

(RE) FINDING THE EGO THROUGH THE NEUROLINGUISTIC STUDY OF FOREIGN LANGUAGES

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Abstract: *Knowing the deep self helps to correctly position the individual in society and to clearly define his role and needs. However, this knowledge is not easy to obtain, and the author of this article considers that, a useful tool in this respect, would be, in the attempt to re-establish new mental territories, the study of foreign languages from a complex perspective, of the knowledge and assumption of the entire geo-politico-social and historical complex in which the newly studied language and culture was formed. Basically a complex "re-location" of the entire cyber ensemble that is the human individual, in a new space and in a new scenario.*

1. WHAT IS THE SELF OF AN INDIVIDUAL?
2. WAYS TO SEARCH FOR THE EGO
3. REDRAWING ONE'S OWN MENTAL AND AFFECTIVE TERRITORY BY ACQUIRING NEW LANGUAGES AND CULTURES

1. WHAT IS THE SELF OF AN INDIVIDUAL?

The ego constitutes the psychic centering of the individual, self-regulation with the help of self-awareness, which helps him to delimit himself from others in order to live his individuality. *"The self is self-consciousness"¹* This is, in fact, a deep awareness of the inner being, a knowledge of the most hidden details of oneself and a metabolism of all the external elements, with the help of the filter of one's own critical consciousness. The self is the one that separates us from the outer world (helping us to live individually an inner life and to form our own opinions and beliefs) but it is also the one that helps us connect to the outer world,

¹ P. Popescu Neveanu, 1978

this having a role of interface between us and the outer world (ensuring the symbiosis of the individual with the outside, its integration into the social ensemble but also the awareness of its uniqueness and individuality.

The individual ego begins to be aware and develop around the age of three, when the awareness of one's own image and of one's own body appears, but its development and shaping, continues practically, the whole life and has its climax in adolescence. The personal self is nothing but the sum of the experiences lived, interpreted and redesigned in society by the individual: *"constitutes its reflection through the mirror of society and is a result of successive differentiations and integrations: differentiation of things, of the environment, of another; integrations of social models, of rules, of philosophical, ethical, social values"*². None of this, however, would be possible without verbalization, from which we deduce that the development of the individual's self is closely related to the development of language and its capacity to express itself.

Let's see, however, what would be some ways of exploring and developing this inner world that represents us and defines us as individuals.

2. WAYS TO SEARCH FOR THE EGO

Meditation

Charles Tart (1972) defined the "state of consciousness" as the result of the interaction of subsystems such as: memory, cognitive processes, affectivity, etc. The forms of consciousness are: waking up, mental relaxation and meditation.

Meditation as a goal of revealing the Self is the method by which we constantly ask ourselves: "Who am I?" , "Where does this I come from?", that is, it is nothing but a constant interrogation of one's own consciousness and a verbalization as clear and real as possible of the deepest feelings. Perhaps the greatest benefit of meditation is that it leads us to transcend the ego and false identities and identifications, thus supporting us to remove what is not authentic in our consciousness and to preserve only the essence of our identity, to dialogue in the most sincere key with our inner being.

² Alexandrescu, 1988, pg.56

What does meditation actually do? Through a deep calming, meditation manages to silence the daily "noise" and to re-connect us with our deep Being, helping us to listen to it, to understand it and to cultivate it. And although we can address our self perhaps without too many words, verbalization helps us to shape, to delineate, to trace the manifestation territories of our consciousness. That is why we consider that mediating as a technique of self-discovery and self-discovery, is closely related to the development of language skills and the enrichment of the area of the vocabulary and the baggage of words in as many languages as possible. How can you ask yourself who you are and where you come from, as well as where you are going, but especially, how you can answer all these dilemmas, if not through words, through examples from readings (in various languages), by taking over models from different cultures, available to the individual of course, through language.

And here's how we discover that language is not only a tool for communicating with others, but also with yourself, becoming a tool to calibrate and shape your own consciousness.

Culture, through values, attitudes, knowledge and behaviors learned in the family and strengthened in the social environment, is the one that "sculpts" the system of the Self, says Vygotski (1985). Cultural development is built on natural, genetic development as the individual uses cultural tools and symbols such as speech and writing. In Vygotsky's terms, these "psychological tools", speech and action, allow people to shape their own actions and those of others, and meditation only gives the individual the chance to use and enrich these tools.

