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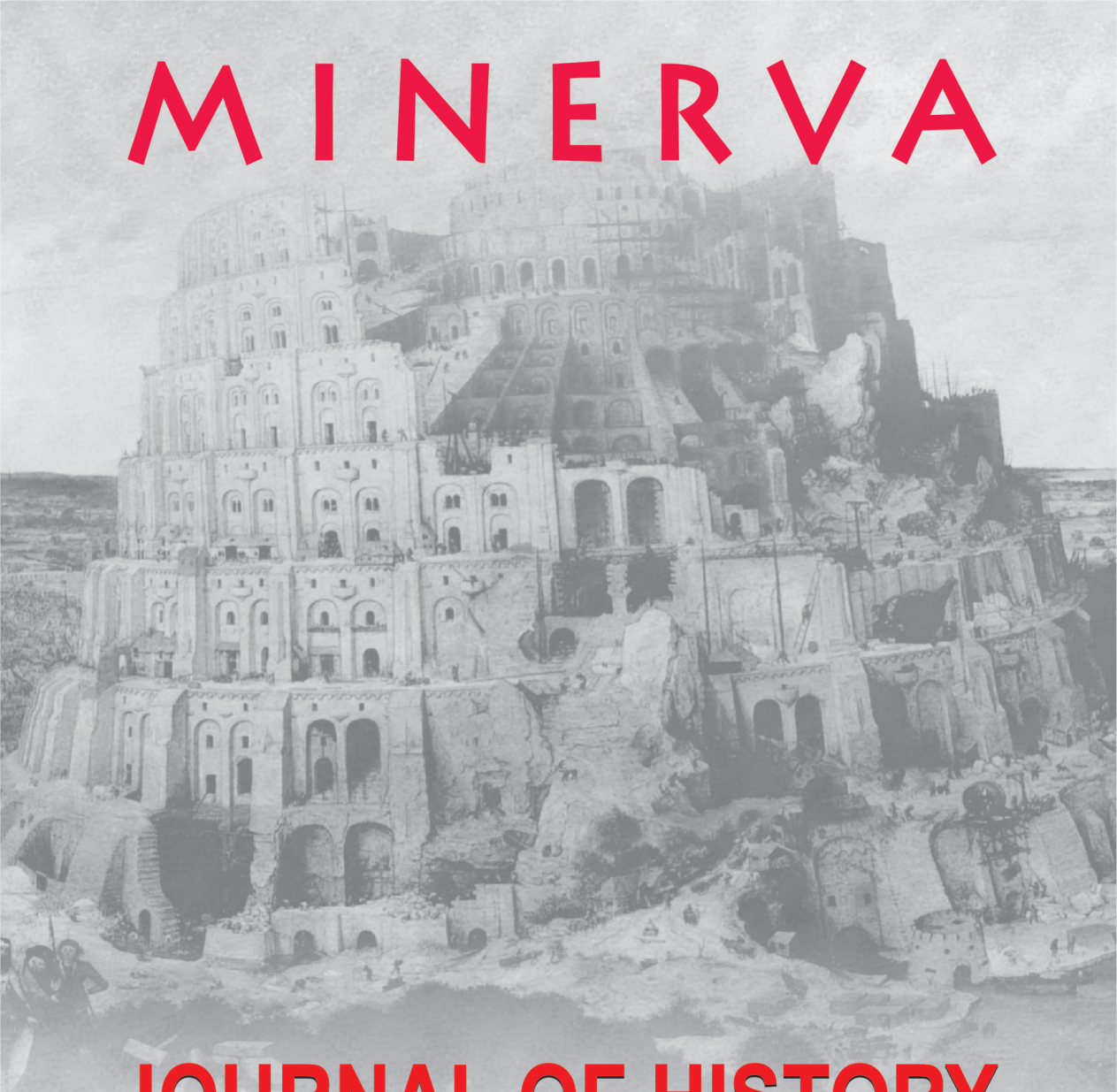

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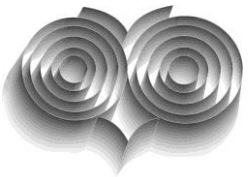

