most complex implications for the management ethics of state-owned companies result from their monopoly position. The vast majority of state-owned companies have a monopoly position in the market for the goods they offer, being the only ones to offer those products or services. In many cases, they have a monopolistic position when it comes to buying certain categories of products or services. These suppliers are thus in the category of captives in relation to a state-owned company, which gives them a vulnerable position on the market.

The monopoly position of state-owned companies must not affect the overall functioning of the market. Through the current policies, strategy and actions or transactions that they employ, the management of state-owned companies must not omit one of the golden rules of the market economy: "The essence of the competitive market lies in its impersonal character. No participant may determine the terms under which other participants will have access to goods or services" (Friedman, 1995). Thus, the managers of state-owned companies will be careful not to use their power to generate artificial changes in the markets over which they have a dominant position. The impersonal character of the business decision required by the functioning of the market requires that in the transactions concluded by state-owned companies to emphasize the objective elements (price, quantity, term, commercial credit, quality, guarantees, etc.) and less the subjective aspects represented by personal relationships with business partners. If from a purely theoretical point of view the recommendation regarding the ethics of the managers of state-owned companies is quite clear, the application in practice is quite complex.

The specifics of the great themes of ethics in the case of management at state-owned companies

The doctrine and theory of ethics have identified the following major themes: how should we live? and what should we do? Each of these themes or questions of ethics has its own developments and peculiarities in management in general, in the management of state-owned companies in particular. In principle, the separation of the fields of analysis of the two themes of ethics is represented by a line that is quite easy to establish. Everything related to the professional activity at work and to achieve the objectives of the managerial position is attached to the topic <what should we do? >. Instead, everything that does not belong to the managerial position itself, including the private life of the managers of state-owned companies, falls within the theme of ethics described by the question <how should we live? >. Beyond this imaginary line of separation, however, there are elements of the managerial act that involve overcoming the professional framework, being at the intersection with life issues subsumed under the question <how should we live?>. In managerial practice, it is precisely these elements that may raise problems in the application of ethical rules because it is not obvious what prevails: The general living standard or the professional standard.

To the question <how should we live?>, general ethics gave an almost unanimous answer: in accordance with human nature. This simple answer can also be used in the case of ethics issues of the management at state-owned companies. However, the solution may be simple or difficult, depending on the previous exercise or social experience of the actors (managers or executives) involved. If we say that we must take into account human nature, it means that the rules of coexistence in the family and society are also applicable in the management of state-owned companies.

We consider that the requirements of the first great division of labour, that between the work of man and woman, but also of the separation between generations of attributions and hierarchy remain applicable in that component of the company's life which is not strictly

regulated by the Job Description. In legal terms we will say that the laws of human nature are the general law. The corporate workplace rules, written in the job description, are the special law. We propose that an established rule of interpretation of the legal rules inherited from Roman law be applicable: The special law derogates from the general law, the general law does not derogate from the special law. At the same time, every situation in the life of the state-owned company must be framed by one of the rules: Corporate or general human. Here another rule of interpretation may also come from Roman law: where the law does not distinguish, nor can we distinguish, with the Latin variant *ubi lex non distinguere, nec nos distingure debemus*. Based on this rule, if a situation is not expressly included in the corporate rules, it will automatically be subject to general human rules.

The above considerations appear to be mere theoretical or conceptual reasoning. However, they can be a valuable milestone in the life of state-owned companies. In short, we can say that the general rules of politeness between men and women, between young and old, in other cases indicated by general or business ethics will be applicable in the relations between managers and employees, between administrators and managers, between the representatives of the majority shareholder (state) and administrators or managers.

Objectives of future research on ethics in the management of state-owned companies

One area of research is the correlation between *deontology* and *teleology* in the ethics of management of state-owned companies. The fundamental problems of good or correct, present in the general ethics, have well-defined particularities at the level of company management, with a specific emphasis on the management of state companies. It is essentially a question of the relationship between action and purpose. Deontology indicates, as a basic reference, the path and teleology has as a benchmark the purpose, the finality of the action. According to this approach, from an ethical point of view, there will be no a priori correct or a priori wrong actions of the management of state-owned companies. All actions and projects of managers at state-owned companies must thus lead to the good of the company as a whole or as a part of the state domain.

One of the objectives of the application of ethical norms by state-owned companies can be their contribution to the establishment of local, national or even international brands. Such brands will give a favourable image both to the public administration under whose authority they carry out their activity, and to the community they represent. Understood in this way, the need to have strict rules of ethics, the scope of action of state-owned companies expands. International managerial practice (Haig, 2004) has synthesized many types of brands or options for a company to go through to form a brand.

The international doctrine of management ethics can and must be applied even within state-owned companies. Respect for each employee and each business partner, ensuring conditions for mutual respect between company employees, strict compliance with procedural rules, transparency in decision-making are among the current principles of management ethics applicable even in state-owned companies. Ethics can thus become an instrument that, in the absence of rules established by law, does not harm society and the environment in which it operates (Management Study Guide, n.d.). Also, in the international doctrine of management, ethical values are sometimes defined by opposition to the unethical behaviour of organizations and employees which generate economic losses or even bankruptcy. Compliance with ethics rules is thus seen as a tool for company sustainability (Akhtar et al., 2015).

The importance of ethical norms for the management of state-owned companies can also be framed in the issue of large institutions. Modern management theory emphasizes the need for such large institutions (private or state-owned) <to maintain their autonomy and focus only on the specific functions that motivate their activity> (Drucker, 2004). In

Romania, the applied legislation (Emergency Government Decision 109, 2010) tried to professionalize the management of state-owned companies, which can ensure their necessary autonomy. But the percentage of state-owned companies applying those rules is not overwhelming in the economy.

It is already accepted that the management practice of state-owned companies can improve through the practice of large multinational companies. Valuable practices leading to performance can be taken up in all areas of management, including business ethics. One line of action for multinational companies is the development of application codes of ethics posted on the web page. Ethical issues are thus seen as part of the company's strategy (Spătariu et al., 2015).

Economic research, as well as managerial practice, have drawn attention to the need for *ethical standards in changing the managers of state-owned companies.* A requirement frequently formulated by the Romanian civil society is the elimination of the radical changes that appear at any change of management in the state-owned companies. A text that has become a classic of wisdom states: "The true critic must insist more on qualities than on defects" (Addison, 2016). In the same spirit, to emphasize the positive aspects of people, Tibetan philosophy is placed within the concept of the <goodness revolution> (Goleman, 2015). There is a history within each company of the damage caused by major changes that were not dictated by objective factors but by emotional desires. Philosophical and social considerations such as those presented above, plus the statistical data of managerial errors on the occasion of the change may be the basis for consolidating a subdomain of ethics in changing the management of state-owned companies. Among the recent recommendations provided by the economic research (Coșea, 2021) is the need to prepare a document of handing over and receiving problems to be solved when changing managers or members of the Boards of Directors from state-owned companies.

In the stage of classicism, it was argued that <morality appears both naturally and artificially> and <observance of moral rules favours the public interest> (Ayer, 2009). From this perspective, although certain types of events specific to the stage of ethical non-compliance are not present in a company, avoiding the potential risk and contributing to training employees for effective social action require extensive regulations. Thus, studies that warn of the forms of ethical non-compliance present worldwide (Warter & Warter, 2020), so potential anywhere in conditions of globalization, will be useful.

Conclusions

In the case of managers who have maintained close ties with the church, faith-based morals can be a major factor for the ethics of management at state-owned companies. State-owned companies have several peculiarities that generate special requirements regarding the ethical norms of their management: the monopoly position as a bidder, the monopoly position as a buyer, larger than the average size of companies in the economy, the right to strategic decision on their functioning is held by administrative and political authorities, the holding of capital by the state. To the question <how should we live?>, general ethics gave an almost unanimous answer: in accordance with human nature. This simple answer can also be used in the case of ethics issues of the management at state-owned companies. All actions and projects of managers at state-owned companies must thus lead to the good of the company as a whole or as a part of the state domain.

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HOW DOES LOGISTICS COMMAND OF THE MILITARY NAVY SUPPORT LOCAL DEVELOPMENT AND CULTURAL INTEGRATION?

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Abstract

The Europa Cup 2021 race in Nisida base of Navy Logistics Command (MARICOMLOG) exposed Naples' beauties to all the world. The Commander of Navy base Ammiraglio Comandante Abbamonte and his team gave a huge example of leadership in organizing the sport event, supporting local development, improving cultural integration, and diffusing navy values among civil community. Navy Command worked with local clubs (Italian Naval League of Naples, the Real Yacht Club Savoia) and institutions for managing this international event that have had economic, touristic, cultural effects in supporting local development. With this regatta, the international profile of Naples is strengthened in the panorama of major sporting events linked to the sea.

Keywords: management, military navy, strategy

1. Introduction

The COVID-19 pandemic has had a deep impact on the sports events. Specific sports were impacted on the base of their accessibility in the lock-down. Outdoor individual sports and home workouts both saw increased participation, while team sports and indoor sports struggled. The impact of the pandemic goes beyond temporary performance accelerating changes that will have long-lasting impacts on sports and events tied to it (Kaplanidou & Vogt, 2007; Weaver & Lawton, 2013).

The biggest challenges for the coming year are seen in supply chains and COVID-19-related issues, including ongoing challenges relating to physical activity levels, indoor-sport and team-sport participation. The greatest opportunities, meanwhile, are associated with the potential return of large sports events, like the Olympic and Paralympic Games and the ongoing rise in popularity of outdoor and home-based sports. In 2021, the sporting events economy, with the Olympic games, grew up for the first time since the financial crisis of 2007– 2008 (Chalip & Leyns, 2002; Daniels, Norman, & Henry, 2004).

Concerning the sailing, the global relevance of the America's Cup and Luna Rossa team pushed this sport to achieve more visibility and more space among the media, the public and the magazines. Sailing is a sport that guarantees a high return of image to the hosting places. Image effects are driven from the mediatic exposure guaranteed to the sponsoring brands and the ability of sailing to build a close affinity with the brand object of the sponsorship. Among the target audience that follows sport on the media and on TV, sailing enjoys an image with solid features characterized by structural and emotional elements. It emerges that sailing emphasizes more and more positive structural elements. It is a healthy, complete, clean, engaging, international sport and suitable for everyone (Gibson, Kaplanidou, & Kang, 2012, Andersson & Lundberg, 2013).

In this scenario, the Europa Cup Series 2021 represented the Champions League of sailing. It is a European competition constituted of 10 events in 10 different European countries (Koper, Slovenia;

Warnemünde, Germany; Dziwnow, Poland; Malmo, Sweden; Lugano, Switzerland; Balatonfüredy, Hungary; Tivat, Montenegro; Hyeres, France; Naples, Italy; Hvar, Croatia) that attracts the attention of several categories of people in Europe and Italy. All the events of the Cup are sailed and organized under a common Notice of Race and standard Sailing Instructions. These events, for Olympic Standard and Radial Women Classes are graded in World Sailing Ranking List and overall, every year for the Europa Cup Trophy.

Table no. 1 The Europa Cup Series 2021

Events	Date 2021	Venue
1	May 28 – 30	Koper, Slovenia
2	July 08 – 11	Warnemünde, Germany
3	August 20 – 22	Dziwnow, Poland
4	September 03 – 05	Malmo, Sweden
5	September 10 – 12	Lugano, Switzerland
6	September 24 - 26	Balatonfuredy, Hungary
7	October 07 - 10	Tivat, Montenegro
8	October 14 - 17	Hyeres, France
9	October 21 - 24	**Naples, Italy**
10	December 28 - 31	Hvar, Croatia

The Europa Cup trophy is sailed in Laser Class Boats as recognized by World Sailing commonly sold under the brand name ILCA. ILCA is the International Laser Class Association, while European Region office of ILCA is called EurILCA. The Secretary at office and the Executives are serving the European Districts for the best organization of European events. EurILCA issues the guidelines, the agreement draft, the Notice of race (NOR) and the Sailing Instructions (Sis), takes the responsibilities for secretarial and administrative regulatory aspects linked to the sailors and to the regatta management. EurILCA manages the calendar and entries of each Europa Cup Regatta, publishes NOR, Sis, regatta results, supports the Organization Committee with secretarial and communication services, as well as playing the role of advisor for the consistency of an International Jury. EurILCA executives cannot take any decision regarding local events without involving Local EurILCA District. The Local ILCA District approves the agreement signed by the Organizing Committee, cooperates with the Europa Cup Organizing Committee, refers to the EurILCA Executives for any issue that can affect the success of the event and where an appropriate action taken in time can solve it. The Local ILCA district takes part of the Organizing committee. The Local ILCA District plays the role of facilitator in introducing the EurILCA Representative and the Race Officials at the time of the Event.

In each of 10 events around Europe (Koper, Slovenia; Warnemünde, Germany; Dziwnow, Poland; Malmo, Sweden; Lugano, Switzerland; Balatonfüredy, Hungary; Tivat, Montenegro; Hyeres, France; Naples, Italy; Hvar, Croatia) competitors are divided and scored in the following categories ILCA 7 (overall, under 21, boys under 19) ILCA 6 Women (overall, women under 21, women under 19, girls under 17) ILCA 6 Men (overall, boys under 19, boys under 17) ILCA 4 Boys (overall, boys under 16), ILCA 4 Girls (overall, girls under 16) ILCA 4 (12 – 16 years).

EurILCA final prizes are awarded for the Europa Cup Troply, but prizes are awarded also at each of 10 events at the first 3 places in each overall category and for the first in each subcategory. For the Italian leg of 21-24 October in Naples the MariComLog trophy, offered by the Marina Militare High Seas Academy, is awarded to the overall winner of the largest fleet.