It should be noted that Vygotsky's socio-cultural theory is one of the bases of constructivism, inasmuch as it states that children, far from being mere passive beneficiaries, build their own knowledge, their own scheme, based on the information they receive. Knowledge that does not come from experience is not really knowledge" -Lev Vygotsky. But is the human individual who discovers himself and manages to develop at a higher level, limited to deep self-knowledge? Does he not feel the need for a relation to an absolute entity, does he not become a seeker of the spiritual experiences that lead to the Divinity? And in this sense, does it not become religious meditation, prayer, a way of communication with the self and with God?

The Search for the Self by Reference to the Divinity

As stated by the Romanian philosopher Ioan N. Roșca in his volume "Philosophy of Integrativeness": " the notion of *Being* does not refer to something real, for any real is qualitatively determined, expresses a potency, namely the ambivalent possibility of the forms of existence to be made up of both spirit and matter". The natural tendency to search for the inner Being leads to the Divine nature, as an entity located outside the natural world: " As for the fact that some philosophers have made the Being of things dependent on the divine Being, or even identified them, I believe that if we do not admit that the potential source of intramundane or intracosmic things is ultimate and we wonder where it comes from, what is the cause that generates it, we will conclude that this, being outside the natural world, can only be of a supernatural nature/essence, Divine."³

The exploration of the divine nature of the human individual is done through dialogue with this side of our Being, through a direct and concise address, through a simple way that some of us have been practicing since childhood: prayer. Prayer and religious meditation are as much as they lead us to the discovery of our own aspirations and needs, expressed on an intimate level and projected towards the Universe.

Therefore, whether we meditate on our existence as beings in our own right, by dialogue with ourselves, or by relating to our divine essence and we are in dialogue with the universe, we need language, as nuanced instruments of expression as possible and an absolute understanding of linguistic instruments. So is language the highest human form of manifestation? Is language the most complex human art? Taking into account the infinite ways of expression and the overwhelming number of languages concocted by the human mind, or perhaps occurring through divine inspiration, human language can be considered the most complex form of cultural manifestation.

³ Ioan N. Roșca – "Philosophy of Integrativeness", Editura Fundației *România de Măine*, 2021

3. REDRAWING ONE'S OWN MENTAL AND AFFECTIVE TERRITORY BY ACQUIRING NEW LANGUAGES AND CULTURES

The appropriation of the ability to understand and converse in a foreign language is not only an experience resulting from the assumption of a lexical baggage and grammatical rules, but it is a much more complex process, through which the correct drawing and delimitation of a new neurological territory in the case of that individual is achieved, this process also passes through the redefinition of one's own person through the prism of the whole complex of knowledge that it implies to learn a new language (cultural experiences, culinary, traditional, territorial). In fact, learning a foreign language means a "dedudblation" of the individual, a projection of the Self into a new reality and an assumption of all the new identities that the culture of the people whose language is intended to be learned implies.

The neurological study of foreign languages helps, as I have argued in other materials, not only to simplify learning but also to know the higher self and to deeply acquire the cultural experience that that study implies, to create a new individual, which includes in his own identity, all the ways of cultural manifestation of the people whose language he begins to speak.

Therefore, in the neurological study of a foreign language, they are important: defining objectives as goals (to know what I want; to be able to communicate in given situations; to create communication scenarios), to relate correctly to oneself and to others (the permanent establishment of similarities between the new rules to be assimilated and the principles of the mother tongue or other languages known to the individual), sensory acuity (careful observation of messages transmitted by another person, at a conscious and nonverbal level), etc.

What actually determines the appropriation of all these innovative learning techniques and finally, the assumption of a new culture, of a new linguistic identity? Nothing but the redrawing of a new mental territory, the redefinition of a new individual and the re-discovery of a new self.

We have, of course, examples of the great Romanian authors who chose to express their work at a certain time, in other European languages (French, Italian), that is, they considered that at that moment of their creation they are better represented by that cultural identity. It is not a

betrayal, neither of the country of origin nor of one's own person, it is a way of assuming the second nature of the individual. We must understand that the author of that work is another individual, a new valence of the same author.

And if high spirits such as Emil Cioran or Petre Țuțea managed to rediscover themselves by acquiring other languages and other cultures, why could we, the common people, not do the same exercise, in the deep search of our identity, to practice and expand all the capacities with which we were endowed?