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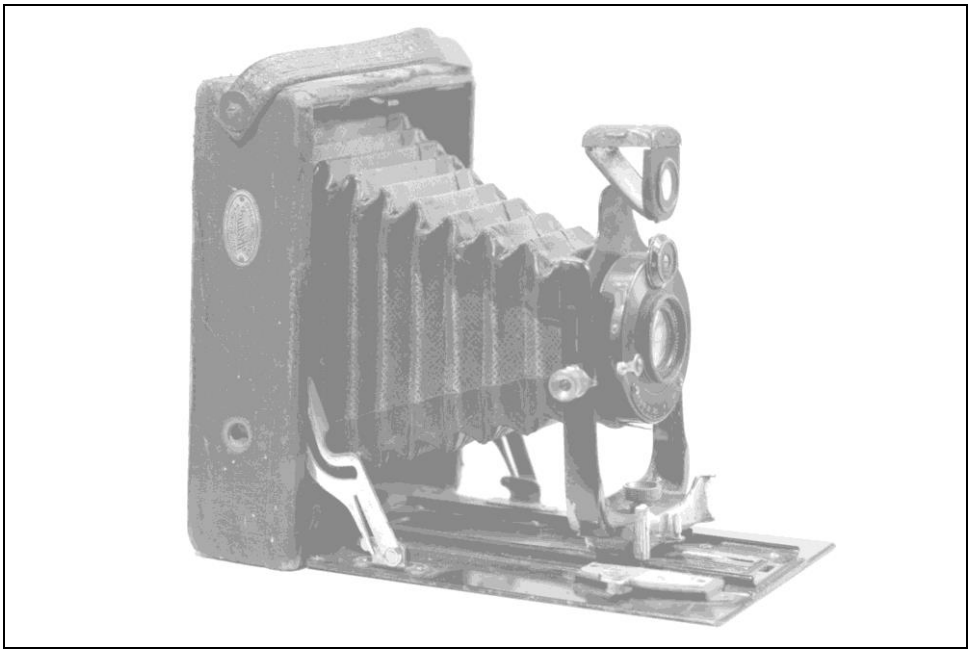

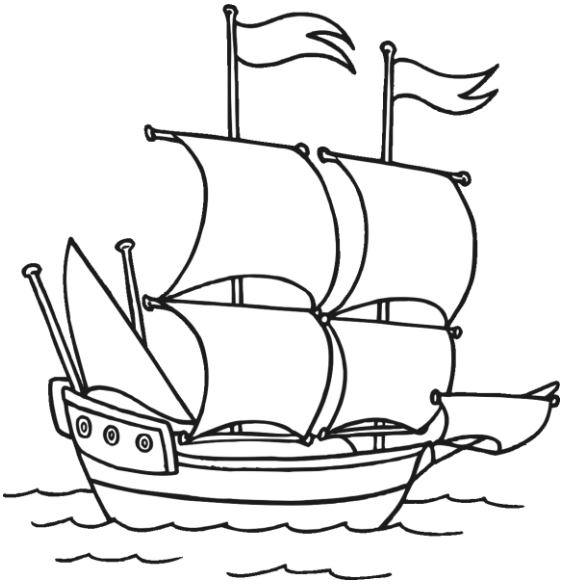

History

NICOLAE TITULESCU'S PREDICTIONS YET CURRENT AFTER EIGHT DECADES

PhD Viorica MOISUC

Abstract: *Illustrious representative of interwar Romanian diplomacy, Minister of Foreign Affairs, permanent delegate of Romania to the League of Nations in Geneva and President of the said institution (1930 and 1931) in the years when the phenomenon of the degradation of the collective security policy became visible, N. Titulescu subordinated his entire activity to serving the vital interests of his country. He was on the barricades of the struggle for the achievement of Romanian national unity in 1918, supported Romania's cause at the Paris Peace Conference of 1919-1920 (he was a signatory of the Trianon Peace Treaty with Hungary, June 4, 1920); after the war, his main concern was to ensure the security of the country's territorial status quo through a network of bilateral and multilateral treaties and agreements, under the auspices of the Covenant of the League of Nations, being actively involved in the "organization of peace", the achievement of "security collectives", the annihilation of revisionist politics*

.

A.F. Frangulis, President of the International Diplomatic Academy, historian, diplomat, politician of great influence in interwar Europe, characterized Titulescu as follows:

La Délégation de Roumanie comprenait un membre qui mérite une mention toute particulière : M. Nicolas Titulesco. Grand, plutôt laid, car son visage avait quelque chose de tartare et de simiesque, il était d'une intelligence remarquable et un brillant orateur; c'était aussi un home de grand Coeur; il fut mon ami très sur , jusqu'à sa mort qui survint en 1941.