2. Organizing authorities

The Europa Cup Italian race was the only Italian leg of the Europa Cup 2021 in the ILCA class (ex Laser). The event was held from 21 to 24 October in Naples in the Navy military base of Nisida, where crews from 9 countries competed for a total of 300 boys in the race. It was organized by Italian Military Navy, Italian Naval League of Naples, the Real Yacht Club Savoia according with EurILCA, the Italian Laser Class Association (ILCA) and the Italian Sailing Federation (FIV). The Italian Europa Cup race took place from 21st to 24th of October 2021 in Nisida.

Nisida is a small island belonging to the archipelago of the Flegrean islands, located at the extreme offshoot of the Posillipo hill, in the locality of Coroglio. From an administrative point of view, it is part of Bagnoli, a district of the municipality of Naples. Its small port towards Coroglio was used by NATO until its transfer. Until 2012 there was the Allied Maritime Command, which moved to England. The base then returned to Italy and is now the headquarters of the Navy Logistics Command (MARICOMLOG). Nisida is not accessible to the public and connected to the mainland by an artificial dam.

In Nisida the Logistics Command of the Navy (MARICOMLOG) of Military Navy hosted the Italian EurILCA race 2021, organized with the Italian Naval League of Naples (LNINA) and the Real Yacht Club Savoia (RYCCS).

Figure no. 1 Actors and activities
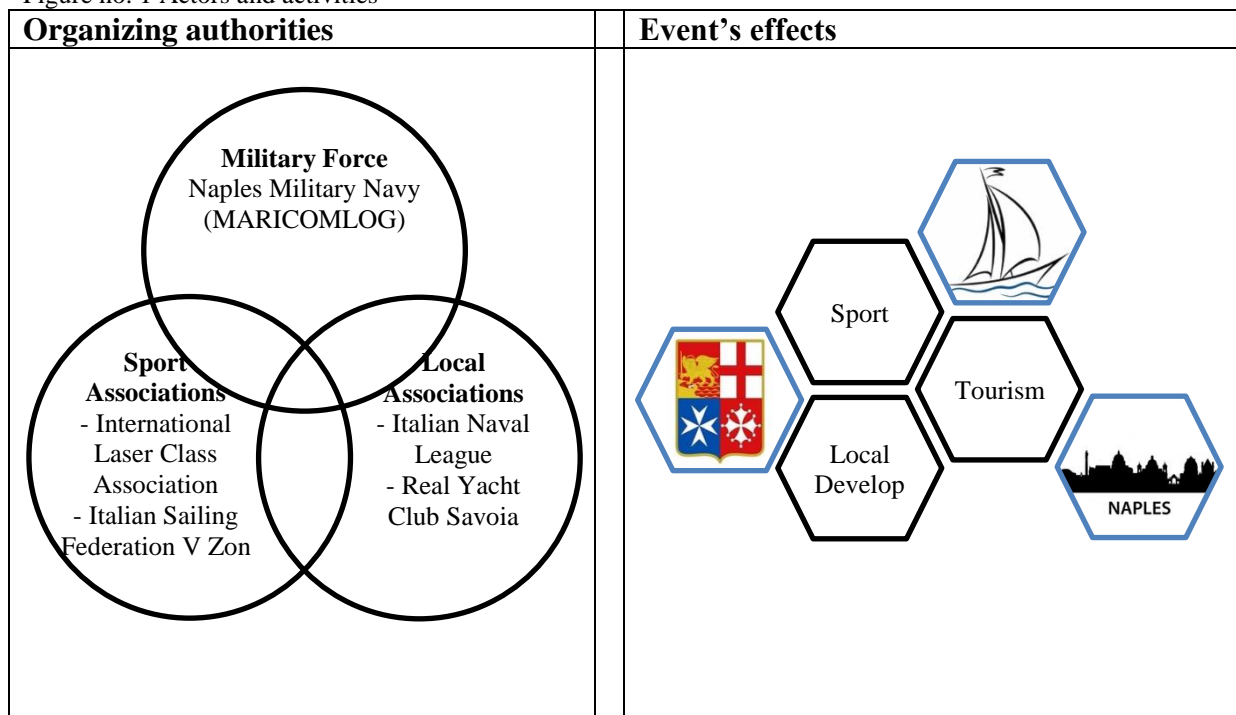
Organizing Committee (MARICOMLOG, the Italian Naval League of Naples and the Real Yacht Club Savoia) is the hosting team that, takes the responsibility of each on-shore and off-shore issues, Jury and Race committee, and local secretary services for the best organization of the regatta. In Naples the Logistics Command of the Navy (MARICOMLOG), Italian Naval League of Naples (LNINA) and Real Yacht Club Savoia (RYCCS) worked together, but with different missions and roles, for realizing the Italian race of EurILCA 2021.

The Europa Cup race of Naples 2021 was organized by Italian Military Navy for promoting the navy values, offering a service of high social value for families, promoting the diffusion of the concept of sport as an instrument of personal and collective growth, diffuse

the love and respect for the sea. The competition that saw on the start line over 300 athletes was dedicated to people aged between 12 and 30 who braved the waters.

The Logistics Command of the Navy, MARICOMLOG, is the High Command of the Italian Navy able to manage the logistical needs of the armed force. MARICOMLOG was established following the reorganization of the Navy, when the Inspectorate for Logistic Support and Lighthouses (NAVISPELOG), was reconfigured into the Navy Logistics Command from 30 April 2013. It maintained the same organizational structure by incorporating the Logistics Department and Infrastructure Department of the Navy General Staff, to group under a single Command the responsibility for maintaining the efficiency of the naval and ground component and maritime signaling, as well as the acquisition of goods and services for the entire Navy. It is qualified as one of the three Central Commands of the Navy, together with the Operational Command of Rome and of the Training in Ancona. The Maritime Commands of the North, South, Sicily and the Capital depend on the Logistics Command of the Navy for logistical tasks and functions and on the Navy Chief of Staff for territorial tasks and functions. From 1 November 2013, the Logistics Command was transferred from Rome to Naples and at the same time the Headlights and Signaling Department was established, which after initially maintaining its headquarters in Rome, starting from 15 March 2014 was transferred to Naples in Nisida base.

The Italian Naval League is a public organization that operates under the supervision of the ministries of Defense and Transport and Navigation. It aims to diffuse among Italian people the love for the sea and the knowledge of maritime problems. The Italian Naval League protects of the marine environment and promotes cultural, naturalistic, sporting, and educational initiatives tied to sea. The Italian Naval League also works in concert with central and peripheral public administrations, with CONI and the Naval Maritime Leagues. The Naval League of Naples works to spread the love for the sea, in a city that has one of its most significant leitmotifs in the sea. The members of the Naval League of Naples are over 1.000 and the fleet of social sailing and motorboats reaches 80 units.

Real Yacht Club Savoia (RYCCS) was founded on 15 July 1893 by eleven members of the Circolo Canottieri Italia who, by mutual agreement, break away from the adjacent red-blue partnership founded four years before and thus constitute a competitive alternative to their old club with the new white-light blue colors. Umberto I and the heir to the throne Vittorio Emanuele, Prince of Naples, ensure that the club gains high prestige. Thus the members of Canottieri Sebezia change the name of the Club by inserting the name Savoia and, to remember their missing friends, they replace the light blue color of the shirt with black. During the '80 the Savoy suffered from a crisis that seems irreversible to most, the number of members more than halved and sports and social activities reduced to a flicker. In the '90 the Savoia circle resumes living. The old rules of social life never codified by the club's constitution and by-laws are dusted off. We always dine with a jacket and tie in both summer and winter, mobile phones strictly off and the ladies always accompanied, especially at the restaurant, the policy stubbornly kept out of the club. Today the Club has members included at the highest levels of political, scientific, industrial, amateur, artistic, and not only national life. The sporting successes of the Club are flanked every day by social events that make Savoia one of the most prestigious center of cultural and social life in Naples.

Italian Sailing Federation - FIV replaces institutions which, from 1879 to now, have been national authorities of Italian sailing at the IYRU (International Yacht Racing Club, founded in London in 1907). The birth of the sailing sport in Italy dates back to 1852 when, on the initiative of the Marquis Ludovico Trotti, the "Regatta Club" was founded on the lake Como. On 1 January 1879 the Regio Yacht Club Italiano (RYCI or Italian Royal Yacht Club) was founded in Genoa (it remained active until 1912) and on 8 August 1880 the first national race La Spezia is run with the participation of nearly 177 crews. Between 1913 and 1918, on

the initiative of the RYCI, the Unione Nazionale della Marina da Diporto (UNMD or National Union of Recreational Marinas) was created to "coordinate and regulate the activities of sailing clubs". The UNMD was transformed in 1919 into the Italian Royal Yacht Club. In 1927 the CONI recognised the RYCI and changes its name in 1928 to the Federazione Italiana Vela (FIV or Italian Sailing Federation). In 1933 the FIV assumed the new name of the Regia Federazione Italiana della Vela (RFIV or Royal Italian Sailing Federation) and it moved its headquarters to Rome. In the postwar period, on 25 April 1946, the Regency Council was elected in Rome, which, on 16 November 1946, proclaimed the National congress of sailing societies in Florence. The Congress formed the Unione Società Veliche Italiane (USVI or Italian Union of Sailing Societies), bringing the organisation's head office to Genoa (Duca degli Abruzzi port). Finally, on 5 December 1964 the USVI returned to the old times recovering the name of Italian Sailing Federation (FIV).

3. Event's effects

The Italian race of Europa Cup 2021 hosed the best European sailors of ILCA (International Laser Class Association). The island of Nisida hosted regattas for four days, for a maximum of eight races for each fleet, simultaneously on two regatta courses. Collateral events and activities were organized to show Naples' most beautiful places with the aim to combe sport and tourism. It was the first time that the Europa Cup was hosted in Naples. About 300 sailors took part at the event. The Neapolitan was the race with the highest number sailors of all the 10 events, surpassing even that of Hyères and equaling the number of sailors of the Europa Cup Italy 2019 held on Lake of Garda in pre-Covid period. The high number of participants asked for an impressive organizational machine to guarantee the perfect performance. Participants came from many European countries such as Malta, Greece, England, Croatia, San Marino, Finland, Switzerland, Italy. In addition, a delegation from Singapore was welcomed.

The event highlighted how the City of Naples has always been inextricably linked to the maritime traditions and how the Military Navy is able to support the development of city in which it operates. This event highlighted the link between the city, the Navy and sailing, which in turn are synonyms of navy culture, values, and maritime vocation. Naples with its organizational capacity confirmed to be an Italian capital of sailing. Since from the 1960 Olympics, the city is likely to organize sporting events. In one nautical mile, from Molosiglio to Santa Lucia and Posillipo there are 8 social clubs involved in nautical sports.

The Italian Navy, in synergy with the Naval League of Naples, the Savoia Club and with the Italian Sailing Federation, managed the event to offer to Naples an opportunity to show its beauty landscape, cultural wealth and great sailing tradition all around the world.

The Europa Cup race in Nisida offered a great opportunity to strengthen the restart of the sailing organization of the territory. With this regatta, the international profile of Naples was strengthened in the panorama of major sporting events linked to the sea and a strong signal was transmitted for the new challenges of the Olympic four-year period. Nisida gave value to this international event, evidencing to be a good scenario for other major events. This event could be the first of many other international events in which Italy can show its beauties to foreigners.

According to Giuseppe Abbamonte, Logistics Commander of the Military Navy, this event one side led boys to be closer to navy value, on the other exposed Naples' beauties to all the world. The Commander also evidenced his satisfaction in showing how Military Navy can cooperate with other organizations in supporting economic, touristic, and cultural development of local communities and places.

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ILLUSION AND DISILLUSION. CASE STUDIES ABOUT THE CONSTITUTION OF A NEW POLITICAL PARTY IN ROMANIA

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Abstract

Any time social energies come together, full of hope, to constitute a political party promising to do what the current political parties have failed, we can expect people to be disillusioned; their resentments touch the fibre of democratic life. The illusion that a new party can solve the social problem and may "truly" represent the population is a future disillusion adding to the lack of trust in politics and politicians. To illustrate it, I chose a specific context in Romania and case studies featuring attempts to form political parties. At the same time, the international context plays a significant role, and it explains the most relevant trends of theoretical debates concerning the inception of a new, modern, and efficient political party. I noticed this phenomenon as it unfolded, and I saved over 150 articles and media coverages, including the extended commentaries for the period assessed. The personal observations and media appearances of the opinion leaders/trendsetters are the dominant sources of this analysis.

Keywords: illusion, political party, Snow White, disillusion, counter-democracy

The risk-takers

A precarious political culture may explain (partially) why, time and time again, hope in a salvation myth reignites (Girardet, 1997). The emergence of a new political party represents a solution to dissatisfaction related to the performances of political parties. The context may be more favourable sometimes – as many public persons thought in 2010 and 2011 – or lacking this perspective other times. However, regardless of their ability to read the signs, political risk-takers are constantly in the "fever" of "starting over". One can understand all the attempts to create new political parties as a solution to the structural or even current issues only following a reflection over time concerning this phenomenon contributing (through its perverse effects) to the discredit of political rhetoric and democratic erosion. Illusion (self-delusion) produces disillusion and disappointment, in their turn the social ferment for counter-democracy (Rosanvallon, 2010).

A new political party may be an event with echoes in public life, or it may never be more than an event like many others. Regardless of the situation, the effect is the same, which becomes apparent upon assessing the cases cumulated over a long period. I do not wish to appraise here the causes of such endeavours, which have become a phenomenon overall. They cover a wide array: real social disappointment; psychosocial need to build "a new beginning"; misunderstood political moralism; lack of historical culture regarding politics and particularly political practices may represent political calculations relying on various grounds, and the list can go on. My purpose here is to study the medium-term effects of the efforts made to consolidate a new political party. The assumption is that the major outcome of a new political party is disillusion concerning a potential higher political performance. The

modus operandi is relatively simple. The starting point is the degree of mistrust in current politicians. The first step is an illusion or a hope for a party with "a different" type of politics. However, after acknowledging the financial, organisational, and logistical challenges of creating a political party (in fact, any organisation), we go back to square one. People lose their trust in politicians and political parties again – to which we add the negative effects of disillusion. This disillusioning illusion contributes to the erosion of trust in democracy.