Je fis sa connaissance au Conseil de la S.D.N. ou je plaidais , le 25 jouin 1921, pour le rattachement de l'Epir de Nord à la Grèce[1]*….Il fut deux*

[1] L'Académie Diplomatique Internationale, Paris. Library, Manuscript Memoirs of A.F. Frangulis, f. 53.

fois Président de l'Assemblée de la S.D.N.; il avait un prestige immense et forçait l'admiration de tous ses collègues; son charme et son esprit désarmaient non seulement ses contradicteurs mais aussi ses adversaries[2].

A lawyer by training and education, Titulescu had vast knowledge of national and universal history, which allowed him, throughout his entire political career, to discern with great accuracy the meaning of the evolution of the international situation from which he derived the specificity of Romania's situation, the dangers that loomed in the near or distant future. It should be remembered as a teaching that is always valid, in all times, what Titulescu strongly affirmed: "To be the Minister of Foreign Affairs of Romania, you must know the history of your country and especially the European political history..."[3], an indisputable truth but little or no consideration by those who are temporarily in this position.

It should be remembered that the great Romanian statesmen who made major contributions to Romania's foreign policy had solid knowledge of history that broadened their horizon of knowledge and understanding of the evolution of phenomena; starting with Mihail Kogălniceanu, foreign minister under two reigns—A.I. Cuza and Carol I—who defended Romania's interests at a time when great external dangers threatened the very existence of the country, Ion Brătianu - prime minister in the same times of austerity, Titu Maiorescu whose name is associated with the Bucharest Peace of 1913 (the first independent action of the Balkan states without the interference of the great powers of the time), Ion I.C. Brătianu—the craftsman of the Union—alongside King Ferdinand I; the post-war period brought to the forefront politicians of great international scope such as Tache Ionescu with his exceptional vision of the dangerous evolution of the international situation which required the creation of a united front of the newly emerging states in Central and South-Eastern Europe to defend the status quo of the territorial unit and their independence, Nicolae Titulescu—Romania's most skilled diplomat and politician in the third and fourth

[2] *Ibidem.* The reports about Titulescu in these Memoirs include, among other things, details about the Nazi plans to assassinate the Romanian diplomat.

[3] Archive of the Library of the Romanian Academy, Fund XIV, file 8083, The memo sent by N. Titulescu to King Carol II at the beginning of 1940.

decades, followed by Nicolae Petrescu-Comnen, who remained in the history of Romanian-Czechoslovak relations as a defender of the freedom of this country in the face of aggression German-hortists; Armand Călinescu and Grigore Gafencu, to whom we owe a foreign policy that sailed between Scylla and Charybda, keeping the country's borders untouched until the summer of 1940, when all the states allied to Romania no longer existed on the map of Europe.

Nicolae Titulescu, pursuing with priority the security of all Romania's borders through all diplomatic and political means at his disposal at the time, sought to secure the country's most fragile border - the one with the USSR, understanding that the traditional German-Russian collaboration, continued without interruption and developed after the peace of Brest-Litovsk, could announce the establishment, sooner or later, of an alliance of the two powers, fatal for the small states geographically located between them. As is known, all that Titulescu achieved at the end of extraordinary efforts was only the initialing of a treaty of mutual assistance, Montreux, July 21, 1936. On August 29, the so-called "reshuffle" of the Tătărescu government took place, materialized in the replacement of Titulescu at Foreign Affairs, with Victor Antonescu. The treaty with the USSR, for which Titulescu had fought for years, remained in the initialing stage, unknown to the government in Bucharest—which had given its foreign minister a special "power of attorney" to carry it out.

The evolution of things in the next stage is well known: Hitler's war machine started its engines, abolishing the independent state of Austria, then Czechoslovakia, then turning, after the Hitler-Stalin understanding of August 23, 1939, towards the West; it was the turn of the western states. On September 1, the war for the destruction of Poland began. By June 1940 the map of Europe was radically modified. Romania, still having the borders of 1918 still untouched, had become the next victim of the two great allies: Hitler-Stalin and their smaller collaborators: Hungary and Bulgaria.

*

Remember: Nicolae Titulescu noticed the increasingly obvious dangers to security and peace in Europe already in the early years of the third decade when the German-Soviet collaboration on the economic-political level announced the cancellation, step by step, of the clauses of the Versailles Peace Treaty in the context in which the "appeasement" trend in Anglo-French policy towards this process attacked the very essence of the new political and territorial order based on the Covenant of the League of Nations and the Peace Treaties of 1919-1920.

Indeed, the third decade seen, as a rule, as a period dominated by the organization of peace and security under the aegis of the League of Nations, changes its face to a thorough research; the documents brought to light unknown aspects, which substantially modify the judgments up to now on the process of Romania's political isolation.

First of all, the global research of the relations between the great powers—France, Great Britain, Germany, Soviet Russia, Italy, the United States of America—in the immediate post-war period highlights the emergence of elements of international insecurity. The inherent grievances of the defeated states, subject to the rigors of the peace treaties—Germany, Austria, Hungary, Bulgaria—manifested themselves in a wide range of actions, all aimed at the revision, in one way or another, of the Peace Treaties—signed and ratified by these states, it is true, but not accepted as sine qua non obligations of their foreign and domestic policy.

The conception regarding the artificial division of states into two categories: states with "general interests" and states with "limited interests" that dominated the decisions of the "Big Four" even at the time of the Peace Conference of 1919-1920, became permanent in the decades that followed, becoming a characteristic feature of the political strategy of the great powers in their relationship with the smaller states; this policy proved bankrupt and returned like a boomerang on its promoters.

Hence the alteration of the concept of security unique and indivisible: it was arbitrarily divided into the security of the states west of the Rhine and the security of the states east of the Rhine. The first was done at the expense of the other; put into practice in the immediate post-war years through treaties and agreements that evaded the provisions of the Covenant, undermined the work of organizing collective security.

The decisions of the International Economic Conference in London in 1924, the Locarno Agreements, the cancellation of Germany's war debts followed by the granting of "Gleichberechtigung" to this Power in 1932 and the failure of the Disarmament Conference—political acts committed in flagrant violation of the Covenant of the League of Nations and the provisions of the Treaties of Peace—all this provided favorable conditions for armament policy, stimulated the assertion of revisionism and revenge.

In this general context, the politics of the USSR and its international relations had a special place. The removal of tsarism as a political regime did not bring any substantial change in the foreign policy of the new regime, that of the Soviet dictatorship. The preservation of the territories annexed over time by the former Empire, the recovery of the territories lost by the new power in 1917-1918, the non-acceptance of the process of national self-determination of the nations targeted by these plans and the adoption of an aggressive policy towards them affected, even before the end of the war , the prospects for peace and security in Europe, especially in the eastern and central areas.

After the capitulation of the Central Powers, the Hungarian revisionist-revanchist forces in connivance with the Russian Bolshevik forces launched the aggression against the newly established states in Central Europe to reconquer the old territories and restore the pre-war imperial status quo, events that complicated the international situation, announcing, in the perspective of time, the regrouping of political forces, also defining the direction of the evolution of international relations.

Under such circumstances, the long-standing special relations between Soviet Russia and Germany entered a new phase from Brest-Litovsk onwards, reaching their highest point in August 1939. Their development (unaffected, at no time by what was called "difference of ideologies") on an economic, political, military level, had catastrophic effects for peace and security on the European continent. based on the principles and provisions of the Covenant of the League of Nations.

As far as Romania is concerned, its political isolation, the premises of which were created in the third decade, ended in August 1939 through the provisions of the Soviet-German Non-Aggression Treaty and its Secret Protocol: all the treaties carefully constructed in the post-war years in order to ensure border security no longer worked, the great multilateral treaties like the Pact of Paris, the Convention for the definition of the aggressor of

July 1933 from London were totally and long inoperative, and the League of Nations had already entered "history".

A word more on the Anglo-French tussle in the Balkans in the summer and autumn of 1939. The April "guarantees" for Greece and Romania, which, declaratively, committed the two great powers to support the two countries in case of unprovoked aggression to which they would have responded "with all their forces", were considered in Bucharest to have moral value. Although Romania's situation worsened with the events of August 1939, the "guarantees" kept their same character: the concern of the governments in Paris and London to release themselves from obligations mainly had in mind the establishment of a military naval and air support base in Thessaloniki, objective to which the tripartite Anglo-French-Turkish treaty of October 19, 1939 was subordinated; the text of the Treaty, the annexed Protocols and the Special Agreement were initialed in Ankara on September 28, 1939. In art. 4 para. 2 of the Treaty it was provided that the two governments (of France and of the United Kingdom) "undertake to cooperate effectively with Turkey and to offer her, at her request, all possible help and assistance from the moment that a military action initiated by a European power would reach the borders of Bulgaria or Greece". The "guarantees" no longer had the role of marking the "interest" of England and France for their old ally.