The constitution of political parties is a constant of political life in post-1990 Romania, while their multitude has also led to the decreased value of such endeavours. At the same time, some of the names make any similar enterprise ridiculous (Partidul Reîntregirii – Opțiunea Daco-latină (The Reunification Party – The Daco-Roman Option), partidul Renașterii Județelor Abuziv Desființate (The Party of the Rebirth of Abusively-Dissolved Counties), Partidul Național al Automobiliștilor (The National Party of Motorists), Partidul Eroilor Căzuți pentru Libertatea Eroilor Rămași în Viață Afectați de Gloanțele Barbare (The Party of the Heroes Fallen for the Freedom of Heroes Alive but Affected by the Barbaric Bullets), Mișcarea pentru Noul Mehedinți (The Movement for the New Mehedinți)) and more (Preda, 2015).

In the broader context characterised by the significant financial struggles after 2009, the general tendencies of blaming the political class have increased suddenly, not only in Romania. Several countries have recorded the emergence of political parties or movements stirring the people's attention, curiosity, and even votes. In 2009, the Five Stars Movement (Movimento 5 Stelle) emerged in Italy (an anti-establishment political formation with significant political results at the 2013 and 2018 elections). A simple search on google scholar using the name of this organisation results in over two million scientific papers and books on the topic, which indicates the attention given to this movement. In Spain, Podemos was created in 2014 (its ideological roots are in the 2011 manifestations). In Greece, Syriza officially became a political party in 2012. Authors have generally characterised the three political phenomena from the perspective of populist similarities (Segatti & Capuzzi, 2016).

The topic of discrediting the political parties is contemporary with all electoral periods, and it is featured constantly in sociological research. Politicians, in their turn, claim the population's lack of trust in the political class (considering, firstly, the alignment to the general opinion), but they also refer to their opponents. The examples are numerous; I extracted one from the presidential campaign unfolded a decade earlier than the moment that I will develop here. Hence, in the speech addressed to the nation in 2000, the former Romanian president (who eventually won the elections that year) began his speech with "we all notice how the state authority collapsed under the ignorant eyes of an irresponsible government" (Haineș, 2002, p. 142).

In the electoral precampaign in the fall of 2009, the Romanian president Traian Băsescu stated several times that Romanians did not have to worry about the financial earthquake shaking the American markets because our country would not suffer. After winning the elections for the second term as the country's president, Traian Băsescu had to accept the reality of the financial crisis overwhelming all of Europe. One of the solutions chosen to get the economy back on its feet is one of the most severe austerity measures in the entire European Union: 25% salary cuts for all state employees and pensioners. The announcement was made in May 2010 by the president himself. Subsequently, The Constitutional Court decided that the pension cut was unconstitutional, but the public accusation against the governing party (PDL) remained constant. The political costs were significant due to the social dissatisfactions, and a new political party (Partidul Poporului (The People's Party) – Dan Diaconescu PP-DD) entered the scene and became visible in the surveys, hoping to get enough votes for the Parliament.

Snow White as the Saviour's myth

It is the context in which the presidential advisor Sebastian Lăzăroiu (within the Planning and Political Analysis Department of the Presidential Administration), based on various surveys, published on August 30, 2010, an ambiguous and semi-cryptical article setting out predictions for the future (local and parliamentary) elections of 2012 (Lăzăroiu, 2010). Sebastian Lăzăroiu does not use names of existing parties in the text, but characters of fairy tales and animated films, and readers try their best to interpret them. As an underlying cause of his interpretation, Sebastian Lăzăroiu starts from the statement that "the trust in the old parties and leaders has collapsed" (Lăzăroiu, 2010). This explanation makes room for the speculation that the emergence of a new party (uncompromised in the public's eyes) is imminent and that it may even end up dominating the political scene.

"A class of effects refers to the probable distribution in 2012. It seems to be the following:
The Little Red Riding Hood 26%
The Little Match Girl 25%
The Little Match Girl 23%
The Goat and the Three Kids 15%
Or it may look like this:
Snow White 35%
The Little Red Riding Hood 26%
The Little Match Girl 12%
The Little Match Girl 12%
The Goat and the Three Kids 8%" (Lăzăroiu, 2010).

The Little Red Riding Hood, The Little Match Girl, Santa Claus, and The Goat and the Three Kids are PDL, PSD, PNL, and PP-DD. I will not be speculating further on this topic. It is apparent that the figures and text of Sebastian Lăzăroiu may be easily interpreted in various ways. It contributed to its tremendous success, stirring the imagination of different activists, and it led to hundreds of articles penned by influencers and trendsetting journalists, and thousands or tens of thousands of comments on the Internet.

Illusion in crescendo

Alina Mungiu-Pippidi wrote an article where she wondered who the rising stars of 2011 would be. "Clearly, the political parties organised as pirate gangs are not capable of providing the leaders we need. (…) With political leaders and many opinion leaders compromised by parochialism, what are our alternatives?" (Mungiu-Pippidi, 2011). The article followed another work written by the author in November 2010, where she quipped: "Political Romania seems hopeless. But civic Romania is different" (Mungiu-Pippidi, 2010). On the other hand, Vlad Mixich's intervention starts from the alliance between PNL and PC (part, in its turn, of the broader USL alliance). "Whereas there are (high) expectations, the purpose of conversations about a new political movement is bound to be sterile. The birth of such a creature requires three ingredients: money, a leader capable of communicating and understanding the people, and a network of fresh and competent leaders to collaborate for a common purpose." (Mixich, 2011) The topic was also included in the newspaper "România Liberă" through an interview with one of the best-known businessmen in Romania who owned the media trust Adevărul Holding and was a member of PNL. In the interview signed by Sabina Fati, Patriciu avoids criticising the alliance between PNL and PC, which he is not a fan of; at the same time, he states that Romanian parties need a new exchange of generations; hence, he would bet on and support a new party (Fati, 2011).

If these articles are mere teasing tactics concerning the emergence of a new party that would dominate the political scene and restore the population's trust in the administrative and governing act, at least chronologically, Dan Tăpălagă has a straightforward approach. In an op-ed published on Hotnews.ro, he states: "The idea of founding a new party has reached the critical mass point. Practically, everyone is talking or doing something about it, in a covert or obvious manner" (Tăpălagă, 2011).

However, all these renowned characters with far-reaching audiences discuss the emergence of a particular type of party. They are looking for the background, the common denominator of the fever for a future Snow White, not any political party. Furthermore, the context is marked, as I mentioned above, by the emergence of PP-DD, by attempts made by various eccentric characters to become leaders of insignificant parties (e.g., George Becali, who led the New Generation Party and was also an MEP, or Cozmin Guşă, back then the president of the National Initiative Party). The relevant aspect in this debate and initiative is the saviour's myth: a new political party with European values and members rejecting corruption and clientelism, promoting meritocracy. Such a party would be embraced and applauded by most people who adhere to such values and would vote for it (currently lacking the alternative). "The active and honest generation needs new representatives to replace the current corrupt system of power" (Tăpălagă, 2011). These authors' belief starts from the recurrent emotional response, entailing that the political class is a failure, that it no longer represents the society, that the trust in political parties has collapsed, that there is plenty of room for a new party to grow on the political market. It would be enough to find a new leader who communicates well, get funds, and then apply a recipe. The general recipe relies on the following: "the new leadership model should have a bottom-to-top approach and reunite various communities and real skills naturally". The target-pubic is the "generation of people aged 10 to 20 in 1989, not affected profoundly by communism, in full professional development. It is perhaps their time to shine, their moment to become vocal. It may be the time of energetic idealists, not bitter resigned people. Those with legitimate CVs and careers may say it is their turn. They claim the power and refuse to be pushed to the periphery of the system for good. It is no longer possible to trick the exasperated generation with false role models, mediocrities, and artificially-grown pseudo-leaders" (Tăpălagă, 2011a).

Hence, it is easy to summarise the theory outlined in this period. A (new) generation of risktakers, of people disappointed by politicians, but mature enough to construct a movement, a political project, a party to correct the scene dominated by compromised characters. Risktakers must be involved in the public life, active and focusing on the public wellbeing, not follow top-to-bottom orders, but generate via a common effort a bottom-to-top organisation. Hence, its own leaders can train and act when the movement gets a shape and becomes consistent. Once launched and well on the political scene, this movement, this party (Snow White) will become dominant, overshadowing naturally the old political parties (compromised and exhausted). Facing such a hurricane forcing a reset of the political class, the old parties will have to reform or disappear. The population's disappointment, the politicians' discreditation are real, and the trust in the current leaders has vanished. But this situation, whereas disastrous, is also an occasion to rebuild the Romanian politics on correct grounds, to choose people worthy of the popular votes.

Hence, it is easy to summarise the theory outlined in this period. A (new) generation of risk-takers, people disappointed by politicians but mature enough to construct a movement, a political project, a party to correct the scene dominated by compromised characters. Risk-takers must be active, involved in public life, and focus on community welfare. They should not follow top-to-bottom orders but generate a bottom-to-top organisation through a joint effort. Hence, its leaders can train and act when the movement gets a shape and becomes

consistent. Once launched and established on the political scene, this movement or party (Snow White) will become dominant, overshadowing the old political parties (compromised and exhausted) naturally. Given such a hurricane forcing a reset of the political class, the old parties will have to reform or disappear. The population's disappointment and the politicians' discredit are real, and the trust in current leaders has vanished. But this situation, whereas disastrous, is also an occasion to rebuild Romanian politics on correct grounds, to choose people worthy of the popular votes.

At that point, in the first half of February 2011, expectations had already been outlined. The theory was already formulated, and the context seemed favourable for a new (and clean) political party. There was a market for it in the sense that sociological estimates predicted the existence of a critical mass (people unrepresented by the current parties). All that lacked was the recipe, the packaging and instructions of use, the members and leaders, doctrine and ideology, the money, and initiators. Though such aspects are structural to any political party, their absence was not a dealbreaker. Risk-takers existed, despite realists who, as I will show, warned about the relevant idealistic underlayer of the burgeoning Snow-White myth.

Cristian Ghinea (a political analyst, civic activist, and constant collaborator of the journal "Dilema veche") became a decade later member of USR and a Minister during the government coalition with PNL. He was the first to propose, in 2011, a recipe for a new party, with various organisational ideas for different aspects. "Several points are essential: the structure of the members, the selection of the representatives, the money, transparency, honesty rules" (Ghinea, 2011a). The party should comprise at least several thousand members paying a membership fee; direct internal elections for all positions should be organised. Members should know what happens to their money: hence, the financial transparency ensured by public reports on the party's website, published every six months. The new party should be "aspirational – people should feel they are paying for something worthy" (Ghinea, 2011a), which can be ensured through an Ethics committee elected b members directly, not depending on any leader. The status of the new party should exclude "electoral charity" and organise the contests for positions flawlessly, with public CVs and even voting systems through the Internet in the case of several qualified candidates. "Furthermore, this party should organise and activate on the Internet, with networks and communication forums. It should have reliable rules, a system of motivations and sanctions encouraging honesty and public service" (Ghinea, 2011a). Cristian Ghinea republished the article on the Contributors platform and stirred a debate for ideas not about what the new party would do but about how it should be, given that classic parties rely on faulty grounds, while the new construction requires a different set of rules (Ghinea, 2011b).

Reactions emerge not only in the comment sections to these articles (one comment on Cristian Ghinea's articles belonged to none other than Mihail Neamțu, who plays a significant role important a year later when he leads a party claiming to be "Snow White"). There are also public reactions: some sceptical other enthusiastic, or critical, dominating the public agenda for a while. Dragoș Paul Aligică has an ironic response to the endeavour and uses quotes about the psychology of the Romanian people, belonging to Constantin Rădulescu Motru: "It takes time for Romanians to initiate anything, but it takes a second to drop it" (Rădulescu Motru cited by Aligică, 2011). It is the main idea of Aligică's argument and a reproach; in his opinion, instead of supporting a party enforcing reforms "to the best of its knowledge", many simply abandon it.

Alin Fumurescu point out the debates on the emergence of a new party, the intensity of discussions, the rich ideas vehiculated in articles and on the forums of webpages; he provides a perspective on the divergent options presented by Cristian Ghinea and Dragoș Paul Aligică: the first is an idealist, while the second embraces pragmatic experience.

Fumurescu writes that "pragmatism is good in theory, but the practice has killed it with mathematical accuracy across history" (Fumurescu, 2011).

Vasile Ernu made a solid and well-argued analysis, where he called the generation dubbed by Cristian Ghinea unrepresented by political parties "the zero generation, the generation that became active and started facing life in the 2000s, the Zero (00) years of this century" (Ernu, 2011). Ernu salutes the debate but criticises the "managerial" approach to a political party, as proposed by Cristian Ghinea, lacking any ideology. The zero generation must assume politics ideologically and give up on the technocratic "phantasma" and on the idea of a "managerial party that fails to represent anyone else except the paying members; a party that lacks ideology and relies solely on technical instructions is neither serious nor solid. (...) Parties should not be led by employed managers, but by politicians winning after a long and arduous process of political fights and negotiations" (Ernu, 2011).