At this time, Adrien Thiéry, the French minister in Bucharest, conveyed to President Ed. Daladier personally, "Gafencu's [foreign minister] increasing concern for the Russian danger"; through the Romanian minister in Moscow, Dianu, Molotov "vehemently protested against the armed gangs that threatened the Soviet border"; Thiéry reported that "the Soviet government sought to classify Romania as an aggressor, invoking the London Declaration of 1933". They could not be absent from the accusations brought to Romania and those related to the support given then by the Armand Călinescu government to Poland invaded by German and Soviet forces.[4] What was left for Romania to do in those conditions of total isolation?

How right Nicolae Titulescu was when he said: "humanity does not need the revision of treaties, but the revision of its own prejudices... What

[4] *Ibidem,* Fond DA8, Dr2, sdrb, Tel. No. 1045-1046, Bucarest, le 22 sept., 1939, signed by Thiéry.

must be done to ensure peace is for the peoples, in complete sincerity and without hidden thoughts, to work together for spiritualization borders".

It was a desideratum, a new idea at the time, revolutionary, emerging from a peaceful conception of the meaning of relations between peoples and states, opening wide horizons in the development of human society.

A desideratum still untouched by human society.

*

A document dated September 11, 1939, signed by Nicolae Titulescu and expressly addressed to King Carol II, acquires, even after more than eight decades, a special significance through its content and the judgments formulated by the former Foreign Minister.[5]

The document, one of a secret nature, sent encrypted to Bucharest, represents an information of the main decision-makers of the country regarding the international situation of Romania in the perspective of a future peace that would have intervened between the belligerents at that moment, as well as the tactics and strategy to be followed for safeguarding the territorial status quo of the country.

"Although England has officially communicated to Japan that, even if Poland is completely conquered, the war will continue, although we have no reason to believe that this will not be the case, and that we are faced with a long-lasting war, as in foreign policy things can change from today to tomorrow, we cannot completely exclude the hypothesis of a peace conference, closer than one would think[6]. It would therefore be possible—said Titulescu—that the famous reconstitution of Europe will come up soon." In this possible perspective, he stated: "No matter how long the war is, Romania must be ready and, in order to discuss the terms of peace, prepare in advance for it." Starting from the axiom that "Romania's goal must be not to return a square centimeter of the territory it possesses

[5] M.A.E. Archive, Fund 71 / Romania, Year 1939 May-December. Strictly confidential express telegram for His Majesty the King. Saint-Moritz, Monday, September 11, 1939. "To be deciphered by a member of the Cabinet of the Minister of Foreign Affairs. I would like to communicate the text of this telegram to the Prime Minister and the Minister of Foreign Affairs"+. Signed Titulescu. The deciphered document has seven typewritten pages.

[6] Nazi Germany then groped for the possibilities of a "peace" in a formula like "Műnchen".

today, and this is not only right, but it has been seen from the Sudeten affair that a partial revision tends to become total.[7] The explanation of Nicolae Titulescu's concerns for Romania's situation in the context of the war that had broken out lies in the research of a large number of secret documents made available to him by "an illustrious Frenchman who played an overwhelming role at the last peace conference", documents that showed how "the big four"—Clemenceau, Wilson, Lloyd George, Orlando––treated and "judged" Romania at that conference, according to criteria that had nothing to do with the objective realities and the imprescriptible rights of the Romanian nation, a member of the Entente.

Before any discussion, I bring to your attention a few matters that do not involve any comment:

1. Romania's entry into the war was based on two fundamental acts signed in Bucharest by the Prime Minister of Romania, Ion I.C. Brătianu and the plenipotentiaries of France, Russia, England and Italy: the Political Convention and the Military Convention by which the Allies accepted a series of conditions regarding the territorial claims of Romania (the territories inhabited by Romanians and under the domination of Austria-Hungary), the conditions of military collaboration, etc.

2. Romania did not claim the annexation of any foreign territory.

3. Before the opening of the work of the Peace Conference, the Romanian nation in all the historical Romanian provinces under foreign occupation (Bessarabia, Bucovina, Transylvania-Banat) had determined themselves and decided to unite with the Motherland.