Mihnea Măruță, another relevant journalist, intervenes and provides an organisational model. Măruță believes that the new party should be organised virtually on the Internet. "If it emerges, the Virtual Party will not follow a direction but rely on the lack of direction. Not on leaders but the need for leaders. Without money, rents to pay and palpable propaganda items. Only ideas, association, and inventiveness. Its form of organisation: the group of friends, like on Facebook. The expansion and voting methods: *adding* to the network and *like*s" (Măruță, 2011). The central idea would be to avoid the expense entailed by classic party headquarters and organise strictly via the Internet, with a network-like structure, following the model of social networks. It would eliminate rent and utility fees (allowing members to attend debates or brainstormings and apply for various positions).

The international context must have played a determining part in the virtual network-based organisation (a *virtual party)*. The ongoing *Arab spring* represented, among others, a moment of optimism concerning the democratising role of social networks. At least at that point, Facebook and Twitter seemed the best solution for people in restrictive regimes to get their information, organise, and protest successfully. Over 400 thousand scientific articles are automatically listed on Google Scholar searching "Arab Spring" and "social networks". In the second part of February 2011, the crowds of dissatisfied people who did not give up and intensified their pressure had managed to remove Ben Ali, the Tunisian leader, from power. The former Egyptian leader Hosni Mubarak had announced his resignation following massive protests maintained by information circulating on the Internet and social networks. At the same time, protests also began in Libya, Yemen, and Syria. Hence, when contextualised, the idea of organising the new party following the rules tested by Internet users no longer seems exaggerated, original, or fanciful. It seemed the best solution given the spirit of the moment.

The reactions, comments, interventions multiplied exponentially. Ciprian Ciucu was a voice of the civil society, a political commentator of the "Observator cultural" newspaper and a colleague of Cristian Ghinea at the Romanian Centre of European Policies. In his intervention, he highlighted the relevance of competence and integrity for leaders. "Stop underestimating the technocrats; we can find leaders among them, too. Better ones." (Ciucu, 2011) On the other hand, sharing the same ideological orientation as Vasile Ernu, Ciprian Șiulea analysed in detail the debates on the emergence of a new political party, but the underlying idea is that "the project proposed by Cristian Ghinea is naive and anachronic because it is part of the discourses that brought to power and supported alliances like CDR and DA, but which have expired for a while now" (Șiulea, 2011). In the series of sceptical reactions, Ștefan Vlaston exposes several minimal phases necessary to initiate and organise a new party, addressing an invitation to meet face-to-face. "To those who actually wish to make an effort in this respect, I propose a meeting next Wednesday, March 2, at a location to be disclosed subsequently" (Vlaston, 2011).

Besides the consistent analysis (some enthusiastic, other sceptical), the comment sections of the web pages became full of comments and ardent discussions. Many of them expressed hope that a new party would rely on honesty as its core value. The debate was much more comprehensive than I can detail here. Cristian Ghinea drew a series of conclusions, where he replied to most comments and the main sceptics mentioned above. What did this topic manage to obtain? "I think I succeeded in providing an organisation model. I think that the future political parties starting from this area will be hard to justify without such rules of participation and transparency (...) with whom and with what policies? *Monica Macovei* came as a proposition from several people spontaneously, without being asked. I agree. Monica Macovei is the natural leader of such a party" (Ghinea, 2011c). I believe people were already oversaturated by the illusion of a new party, tailored differently from traditional parties, a new party that would represent a new generation – *Snow White*. Cristian Ghinea proposed two things in the last article cited above: to keep the conversation going ("we are currently brainstorming") and to "keep on persuading Monica Macovei".

False hope I – one person

At this point, we know what happened with Monica Macovei, but back then, she was still the epitome of hope (as is the case with so many politicians at the beginning of their road!). I am cautious concerning any retrospective bias in this respect; my purpose here is not to state what should have been apparent from 2011 (the political path of Mrs Macovei) but highlight a pattern of illusions that a saviour leader or a clean and new party would bring what we desire from a political class: integrity, honesty, focus on the public interests.

Monica Macovei was the Minister of Justice from 2004 to 2007 – right before Romanian joined the European Union. She became known as justiciary and a fighter against corruption even before becoming a Minister, as a fighter of APADOR-CH. She was not a member of any party, but at that point, she was known as an honest technocrat. Subsequently, she joined PDL and served as an MEP twice (at the 2009 and 2014 elections). She failed to become the PDL president in 2013 (the intensity of the debate about a new Snow-White party had already dominated 2011 and 2012).

Monica Macovei also participated in the 2014 presidential elections as an independent candidate (Cristian Ghinea himself filmed clips promoting and supporting her). Macovei obtained 4.44% of the votes cast in the presidential elections. Subsequently, in 2015, she founded the M10 Party (M times 10). A year later (after obtaining only 30,000 votes for M10 at the local elections), Monica Macovei decided to be a simple member, not the party leader. From Snow White and a potential moral leader of the new party, Monica Macovei became politically insignificant, even absent. Not even her most ardent and optimistic supports could have predicted such a decline – an effect of the illusion, today disillusion.

In August 2019, the M10 Party merged with the Moldavian Force to form the Right Alternative Party.

The lessons of recent history – URR

The Union for the Reconstruction of Romania was a political party (active in 2000-2005). "We started up with ten people bound by the discrepancy between what we wanted from the political class and what it delivered in ten years from the Revolution" (Ghinea & Măruță, 2011). The main political actors or the initiative group of URR comprised people from the business world, with positions such as CEO, marketing director, manager. Their communication followed the typical patterns of commercial publicity. The electoral slogans were relevant: "500,000 young people have already left. Are we going to leave, too, or do something?", "Bancorex, SAFI, FNI, PSD, PRM … haven't you had enough? Do something for yourself!". After four years of marketing and political efforts, URR became the third

wheel, as everyone focused on the battle between PSD and its allies on the one hand and the DA on the other. For instance, Ovidiu Tudorici, the URR candidate for president, obtained 0.36% of the votes cast in; URR as a party obtained a similar score in 2004, below 1 (little over 37,000 votes), which was a great disappointment; it failed to be part of the Parliament.

The webpage www.urr.ro is still visible, and it features the most famous supporters of the party: Gabriel Liiceanu, Andrei Pleșu, Horia-Roman Patapievici, and Victor Rebengiuc. Due to the election results, members became disillusioned, and URR disappeared in the spring of 2005 when it merged with PNȚCD to form the Christian Democratic People's Party. The latter also became irrelevant over time.

False hope II – parties and leaders

The New Republic. The Civic Force. The Popular Movement. All three coveted the vacant pace on the political market as PDL faded and surveys predicted it would fail to become part of the Parliament. All three used the same recipe: initially, they activated as an NGO, then became a political party (Dacian Cioloș used the same strategy before founding PLUS+). The turmoil surrounding Snow White, the hope that PDL would rise from its ashes and even the illusion that a new party would overcome the weaknesses displayed by PDL and save the justice reforms threatened, in their opinion, by the imminent rise to power of PSD again. All eyes were on the 2012 elections: hopes intertwined with the illusion that Snow White would be more than a promise.

In June 2012, the New Republic emerged; by all appearances, the interviews featuring the new leader, Mihail Neamțu, showed that he took a page from the book of Snow White "written" by Sebastian Lăzăroiu. According to the official website, The New Republic described itself as "a democratic platform reuniting in a coherent and visible action all the classic-liberal, conservative and Christian-democratic sensitivities, addressing right-wing citizens disappointed by the current political structures in Romania".

The outcome of all the efforts made by those who hoped that The New Republic would become a relevant actor on the political scene was insignificant. Mihail Neamțu attempted to get The New Republic Party on the same lists in 2012 as the Right Romania Alliance (i.e., PDL, The Civic Force, PNȚCD). However, he failed because The New Republic was not a political party de jure registered at a Court. In a manner best described as bizarre, Mihail Neamțu ran personally on the lists of ARD (Right Romania Alliance, on the seats negotiated with PNȚCD). He ran for a position of deputy in a circumscription of the Arad County but failed to reach the Parliament. In 2015, he decided to stop this incursion, and he announced on his Facebook account his resignation as president. "There are moments in life when the hierarchy of our priorities resets" – thus began Mihail Neamțu his resignation letter. Snow White, though never more than a mirage, was no longer among the interests of the former leader. The illusion turned into a disillusion that became full-on political party switching: in 2017, Mihail Neamțu joined PNL; in 2019, he switched to PMP.

In the same timeframe, Mihai Răzvan Ungureanu was another leader claiming to coagulate a relevant political force. He was the Romanian Prime Minister for a short time (from February 2012 to April 2012), and he was demoted through a no-confidence motion (the next Prime Minister was Victor Ponta). After leading the government, Ungureanu made efforts to found a political movement. Inițiativa Civică de Centru-Dreapta (The Centre-Right Civic Initiative) was the associative vehicle whose official purpose was to be an alternative project to the political class, capable of restoring trust and hope among Romanians. "This platform of the citizens was born as a response of people who no longer allow deception and disappointment to lead to demobilisation and anomy, with nefarious consequences on the Romanian society" (M, *2012*).

The Centre-Right Civic Initiative, along with Mihai Răzvan Ungureanu, had Monica Macovei, Ioan Stanomir, and Cristian Preda as founding members. The legislation regarding the creation of the political parties was highly restrictive back then, so they preferred another solution. In 2004, Viorel Lis (a former Bucharest mayor) created The Christian Party. In 2008, the party changed its name to The Civic Force, and Lis was no longer the president. In 2012, Mihai Răzvan Ungureanu and his colleagues of the Civic Initiative enrolled in this party and acquired the majority, and in September 2012, the former Prime Minister became the president (by vote). At the elections of that autumn, The Civic Force ran in alliance with PDL and PNȚCD, obtaining four seats in the Parliament. In 2013, they decided the reprise the D.A. Alliance along with PNȚCD, while in 2014, The Civic merged through absorption with PDL (subsequently, PDL joined PNL). They forgot all about the reform, the representation of the unrepresented, a different kind of politics. All the people who had illusions about it experienced the same feeling: disillusion.

I will not discuss The People's Movement further because it is a relatively well-known party, still active (though, in the 2020 elections, it no longer managed to get a Parliament seat). However, I am mainly interested in the beginnings, the efforts made to persuade the public that they would represent the future of Romanian politics. The birth certificates of the People's Movement were signed in April 2011 (Petrovici, 2011) when the discussions about a new strong party (Snow White) that would put Romanian politics back on its feet were dominant. "The name Snow White announced a year ago by Sebastian Lăzăroiu may have been the code name of The People's Movement. The project stood a chance only outside PDL. The key to success was spontaneous coagulation of persons, groups, organisations. Keywords: novelty and credibility" (Tăpălagă, 2011b). To everyone who noticed that the eldest daughter of the president Traian Băsescu registered the brand "The People's Movement" at OSIM, its purpose was rather clear – there was no Snow White, no new party with new principles or relying on a bottom-to-top system.

Conclusion

Snow White was a domestic metaphor that took the form of a saviour's myth. However, it is not apparent at first glance that it is also the expression of a vicious circle of illusion, delusion, and disillusion (an extremely damaging process for democracy). Furthermore, an insufficiently developed political culture can easily fall into the trap of self-delusion because, ultimately, there is nothing wrong with hoping and expecting things to get better and someone to come and fix things for most fellow citizens, if not all. However, politics has its own ironclad laws, driven by the structure of human nature, by the inevitable inertia of human societies. Hence, once the trap of hope and saviour's illusion is set, next is disillusion and lack of trust in anything a democracy has to offer. The outcome is an unexpected but fair conclusion: distrust in politicians and parties is also a creation of those who have too much hope that they can start fresh and reset the entire political life.

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HOW COULD WE OVERCOME THE FEELING OF INSECURITY? EXPLORATIONS IN THE SPECTRUM OF POLYSCOPIC CONSCIOUSNESS

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Abstract

In search of a way to overcome the feeling of insecurity, this essay proposes a reflexive-therapeutic scenario inspired by the existence of subtle links between the knowledge of sensitive realities and the contemplation of intuitive transcendences. According to this scenario, the ordering Logos of the universe is configured in the horizon of human consciousness as personalized logicity multiplied in a series of hypostases. The idea of the hypostases of logicity configured in the horizon of the human consciousness led to the elaboration of the spectral model of the polyscopic consciousness. This mental tool helps us to understand how the hypostases of logicity foreshadow the experiential states of consciousness and also how the experiential states of consciousness assimilate the hypostases of logicity. Endowed with reflexive-therapeutic and educational valences, the polyscopic consciousness offers us, through the cooperation of its experiential states and the extension of the cultural horizon, the chance to overcome the fear and the complexes generated by the feeling of insecurity.

Keywords: polyscopic consciousness, hypostases of logicity, therapeutic self-reflexivity, dialogical-comprehensive thinking, dialogical-creative thinking, transdisciplinary model of thinking.

I. Introduction

"The puzzle of consciousness can be viewed in different ways, from those who consider consciousness a supernatural mystery that eludes natural explanations forever, to those who see in consciousness an extremely complicated natural phenomenon of which we know very little. And as time goes on, the blue line between the two modes becomes thinner and thinner. There are also those who express a skeptical attitude about the existence of consciousness as a real phenomenon or about the coherence of its conceptual foundation, as well as others with a much more positive conception who build their own considerations on consciousness to solve the puzzle" (Güzeldere, 1997, p.2). Starting from these preliminary observations on the nature of consciousness, I propose to sketch a conceptual-theoretical model with reflexive-therapeutic and educational valences that I call, *the polyscopic consciousness and the spectrum of its experiential states*.

II. The spectrum of polyscopic consciousness. About the configuration of the hypostases of logicity on the horizon of the human consciousness

But first, a clarification. Inspired by the structural ontology developed by Nicolai Hartmann through the reconstruction of the real world based on a general theory of categories (Hartmann, 1975), several years ago, I advanced a *model of thought layers* (Carpinschi, 1995, p.41). I was writing then that, from a temporal perspective, thinking in its process of emancipation and specialization is structured on the following layers: *proto-logical, para-logical, logical, meta-logical*. The model of thought layers has a double opening: towards the

becoming of human thought in time and,simultaneously, towards the structuring of thought in its relations with the world. In this way, positioning the levels of thought, we tried a schematic configuration of the dynamics of the layers of human thought.

In the circumstances of configuring the spectrum of polyscopic consciousness, I think that the pattern of thought layers should be revised and supplemented. I am considering a change of perspective: *from the analytical model of the layers of thought elaborated by an external observer, to the phenomenological model of the states of consciousness of the participating observer*. When I refer to the states of consciousness of the participating observer I mean that, as an observer participating in the spectacle of the universe and the world, I can think and speak of the *Logos as universal ordering spirituality* because the *Logos transpires in the horizon of my consciousness in the form of the hypostases of the logicity*. Human logicity does not mean excessive rationalism, nor fixation on calculation and accounting, but the *personalized perception of the Logos through the cognitive, affective, volitional assimilation of the hypostases of logicity*. From what has been said so far we can deduce that, in order to assimilate the huge volume of information, knowledge, experiences contained in the hypostases of logicity, we need a certain type of consciousness ready to assimilate and cultivate them. I call this type of consciousness: *polyscopic*. Through its experiential states, the polyscopic consciousness assimilates, processes, capitalizes in cognitive, affective, volitional plan the hypostases of logicity, thus opening the way to understanding the world, assuming normality, explaining the abnormality, expanding the cultural horizon, the practice of reflexive therapy.

And now, the hypothesis of the experiential states of the polyscopic consciousness: *the polyscopic consciousness assimilates, processes, capitalizes the hypostases of logicity in cognitive, affective, volitional plan through its experiential states: the common knowledge, scientific research, philosophical reflexivity, the spiritual-religious experience, artistic sensibility, ideological choice*. The connections that are established between the experiential states of the polyscopic consciousness and the hypostases of logicity are explained by the fact that *each experiential state of the polyscopic consciousness assimilates, processes, capitalizes a certain hypostasis of logicity and its connections with the other hypostases*. Thus, common knowledge is the daily cognitive experience through which we process and capitalize on the *protological* hypostasis that underlies the implicit, spontaneous logicity, present in the forms and processes of natural thinking engaged in solving immediate problems. Supported trough the protological hypostasis, the common knowledge prepares the appearance of the other experiential states of the polyscopic consciousness as expressions of the hypostases of logicity. I have in my mind the scientific research *logically grounded*; philosophical reflexivity as a *metalogical excursus*; the spiritual-religious experience in the *noological horizon*; artistic sensibility with its *perilogical emotions and vibrations*; *ideologically* oriented political activity. Each experiential state of the polyscopic consciousness prepares from a cognitive, affective, volitional perspective the assimilation, processing, capitalization of a hypostasis of logicity, as well as its connections with the other hypostases. Thus, *the spectrum* of the experiential states of the polyscopic consciousness is outlined. After this first configuration, I feel the need to explain and legitimize from an ontological-epistemological point of view the *conceptual-theoretical model* of the polyscopic consciousness.

III. The spectral model of polyscopic consciousness. A phenomenology of the hypostases of logicity and of the experiential states of the human consciousness

A first question meant to contribute to make explicit the spectral model of the polyscopic consciousness could be formulated as follows: how is the presence of the previously identified experiential states in the spectrum of the polyscopic consciousness justified ? The experiential states identified in the spectrum of polyscopic consciousness

respond to major needs and aspirations of the human being. Thus, *common knowledge* is the sum of cognitive experiences vital to solving current needs and understanding the problems of human coexistence. Accumulated in time with the help of immediate, empirical means, the common knowledge is the basis of our existence, inspiring, at the same time, the other experiential states of the polyscopic consciousness. Thus, by expanding systematized knowledge based on the use of standardized methods and techniques, *scientific research* appears that brings us closer to understanding the causes, laws, and trends that explain phenomena and processes in nature, society, thinking. But in search of ways to cultivate wisdom, *philosophical reflexivity* is the existential-reflexive experience which, by finding measure, the exercise of discernment, the practice of common sense reveals the natural limits of common knowledge, the errors of scientific research, the fragility and the pathologies of artistic sensitivity, the excesses of the religious fundamentalisms and the risks of ideological choices. At the heart of common knowledge are, in all their richness and diversity, the *spiritual-religious experiences*, major existential experiences in emotional-symbolic terms through which we entrust the anxieties and hopes of an all-powerful Entity above our powers. Also, in the core of common knowledge is born *artistic sensibility*, that experiential state through which we express our feelings in an artistic way and educate our good taste by contemplating creations in literature, dramatic art, music, choreography, visual arts, cinema. And, also in the core of the common knowledge are coagulated the *ideological options* through which we express our preference for a certain way of political organization and (re) allocation of positions, functions and resources in the society in which we live.

Another question meant to contribute to the explication of the spectral model of the polyscopic consciousness could be formulated as follows: why did the logicity and its hypostases appear in the spectral model of the polyscopic consciousness ? The polyscopic consciousness and its experiential states, as well as logicity and its hypostases, are not some words and phrases lined in a terminological dictionary to be then listed by a possible curious reader. As I announced at the beginning of this essay, I set out to develop a *phenomenological model of the experiential states of polyscopic consciousness through awareness of the hypostases of logicity*. As an observer participating in the spectacle of the universe and the world, I can think and talk about the ordering *Logos* of the universe and the world because the *Logos* transpires in the horizon of my consciousness in the multiplied form of the hypostases of my own logicity. As a personalized perception of the *Logos*, logicity through its hypostases foreshadows the experiential states of the polyscopic consciousness. The phenomenology of the hypostases of logicity thus confers epistemological legitimacy to the conceptual-theoretical model of the experiential states of the polyscopic consciousness.

But does the spectral model of polyscopic consciousness have any practical purpose ? Beyond the conceptual-theoretical finality, the spectral model of the polyscopic consciousness has a *reflexive-therapeutic and educational finality* that could be formulated as follows: *overcoming the feeling of insecurity by enriching the states of polyscopic consciousness and thus finding the self beyond itself*. With the help of the spectrum of its experiential states connected to the hypostases of logicity, the polyscopic consciousness opens numerous perspectives and possibilities for finding the self beyond the self. I mean a culturally enriched self, able to overcome its fears and complexes generated by the feeling of insecurity. At the same time, operationalized in the form of dimensions, indices and indicators specific to case studies and field research, the hypostases of logicity and experiential states of polyscopic consciousness could function as parameters for testing the level of logicity and expanding the cultural horizon of each of us. But, until the case studies and research reports, interdisciplinary teams, appropriate working tools tested on representative samples - objectives that obviously go beyond the scope of this essay - I will present the hypostases of logicity through the filter of experiential states of polyscopic consciousness .

The configuration of the hypostases of logicity transpires in the cooperation of the experiential states of the polyscopic consciousness since the prehistory of humanity. In the evolution of the human species, against the background of its bio-genetic evolution, in the period between 70,000 years ago and 30,000 years ago, a process of major importance took place: the cognitive revolution. According to paleoanthropological research, increasing the capacity to transmit information about the world around us, intertribal relationships, the imaginary universe of spirits and dreams led to spectacular results in increasing the capacity for innovation and planning, cooperation and execution of complex actions in relatively large groups (Harari, 2017, p.13-26). In this bio-socio-cognitive context, the hypostases of logicity began to foreshadow gradually in the horizon of *Homo sapiens* consciousness. Thus, the *protological hypostasis* outlined in the thinking of our distant ancestors became the basis of empirical knowledge, undifferentiated, unspecialized but extremely plastic and versatile through which the human species conquered the world. But the protological hypostasis is not only the oldest layer in the development of human thought. The protological hypostasis is found in all people of all times, functioning as the basic hypostasis of thought, the logical substrate of common knowledge. This deep-rooted bio-socio-cognitive context led me to use the composite term "proto-logical" with the meaning of knowledge at first sight, current knowledge, ante-theoretical knowledge. In this basic hypostasis of mental activity, the informational-operational mechanisms of primary information processing - sensations, perceptions, representations - are naturally intertwined with the mechanisms of secondary information processing: thinking, memory, imagination. It is thus constituted in the flow of the common language, the informal logical language, "an elementary and global logical system, which is able to ensure a certain level of logicity of current thinking" (Botezatu, 1983, p.165). The logic of current thinking gives us the rational tools by which we become capable of daily orientation in space and time, of reasonable choices and appropriate behaviors in the world. Against the background of the protological hypostasis, the germs of the other hypostases of human logic are born.

The improvement and specialization of thinking operations allowed the leap from *protological* to *logical,* from *common knowledge* to *scientific research*. Logical, as a hypostasis of logicity, is the object of logic as the science of forms, operations and laws of correct thinking. The history of logic - from the *Aristotelian Organon* of deductive logic and the *Novum Baconian Organum* of inductive logic to contemporary logical pluralism - demonstrates the capacity of logic to open to reality, thematic multiplication and methodological generalization. This situation made logic present itself not only as a theory of thought and language, but also as a theory of action and reality. The current use of logic as a research tool of reality, nature, society, history, economics, politics, etc. contributed to the emergence and development of the *research logic* to which Karl R. Popper, for example, dedicated in the 30s of the last century the famous treatise with the same name. At the same time, the progress of the formalization and operationalization of axiomatic systems, the multiplication of natural and formal languages, the proliferation of "non-classical" logics and the assault of logical pluralism led to the emergence of metalogic as a metatheoretical overspecialization of logic and a place of philosophical reflexivity.

The refinement of the reflexive capacity took place by configuring the *metalogical hypostasis*. The reflexive-comprehensive capacity of the metalogical hypostasis is explained by the fact that the metalogical is not just a logic of logic, a thinking-about-thinking. The metalogical hypostasis of logicity goes beyond the logical hypostasis because the metalogical hypostasis is *the thinking-about-the-being-who-thinks*. Referring to the thinking-about-the-being-who-thinks, the metalological hypostasis offers to the logicity and, implicitly, to the philosophical reflexivity an opening with meaning, an opening towards the ontological. For example, Heidegger's ontology is "essential thinking about being" (Heidegger, 2003);

Noician ontology is the essential thinking about "becoming of being." (Noica, 1998). But, the opening of the metalogical hypostasis acquires consistency and meaning when, simultaneously with the ontological opening, the asymptotic path of truth is opened. And the opening to the gradual and endless understanding of truths and infinite truth is the meaning of wisdom. These openings of the metalogical hypostasis make possible the *meeting-in-wisdom* of philosophical reflexivity with the paradoxes of life, challenges of science, expressions of art, the impulses of ideological options, but also with the spiritual-religious experiences.

From the perspective of the spectral model of the polyscopic consciousness, *the spiritual-religious experience* appears as, the experiential state that assimilates in cognitive, affective, volitional plan the *noological hypostasis of logicity*. I use the term "noological" because this term created by the French physicist André-Marie Ampère "to designate all the sciences that study the spirit, as opposed to the cosmological sciences" (Lalande, 1991, p.688) has the semantic power to concentrate the diversity of spiritual-religious experiences in the direction of the search of the *Nous*, the universal ordering spirituality. Returning to the universe of polyscopic consciousness, I think I can use the term "revelable" when I refer to the potential of noological experience to approach total knowledge in the hope of the salvation of the soul. Noological experience is revelable in the sense that it expresses the spiritual readiness of the polyscopic consciousness to receive the gift of divine revelation. Through the noological hypostasis of logicity we can listen to the voice of the *Nous*, the ordering principle of the cosmos (*kósmos noetós*), but also of our active intellect (*nous poiētikos*). This uplifting work of the polyscopic consciousness is possible because the spiritual-religious experience assimilates the noological hypostasis of logicity through the penetrating power of cognition, the intensity of the affective experience, the sustained will of self-transcendence. Together, these faculties cultivate the spiritual readiness of the polyscopic consciousness to receive the gift of divine revelation. But, let us continue to explore the horizons of the polyscopic consciousness where the spiritual-religious experience meets the artistic sensibility.

As an experiential state of the polyscopic consciousness, *artistic sensibility assimilates the perilogical hypostasis of the logicity*. Remaining within the perimeter of logicity, artistic sensibility is expressed - lyrical, epic, dramaturgical, musical, visual-plastic, choreographic, cinematic - around logical truth with the help of the artistic means and the aesthetic truth. In other words, artistic sensibility expresses truth through the authenticity and depth of artistic experience. Artistic sensibility is, therefore, a specifically human experience in which logic is transfigured through the means of aesthetic creation and reception: metaphors, comparisons, allegories and other figures of speech; sound and color; melody and harmony; shapes and volumes; image and movement; rhythms and dance etc. The intrigue and the conflicts, the actions and the characters that cross the great literature, for example, are sometimes illogical and irrational, throwing us into an absurd world, but the whole composition in the writer's mind is a structural-perilogical artistic expression because it expresses in forms and artistic means the truth of human experience in all its complexity and paradoxes. And not infrequently, the complexity and paradoxes of human experience take the form of ideological choices and confrontations that accompany political disputes.

As an expression of the ideological hypostasis of human logicity, *the ideological option is an ideatic-discursive arrangement with a political stake*: supporting values and group interests in the (re)allocation of positions, functions and resources by controlling power relations. Both in the insufficiently elaborated form of the opinions and prejudices, and in the systematized form of programs and platforms developed by qualified people and specialized media tools, the ideological option motivates some interests and positions, tries to legitimize some social forces and actions and to destroy the positions and arguments of political opponents. *Motivating the positions and interests of a social partiality, the ideological option*

is a politically involved thinking that projects a desirable over-reality for that social partiality. As an expression of multiple games of interest and power relations, the ideological option is an experiential state that combines the categories of subjectivity with those of the political instrumentalization of the subjectivity through ideologizing and propagandistic orchestration. In these circumstances, we witness or even participate in the penetration of the ideological hypostasis in the structures of society and in the states of the polyscopic consciousness where it exerts a strong impact.

Once here, some clarifications are required. First, when I refer to the richness and diversity of the experiential spectrum of polyscopic consciousness I do not mean the universal consciousness concentrated in an encyclopedic mind. I am referring only to the willingness of a person to find himself beyond himself by exploring the horizons of the polyscopic consciousness and experiencing his experiential states. Second, the experiential states that make up the spectrum of polyscopic consciousness are not in hierarchical relationships. Each of these existential experiences has its own specificity and its own purpose, contributing together to the configuration of the spectrum of the experiential states of the polyscopic consciousness. Third, through each experiential state of our own polyscopic consciousness we assume responsibilities because we initiate actions, mentally cause our own behavior, and trigger the reactions of others.

In conclusion, the cooperation of the experiential states of the polyscopic consciousness - from common knowledge, scientific research and philosophical reflexivity to spiritual-religious experience, artistic sensibility and ideological choice - highlights the plasticity of mental processes and the transdisciplinarity of thought operations. In these circumstances, I propose to follow more closely the mental processes behind the configuration of the spectrum of polyscopic consciousness as a *personalized transdisciplinary model of thinking*.

IV. Polyscopic consciousness or personalized transdisciplinary thinking. About therapeutic self-reflexivity

The configuration of a personalized transdisciplinary model of thinking involves, in addition to operating the distinction between the *referential* plane and the *self-referential* plane, the introduction of a new important difference: *multidisciplinarity* and *interdisciplinarity* of the referential consciousness, on the one hand, *transdisciplinarity* of the self-referential consciousness, on the other. As it is known, the referential consciousness is configured multidisciplinary when, two or more disciplines research the same topic from the perspective of its own object, its own methodology and own finality. Thus, politics can be researched from the perspective of traditional academic disciplines: political science, sociology, psychology, constitutional law, history, human geography, geopolitics, political philosophy, etc. Multidisciplinary approaches do not exclude tensions between academic disciplines and researchers of these disciplines.

The referential consciousness is configured interdisciplinary when different disciplines collaborate, through a transfer of knowledges, concepts and methodologies, on the horizon of a common theme and/or cognitive strategy. For example, the design of an interdisciplinary psycho-sociological research on topics such as: electoral behavior, decision-making process, leader profile, etc. Or, the design of an interdisciplinary research that, engaging at the normative and reflexive levels, aims at exploring the origins of authority and legitimizing power, delegating and managing political power, researching the institutional mechanisms of politics and the rule of law, etc. Such interdisciplinary projects engage the philosophy of law, constitutional law, state theory, the science of organizations, etc. As with the multidisciplinary approaches, interdisciplinary tensions are not excluded. Despite the diversification of knowledge through multidisciplinary approaches, despite information-

methodological transfers through interdisciplinary approaches, the purpose of such researches remains a referential one, more precisely, uni-referential, one related to a particular reference system according to the topic and strategy adopted. In the examples presented above, it is about multidisciplinary and interdisciplinary policy configuration. In these circumstances, what does the transdisciplinary vision bring new ?

The transdisciplinary vision differs in relation to multidisciplinary and interdisciplinary approaches from several points of view. I refer to the *perspective*, *manner* and *finality* of the transdisciplinary approach compared to multidisciplinary and interdisciplinary approaches. While the multidisciplinary and interdisciplinary perspectives are that of the external observer, the transdisciplinary perspective is that of the internal observer who monitors his own cognitive process. If the multidisciplinary and interdisciplinarity researches refer to the referential modalities of consciousness, modalities of the natural attitude based on external knowledge of objects by the knowing subject, transdisciplinarity refers to the self-referential capacity of polyscopic consciousness, the capacity of my consciousness to live and monitor various experiential states. Polyscopic consciousness becomes self-referential when it assumes its own experiential states through a *transdisciplinary vision capable of capturing the dynamics, interferences and mutual transfers of suggestions and ideas between common knowledge, scientific research, philosophical reflexivity, spiritual-religious experience, artistic sensibility, ideological choice*. These interferences and mutual transfers of suggestions and ideas create a *transdisciplinary field of experiential states* in the horizon of which the spectrum of poliscopal consciousness offers a comprehensive opening, from monitoring mental representations to the inner voice of morality and spiritual-religious experiences, from scientific research to reality artistic experience and the ideological justification of interest groups in the terrible confrontations of life. Regarding the finality, unlike the multidisciplinary research that remains, mainly, descriptive and analytical and unlike the interdisciplinary research that sometimes aims at practical-applied objectives, the transdisciplinary vision being self-referential and self-reflexive acquires therapeutic and educational valences.

The transdisciplinary exploration of the horizons of the polyscopic consciousness is favored, therefore, by the penetration of the *therapeutic self-reflexivity* in the experiential interiority of one's own mental activity. Unlike reflexivity, which is an impersonal discourse about self-thinking thinking with the help of concepts and conceptual structures, therapeutic self-reflexivity marks an important change of perspective: *assuming therapeutic reflexivity in a personal name*. Becoming a term of reference, the personal pronoun "I" imprints the mark of self-referentiality. Self-reflexivity is self-referential, expressing itself through its own conceptual-experiential structures in a first-person discourse. As a therapeutic reflexion, self-reflexivity participates in the exploration of self-awareness in different life situations, as well as in the examination of acts of thought and the cultivation of reflexive processes useful for their own therapeutic and educational strategies. Being a personalized reflexive-therapeutic process characterized by cognitive, emotional, volitional self-control, therapeutic self-reflexivity offers, by configuring the spectrum of polyscopic consciousness, the measure of its comprehensive capacity and the example of its moral responsibility.

In conclusion, the detailed research of the spectrum of polyscopic consciousness goes beyond the objective of this essay. The review of the experiential states of the polyscopic consciousness highlighted, however, the extent of its transdisciplinary area, as well as the value of the reflexive-therapeutic and educational potential. The spectrum of polyscopic consciousness thus emerged as a *reflexive-therapeutic model of self-organization of its experiential states*. In the increasingly confusing and insecure world in which we live, the

reflexive-therapeutic finality of the polyscopic consciousness appears, therefore, as a possible remedy.

V. Polyscopic consciousness and overcoming the feeling of insecurity

Diffuse and persistent, the feeling of insecurity felt by the man of late modernity is generated by numerous global processes with personal reverberations. Human civilization appears today in the form of a fragile competitive coexistence tense by the uncontrollable relations with the natural environment, demographic and gender imbalances, fierce competition for resources, financial-banking dysfunctions, economic and social disparities, geostrategic confrontation of superpowers against the background of the ideological-political disputes and the confessional-religious conflicts. Sharpened by the world financial engineering, stock markets speculation, ethno-nationalist impulses, politico-military conflicts, these structural tensions are increasingly turning into global and/or regional crises that generate a sense of diffuse insecurity on the background of which overlap our own identity narratives often laden with personal dramas and failures.

In these circumstances, a hypothetical-theoretical construct called *the polyscopic consciousness* tries to prove its opportunity for those looking for existential and action landmarks. Comprehensive and creative, the polyscopic consciousness opens through its experiential states a diversity of perspectives and connections that contribute to the mental reconstruction of the world and the self. The spectrum of experiential states of polyscopic consciousness thus reveals its reflexive-therapeutic and educational valences suggesting the idea that *man, faillible by his nature, could overcome the feeling of insecurity by exploring the horizons of polyscopic consciousness and finding the self beyond self*. Revealing the diversity of experiential states of consciousness, the spectrum of polyscopic consciousness offers the self the chance to find itself in a "new self" by living varied and enriching existential experiences that make it possible to overcome the feeling of insecurity.

But, how could one explain the capacity of the polyscopic consciousness to reveal the diversity of its experiential states and to open thus the horizons to varied and enriching existential experiences ? What are the mechanisms of polyscopic thinking through which our deep self could overcome the feeling of insecurity ? How does the spectrum of polyscopic consciousness help us to find the self beyond the self ? Living cognitive, affective, volitional experiences in different life contexts, evaluating situations and finding solutions through the practice of inner dialogue and interpersonal dialogue emancipate the self-awareness and encourage it to use the *dialogical-comprehensive thinking* and *dialogical-creative thinking*. In other words, the ideational process supported by the questions and answers generated by the inner dialogue of self-awareness, on the one hand, and interpersonal dialogue, on the other hand, shapes both the *comprehensive thinking* - thinking capable of deep understanding a situation by transposing us into that situation - as well as the *creative thinking* capable of innovative solutions. In order to name the self capable of generating and maintaining such a dialogue, I used the term "dialogical self" launched by Hubert Hermans and collaborators (Hermans et al., 1992, p.23–33). Thus, a conceptual apparatus was outlined - *the dialogical self, dialogical-comprehensive thinking, dialogical-creative thinking* - with the help of which I will try to decipher the mechanisms of polyscopic thinking and the chances of finding the self beyond the self.

In this order of ideas, I start from the following hypothesis: *the dialogical self, as an ideational and operational center of the polyscopic consciousness, mediates with the help of dialogical-comprehensive thinking and dialogical-creative thinking the cooperation of the experiential states of the polyscopic consciousness*. The experience of the states of the polyscopic consciousness opens to the dialogical self the way of finding itself beyond itself, thus offering it the chance to overcome the feeling of insecurity. The exploration of the

experiential states of the polyscopic consciousness - from common knowledge, scientific research and philosophical reflexivity to spiritual-religious experience, artistic sensibility and ideological choice - offers to dialogical self the possibility of deepening self-knowledge and, thus, the chance to find a self more cultivated, more fulfilled. But, the rediscovery of the fulfilled self in cognitive, scientific, philosophical, spiritual-religious, artistic, ideological plan means the rediscovery of the dialogical self beyond the self, therefore, the rediscovery of a securized dialogical self. Awareness of the hypostases of logicity through the cooperation of experiential states specific to common knowledge, scientific research, philosophical reflexivity, spirit-religious experiences, artistic sensibility, ideological choice contributes, at the same time, to increase the comprehensive and creative capacity of the consciousness of self in its polyscopic horizon. Through the polyscopic consciousness and its experiential states, the dialogical self coagulates a self-referential system of understanding man's relations with the world, the universe, the divinity. Therefore, as *vectors of mental causality,* the dialogical self, the dialogical-comprehensive thinking and the dialogical-creative thinking generate a true *modus operandi* for finding the self beyond the self and thus overcoming the feeling of insecurity.

Conclusions

The spectral model of polyscopic consciousness is the result of an older intuition. The thinning of the demarcation line between the consciousness perceived as a natural phenomenon and the consciousness experienced as a supernatural mystery allowed, in the synthetic and practical spirit of therapeutic self-reflexivity, the transformation of the demarcation line into a bridge of encounter, a sign of dialogue and complementarity. The dialogue between the consciousness perceived as a natural phenomenon and the consciousness lived as a supernatural mystery became possible by configuring the hypostases of logicity in the horizon of the experiential states of the polyscopic consciousness. By exploring the horizons of the polyscopic consciousness, the polyscopic vocation of consciousness given to us by the Supreme Donor through the hypostases of logicity transpires.

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THE EMPLOYEES' PERCEPTIONS, PRACTICES AND EXPERIENCES REGARDING THE STRATEGIC PROCESS CARRIED OUT IN THE PUBLIC HOSPITALS

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Abstract

The conduct of the institutional strategic process is the responsibility of institutional management. However, the involvement of employees in this process is considered to be very important to increase the level of motivation and commitment to the institutional vision, mission, values, the achievement of strategic objectives and planned changes. It also reduces the resistance of employees to these changes.

The purpose of the study is to assess employees' perceptions, practices and experiences of the strategic process carried out in public hospital institutions. In the study participated employees of public hospitals with higher medical education, but also with higher education of other specialties (accountants, economists, lawyers, procurement specialists, etc.), who also have an important role in the strategic process, for the realization of its provisions in accordance with their positions of the organization. For this purpose, a survey was developed in the interest of the study, containing 39 questions, structured in six chapters. The information presented in the study is structured into five fields: employee involvement in the institutional strategic process; institutional vision, mission and values; involvement in objectives setting; strategy implementation; strategy monitoring.

Keywords: strategic process, strategy, public hospitals.

Introduction

Involvement of employees in the institutional strategic process. The institutional strategic process involves an organizational change, which, to be successful, must be agreed by the employees concerned. The involvement of the institution's employees in the development of the strategy and its implementation means involving them in the process of change and development of the organization. The process of change is easier when the members of the organization are encouraged and motivated to understand the strengths and weaknesses of the organization, the direction of development, when they are involved in the planning and decision-making process. Otherwise, resistance to change occurs and group cohesion is damaged, which negatively influences the willingness to engage in strategic processes (Burduș & Popa, 2014; Bryson, 2002; Băcanu, 2014). Also, in the scientific literature (Burduș & Popa, 2014; Bryson, 2002; Hrebiniak, 2009; Brătianu, 2000) there are various recommendations regarding the communication of institutional strategy. The employees of the institution should be aware of its provisions and be directly involved in its development and implementation.

Institutional vision, mission, and values. The process of establishing the strategy begins with determining the vision of the institution, which represents an ideal state projected into the future and which shapes the possible and desirable development of the organization. The vision must generate an attitude of confidence in the future and in the possibilities of the organization to develop in the sense of transposing it into action, stimulating the effective and creative participation of the whole team. A good vision is shared and accepted by all

members of the organization and gives them the opportunity to build the motivation to implement it (Radu, 2007).

The mission of an organization is the general expression of its reason for existing and creating value for society. In other words, it clarifies the purpose of an organization or the reasons why it should do what it does. The formalization of the mission is done through a formal statement, called a mission statement. It gives meaning to individuals and groups within the organization to work together for the common good (Burduș & Popa, 2014; Bryson, 2002).

The correct formulation of the mission, the involvement of employees in its formulation, and its appropriate publicity contribute to strengthening the internal environment of the organization by fortifying the organizational climate, establishing a unique way of allocating resources, identifying the direction of development of the institution by each employee, and distributing the organization's results to strategic units, departments and even positions (Radu, 2007).

An organization cannot exist without a solid system of values, without them being internalized and shared by the people who make it up. To understand the values promoted, commitment is needed from both management and employees. Organizational values are a factor of uniqueness and personality: they define the organization's processes, decisions and actions (Kinicki & Williams, 2017).

Involvement in setting objectives. It is known from the scientific literature (Hrebiniak, 2009; Radu, 2007) that involving employees at the stage of setting objectives and actions to be taken, considerably increases the level of responsibility and commitment of personnel towards them.

Strategy implementation. The process of strategy implementation is a participatory one, which has several features (Burduș & Popa, 2014): (1) focus on the strategic directions of the organization, which will lead to changes in the process structure and personnel structure of the organization; (2) consideration of the plan of actions to achieve the strategy as a unified and integrated process; (3) individuals and collectives within the organization will be directed to use competencies to improve coordination at all hierarchical levels and to make the process of achieving strategic goals more efficient.

Monitoring the strategy. Monitoring is the ongoing process of data collection and analysis through which the progress of the strategy is regularly measured against set objectives and expected results. It tracks compliance with the implementation schedule, identifies causes of non-compliance and takes the necessary steps to improve operational performance. Monitoring is usually the responsibility of those involved in the strategy implementation process (IDIS Viitorul, 2014). For this reason, hospital employees also play an important role in this process.

Materials and methods

The hypothesis of the study is that the institutional strategic process is a formal one and often the employees of the hospitals are not involved in this process, because they do not know or do not understand this process.

The purpose of the study is to assess employees' perceptions, practices and experiences of the strategic process carried out in public hospitals. This will allow to understand the level of the employees' involvement in the development and implementation of the institutional strategies. This is the first study in this field in the Republic of Moldova.

In order to achieve the proposed objective, a descriptive, cross-sectional, quantitative study was conducted by interviewing employees of public hospital institutions. The perceptions, practices and experiences of personnel in the institutional strategic process were assessed.

The Survey for the Analysis of Management Strategies within the Medical Institutions, administered to employees of public hospitals, is a questionnaire developed for the purpose of the study, containing 39 questions. The questions are closed-ended, the respondent has the option to select the option he/she thinks appropriate, but there is also the option, for most of the questions, to give another answer than the one proposed or to clarify the selected answer option. The questions were structured in 6 chapters: General characteristics of the health care institution and employees; Setting the overall strategy; Formulating the strategy; Communicating the strategy; Implementing the strategy; Monitoring, reviewing and evaluating the strategy.

Inclusion criteria for completing the *Survey for the Analysis of Management Strategies within the Medical Institutions* were: to be employed in a public hospital institution; verbal agreement to participate in the study; higher education; questionnaire to be confidential and anonymous. Criteria for exclusion from the study were: lack of agreement to participate, medical personnel with secondary education.

The sample of employees in public hospitals was calculated based on the total number of doctors working in hospital institutions: 3515 doctors in 2017 (Agenția Națională pentru Sănătate Publică, 2018).

The following calculation formula was applied to ensure a representative sample:

$$n = \frac{N \times t^2 \times P \times q}{N \times \Delta^2 + t^2 \times P \times q},$$

where,

n – sample volume
N – value of the studied phenomenon
t – probability factor = 1,96 (95%)
P – probability of occurrence of the phenomenon
q – counter probability, q = 1-P
Δ - permissible limit error = 0,05 (5%)

Thus, applying the calculation formula, we obtained n = 346, to which we added a 10% rate of non-medical personnel: n^1 = 346 + 10% (non-medical personnel) = 381. We also added the 10% non-response rate and obtained: n^2 = 381 + 10% (non-response) = 419.

The surveys for the analysis of management strategies in medical institutions were collected in public hospitals operating on the territory of the Republic of Moldova from March to June 2019.

Methods of analysis of the results: IBM SPSS Statistics 23, MS Excel.

Results

In the study participated 422 respondents from 16 public hospital institutions of different levels: 3 institutions of republican level, 3 institutions of municipal level, 9 institutions of district level and 1 departmental hospital. Thus, almost half of the respondents (49.1%) are employees of district hospitals, every fourth respondent (25.1%) works in a tertiary/ republican level hospital institution, 20.6% are employees of municipal hospitals and 5.2% of the respondents work in a departmental institution.

The medical employees with higher education, who at the time of the survey held a managerial position or not, were included in the study. Six out of ten respondents are employees with executive positions: 53.4% - doctors and 9.5% employees with higher education in other specialties (accountants, economists, lawyers, procurement specialists, etc.), who also have an important role in the strategic process, to achieve its provisions in accordance with the functions of the organization. Four out of ten respondents are employees with managerial position of different hierarchical level: 29.5% are heads of wards and

services, 2.6% are heads of clinics/departments, reporting to other subdivisions, 3.8% - deputy directors and 1.2% - hospital directors.

The majority of respondents (87.6%) have medical education; however each tenth (9.7%) also has studies in other related fields, such as economics, law, public health management, etc. At the same time, 12.4% have other than medical studies, most of which are also in economics and law.

The research reveals that almost half of the employees of public hospitals (47%) do not have training / studies in the field of management. Most of those who have training / studies in the field of management are those who have short-term continuing education courses (1-2 weeks) - 30.4%, each tenth respondent (10.4%) states that participated in long-term continuing education courses (3-4 weeks). Only 12.3% of respondents say they have a bachelor's degree (4.2%) or a master's degree (8.1%) in management.
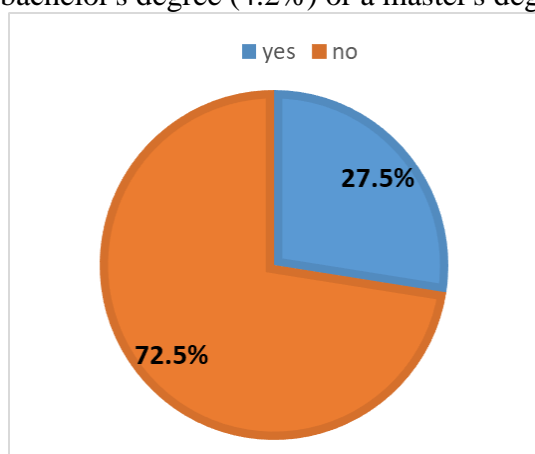
Figure 1. Participation in training in the field of strategic management / strategic planning / elaboration and implementation of strategies

Only about a quarter (27.5%) of the respondents stated that they participated in training in the field of strategic management / strategic planning / development and implementation of strategies (Fig. 1).

Employees' involvement in the strategic institutional process. Research shows that most employees of public hospitals (66.2%) perceive strategy as a real tool / plan that can be implemented. However, 1/3 of employees do not support this view: 13.8% said that strategy is a formal tool, which is developed for hierarchically superior and control bodies, and 19.8% did not know how to respond (Fig. 2). The analysis by categories of personnel reveals that the share of operational personnel who did not know how to determine the strategy is 3 times higher than that of managerial personnel.

Employees' perception from public hospitals is that in 72.3% of cases the strategic development directions of the institution correspond in full (61.5%) or partially (10.8%) with the provisions of state policy documents in the field of health (Fig. 3). At the same time, one out of four respondents did not know how to answer this question.
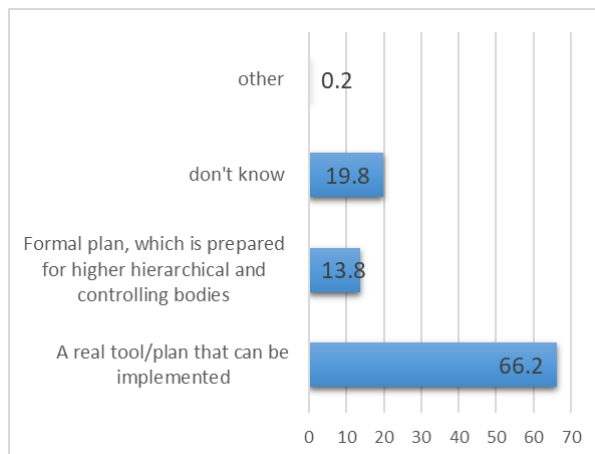
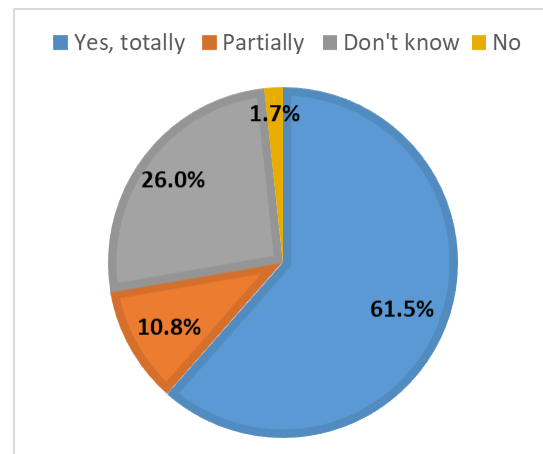Figure 2. Perception of the institution's strategy, %

Figure 3. Correspondence of the strategic development directions of the institution with the provisions of the state policy documents in the field of health

At the stage of establishing the general strategy, more than half of the respondents employed by the hospital institutions (54.5%) state that they are involved (each time or depending on their area of responsibility / competence) in the decision-making process that related to the long-term development of the institution, 17.6% - sometimes or rarely, and 28%- never. The long-term decision-making process is directly related to the planning and allocation of resources. In this context, two control questions were asked, with the aim of confirming or refuting the results obtained above. At the stage of formulating the strategy, the respondents were asked if they are involved in planning the resources for the implementation of the provisions of the strategy. Thus, 51.3% answered in the affirmative (yes, every time or yes, depending on their area of responsibility / competence), 15.5% answered that they are involved sometimes or rarely, and a third (33.3%) - never. At the strategy implementation stage, respondents had to determine whether they were involved in making decisions regarding the allocation of resources for the implementation of the strategy. Less than half (48.6%) confirmed that they are involved every time or in their area of responsibility/ competence, 15.4% are involved sometimes or rarely and 35.9% - never get involved.

Vision, mission and institutional values. Being asked if they agree with the vision of the institution in which they operate, 3/4 (74.8%) of the employees of the public hospitals answered affirmatively, 22.1% of the respondents do not know if the institution has a vision and 2.9% do not agree with the approved vision. The analysis of this component by personnel categories reveals that the share of operational personnel who do not know if there is a vision at the institutional level is 12.6% higher than that of personnel holding a managerial position.

According to the results of the study, four out of ten employees (38.4%) of public hospitals state that they participated in the elaboration of the mission of their institution, the share of managerial and operational personnel being approximately equal in this respect (19.3% and 19.1%). The share of respondents who did not participate in the elaboration of the mission is 61.6%. Out of these, the share of those who did not participate and do not know whether the institution has a mission is twice as high as they know that the institution has a mission, but they, for some reason, did not participate in its elaboration.

The analysis of the level of involvement in the elaboration of the institutional values reveals the fact that the studied sample can be divided in three equal parts. The proportion of respondents who participated in the determination of values (35.1%) is approximately equal to that of respondents who know that the institution has a set of values but did not participate in their elaboration (33.7%) and only slightly higher than that of the respondents who stated

that they did not participate in the elaboration of the set of values and do not know if they exist in the institution (31.2%).

Being asked to name three institutional values, we found that 76.1% of public hospital employees could not name any value of the institution in which they operate and only in one institution, 91% of employees were able to name 3 values each.

Among the values named by the respondents were: professionalism, quality of services/medical act, fairness, patient satisfaction, team spirit, flexibility, dedication, performance, responsibility, etc. At the same time, in this compartment, a series of activities were indicated, which represent non-values: micro invasive surgery, endovascular surgery, correct financial reporting, medical transport, computerization of the institution, etc.

Being asked about the way to make known the mission, vision, values and general objectives of the institution, the personnel of public hospital institutions identified the meetings chaired by the director of the institution (62.9%) as the most important way of communication. Every third respondent mentioned the institution's website (33.3%) as a tool used in communicating the components of the strategy. Bilateral meetings with managers to communicate this topic were attended by 1/4 respondents (26.4%), and 15.2% - received it as information on the employment order. At the same time, 15.4% of employees mentioned that they did not need to be notified because they participated in their development and know them, and 12.1% acknowledged that the components of the strategy were not made known to them or don't know them. Other ways of communication with a lower share (total 16.2%), mentioned by respondents were: e-mail, brochures, laminated cards, posters, newsletters, etc. (fig. 4)
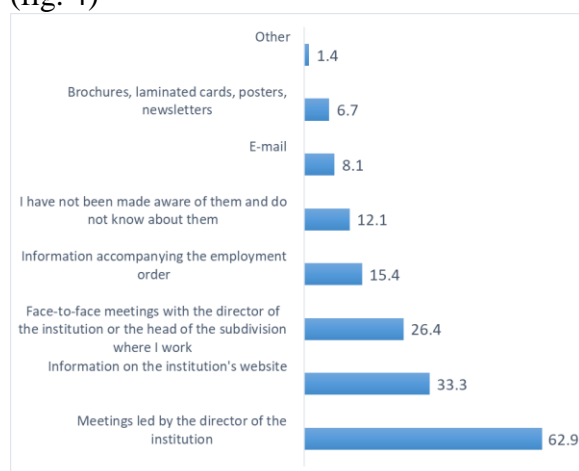
Figure 4. The way to make known the mission, vision, values, and general objectives of the institution, %
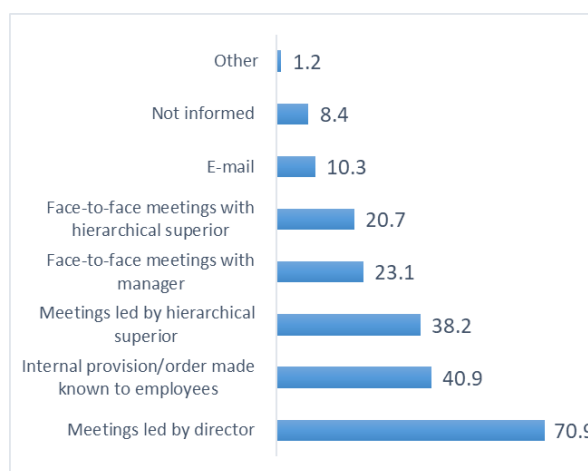
Figure 5. The way to inform employees what to do to implement the strategy, %

Involvement in setting objectives. The employees of public hospitals, being asked if they participated in the elaboration of strategic objectives, only 24.9% answered affirmatively, which means that only 1 out of 4 employees actively participate in this process, the share of managerial personnel in this respect being higher than of the operational one with 7 percentage points. Also, four out of ten respondents (42.9%) state that the strategic objectives have been developed by senior managers and they have already received them approved to implement them, and every third employee (32.2%) does not participated in this process and does not even know them.

The analysis by categories of personnel reveals that the share of operational personnel who received strategic objectives from senior managers to implement them is twice as high as that of managerial personnel (28.2% versus 14.6%), and the share the operational personnel who did not participate in the elaboration of the strategic objectives and do not know them is three times higher than that of the managers (24.8% versus 7.5%).

The stage of harmonizing the objectives of the subdivisions with the strategic objectives of the hospital institution is also perceived differently by the employees. 63.3% of hospital personnel state that the objectives of the subdivisions are developed in accordance with the strategic objectives. At the same time, 13.1% show that the subdivisions or some subdivisions do not have their own objectives, and 1/4 (23.5%) of the respondents state that they do not know if there are objectives for each subdivision, the share of operational personnel in this regard being 15.4 % higher than the managerial personnel.

The main modalities selected by the respondents were the meetings: those led by the director (70.9%) and those led by the hierarchical superior (38.2%), but also the internal dispositions / orders brought to the notice of the employees (40.9%). Bilateral meetings with the manager of the institution and those with the hierarchical superior are much less often used in communication with employees: 23.1% and 20.7%, respectively, and the use of e-mail for this purpose is very low (10.3%). In addition, 8.4% of employees state that they were not informed about what they have to do to implement the strategy (fig. 5)

The implementation of the strategy begins with determining the role and responsibilities of the parties involved. Following the study, we determined that the role and responsibilities of public hospital employees in the process of achieving strategic objectives are perceived as clear by four out of ten respondents (40.3%). The others state that they are more involved in daily activities and less in achieving strategic objectives (39.3%) or it is not their responsibility to achieve strategic objectives and their role is different. Therefore, more than half of the respondents do not notice the connection between the strategic objectives and the operational activities whose purpose is to achieve these objectives.

The process of integrating the objectives of the subdivisions into the institutional strategy is considered difficult by the majority of public hospital employees (60.2%) and not at all difficult by only 3.8% of respondents. The fact that the strategy facilitates the formulation and achievement of the objectives of the subdivision is aware of three out of ten respondents (30.7%), and 5.3% state that the subdivision in which it operates does not have its own objectives (Fig. 6).

The co-working with other subdivisions within the institution to implement strategic objectives is also qualified by hospital personnel, in most cases, as difficult (41.1%) or satisfactory (27.8%). The share of respondents who consider the co-working with other subdivisions as good or very good is 31% (fig. 7)
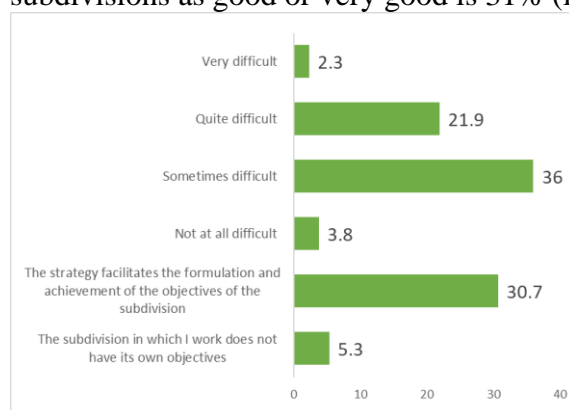

Figure 6. Process of integrating the objectives of the subdivisions into the institutional strategy, %
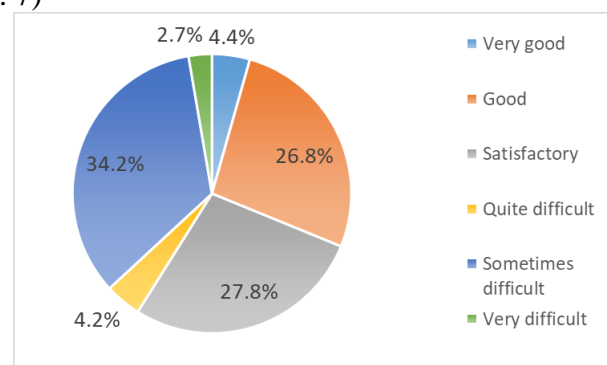

Figure 7. Collaboration with other subdivisions within the institution for the implementation of strategic objectives

Implementing the strategy. Three out of ten respondents (29.5%) state that they participated in the elaboration of the action plan of the institutional strategy. The analysis by categories of personnel shows that the share of managerial personnel, in this sense, is higher

than that of operational personnel by 7.2 percentage points. 43.1% employees of public hospitals state that they did not participate in the development of the action plan, but have already received it approved to implement it. Out of these, the share of operational personnel (28.2%) who are involved only in the implementation of the action plan is twice as high as that of managerial personnel (14.9%). Also, 1/4 of the respondents (23.8%) state that they did not participate in the process of developing the plan and do not know what its provisions are, and the share of operational personnel in this regard is 3.5 times higher than of the managerial one. At the same time, 3.7% state that there is no strategy action plan in the institution.

The perception of the majority of public hospitals employees (64.4%) regarding the allocation of resources for the implementation of the strategy is that there are not enough resources. Some of the respondents (53.8%) state that, even if resources are not enough, they still identify ways to optimize their use, and another part (10.6%) believe that resources are not enough, but there are no possibilities for increasing them. The share of personnel who believe that resources are sufficient is about five times lower (13%). In this context, 3.1% of respondents believe that resources are sufficient, but they are used inefficiently, and the share of respondents who do not know about the allocation of resources for the implementation of the strategy is 22.6% (Fig. 8).

The employees of hospital institutions were offered a list of actions to attract financial resources for achieving strategic objectives. 1/3 of the respondents (34.5%) stated that in this sense all the mentioned ways are welcome, and every third employee selected the option of attracting external resources as the best way. The options for coordinating activities with other subdivisions to make more efficient use of resources and redirect existing resources according to current strategic priorities have accumulated a percentage of 7.8% and 6.1%, respectively, which indicates that separately these methods are used quite rarely. A weight of 7.3% accumulated the mixing of two of the options listed above, and 15.2% hesitated to expose themselves to this topic (fig. 9).
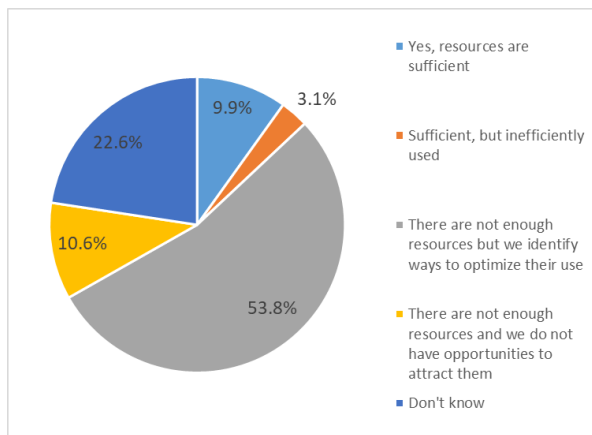

Figure 8. Allocation of resources for the implementation of the strategy

Figure 9. Additional actions to attract financial resources for achieving strategic objectives, %

Despite the above mentioned during the analysis, more than half of hospital employees (57.8%) believe that the results of the implementation of the strategy are clear and concrete. 12.7% were skeptical about the results: they are vague and unrealistic (6.0%) or do not believe in achieving certain results (6.7%). Only 5.2% said that no expected results have been defined as a result of implementing the strategy, and 1/4 of respondents said they did not know whether results had been defined. The analysis by personnel category reveals that the proportion of operational personnel stating that they do not know whether results have been defined is 5 times higher than that of managerial personnel.

Strategy monitoring. According to the results of the study, more than half of the respondents employees of public hospitals (54.7%) state that they are involved in the process of monitoring the strategy: 7.3% - each time and 47.4% - if it belongs to their field responsibility or competence. 14.2% state that they are involved in this process sometimes or rarely, and every third respondent (31.1%) - never.

The tools most often used in monitoring the strategy at institutional level are the presentation of information at the request of senior managers (40.7%) and the systematic presentation of reports (40.7%). Also, 37.3% of hospital personnel state they participate in monitoring sessions. At the same time, 1/4 of employees do not participate in this process and do not know the tools used to monitor the strategy.

As a result of the research conducted, we found that every third respondent (29.4%) considered that the strategy should be reviewed annually and around 1/3 considered that the strategy should be reviewed: monthly (12.7%), quarterly (14, 2%) or half-yearly (5.6%). The share of those who believe that the strategy should never be revised is very low at 0.8%, and 3.3% believe that it should be done when necessary. The share of respondents who do not know and are not involved in the strategy review process is relatively high, at 34%. These data show that public hospital employees do not understand their essence, importance, and role in reviewing the institutional strategy.

Discussions

In order to ensure the effective involvement of the employees of the public hospitals in the institutional strategic process, they need to have knowledge in the field of management and/or strategic management. The results of the study show that approximately half of the employees of public hospitals (with or without managerial position) do not have training / studies in management field and only about a quarter participated in training in the field of strategic management / strategic planning / development and implementation of strategies.

Among the people who stated that they do not have training in this field are also people who hold managerial positions of different hierarchical level. In particular, a difference for those who do not have training in strategic management, compared to those who do, can be seen in lower-level managers. And if in the republican level institutions, the heads of departments / services are placed hierarchically on the fourth or fifth level after the director, deputy director, head of clinic, head of department, head of department, head of service, then in district hospitals they are usually two or three levels above, which indicates their important role in the strategic process.

The activity of public medical institutions is regulated from a technical and administrative point of view, and decisions on development directions, financing priorities and investments are coordinated with hierarchically superior authorities in the field of health, public finance, taxation, etc. It is important for employees of public institutions to know that the strategic development directions of the institution correspond to the provisions of the state policy documents in the field of health. Most of them consider that the strategic development directions of the institution correspond in full or partially with the provisions of state policy documents in the field of health.

About half of the employees are involved in the decision-making process related to the long-term development of the institution, less than half are involved in decisions-making on the allocation of resources for the implementation of strategic provisions, and three out of ten - in developing the action plan of the strategy. The analysis of these results reveals that there is a tendency to decrease the share of respondents involved in making strategic decisions (each time or depending on its field of responsibility / competence) and to increase the share of those who are never involved in such activities.

The study shows that one out of five respondents do not know if the institution has a vision, more than half did not participate in the elaboration of the mission, and 2/3 of them did not participate in the elaboration of the values. Low involvement in the determination of these components is demonstrated by the inability of most employees to name three institutional values at a time. This can negatively affect employees' motivation to work together and to achieve institutional performance. Also, the fact that 1/3 of the employees see the web page as a tool used in communicating the components of the strategy, demonstrates their non-involvement in the strategy development process. The website is usually used for external communication, and for communication with employees, managers should use other tools.

Only one out of four employees participated in setting the strategic objectives, and most respondents consider the process of integrating the objectives of the subdivisions into the institutional strategy difficult. Most respondents perceive that they are more involved in daily activities and less in achieving strategic objectives or it is not their responsibility to achieve strategic objectives and their role is different. This demonstrates that employees see the strategic process as something separate from the institutional activity. The analysis of the ways of communicating what the employees have to do to carry out the strategy reveals a system of top-down communication, mainly bureaucratic.

Four out of ten employees of public hospitals state that they did not participate in the development of the action plan, but have already received it approved to implement it, which reveals the low involvement of respondents in the decision-making process. Also, most of the respondents consider that there are not enough resources for implementation of the strategies.

Half of the respondents state that they are involved in the strategy monitoring process and consider the most commonly used monitoring tools: presenting information at the request of senior managers, presenting reports, participating in monitoring meetings.

Conclusions

1. The low knowledge in the field of strategic management/ strategic planning is an impediment to the involvement of the employees of the public hospitals in the institutional strategic process.
2. The results of the study show that setting the vision, mission and institutional values is often a formal activity, which the employees are not always involved in, and the communication system at the institutional level is top-down, a bureaucratic one.
3. The study emphasizes that the employees of the public hospitals do not notice the connection between the accomplishment of the operational activities that have as finality the achievement of the strategic objectives and of the strategy, in general.
4. The obtained results determine the need to strengthen the capacity of employees in field of strategic management/ strategic planning. Also, the institutional strategic process has to be approached as a participatory process, in which the employees of public institutions are involved, along with the top-level managers, in order to ensure the achievement of the institutional performance.

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