[7] Hitler's claim to the Sudetenland area of Czechoslovakia on the grounds that it is inhabited by a German majority, triggered the process of breaking up the Czechoslovak state through repeated territorial mutilations in favor of Hungary, Poland and, finally, the disappearance of this state from the map of Europe—without to fire a single shot, as in the case of Austria. I recall the position of France, England and the USSR—the main allies of Czechoslovakia, with firm obligations inscribed in the treaties to come to her aid in case of aggression—of abandoning their ally, getting rid of any obligations.

These are indisputable truths.

Why did Titulescu consider—in the light of the documents researched in the summer of 1939—that, in the perspective of a new Peace Conference at the end of the war that had broken out on September 1-2, 1939, "Romania's situation is desperate"?

The answer seems to be simple: in the discussions between the "big four" during the Peace Conference of 1919-1920, absolutely all of Romania's new borders were disputed, their modification was proposed to Romania's disadvantage, avoiding practically everything the content of the Conventions of August 1916 but also the acts of self-determination (in accordance with Wilson's "Ten Points") of the Romanian nation, mentioned above.

I will refer to the issues raised by the former Foreign Minister, in the order existing in the document.

Dobruja. The delegate of England, Lord Balfour "requested the restitution of southern Dobruja to Bulgaria. Tardieu (France) energetically opposed this request saying that Romania came to the Conference as an ally... not as a loser with the obligation to surrender. Balfour refused /saying/ outright «What a pity!»". In the same position, the other three interlocutors "requested that the texts [/referring to the new status of Dobrogea/] be drafted in such a way that the Bucharest treaty of 1913 is not recognized by them and appears for them as a res inter alios"[8]. In fact, in a much later conversation Titulescu had with Churchill, in London, the latter supported the same point of view regarding Southern Dobruja; the thorough argumentation of the Romanian diplomat had no effect on his interlocutor. It is difficult to understand this position of England, because the question of southern Dobruja had been divided between the participating states at the Bucharest Peace Conference in 1913, a conference in which none of the great powers of the time had participated.

Bessarabia. Whenever Russia disputes Bessarabia, Romania thinks it is covered by the 1920 treaty signed by France, England, Italy and Japan. From reading the documents I am talking about, it appears that the treaty of 1920 has less value than we think, given that in 1919, Clemenceau, in the

[8] *Ibidem.*

name of the Peace Conference, wrote, in black and white, to Admiral Koltchak to continue the fight against the Soviets, because in in return he promises the non-Romanian parts of Bessarabia.[9] So—comments Titulescu—for our Allies, France and England, in the most Romanian province, which is Bessarabia, there are also non-Romanian parts that must be returned to Russia".

Given the novelty for Titulescu of this position of France—signatory of the Bessarabian treaty—he considered that "here too a thorough study of the situation in Northern Bessarabia is required, because it emerges from what they say that not only for Hitler, when he wanted to make the state Ukrainian, but also for France and England, Bessarabia would be divided."

Bucovina. In the committee of four—says Titulescu—"the reasoning behind the ceding of Bucovina was as follows: «considering that no one is asking for Bucovina, it will be assigned to Romania»". It is hard to imagine that the four knew nothing about "Austrian Bucovina", about the events taking place in that province in 1917-1918, about the conflicts between the Austrian rule, the new leaders of the Bolshevik Ukraine, about the claims of Russia, Austria, Ukraine and self-determination Romanians. "It is absolutely necessary—Titulescu conveyed to King Carol and Armand Călinescu—to arm ourselves with the necessary statistics proving that Bucovina belongs to us by virtue of the principle of nationalities, because this time someone will be found to demand Bucovina. In any case—the former minister emphasized—**it is strange to find the foundations of Ukraine, wanted by Hitler before August 24**, **1939, the date of the German-Russian agreement, in the discussions of our Allies from 1919**"(emphasis added by the author).

The border with Hungary. It is known that the war of Bolshevik Hungary against Czechoslovakia and Romania, in 1919, ended with the defeat of Bela-Kun, the failure of the Revolution of the Councils and the temporary occupation of Budapest by the Romanian army, was an issue widely

[9] It should be noted that many of the files of the Peace Conference of 1919-1920, inaccessible to research before 1939, gradually entered the scientific circuit after the Second World War alongside the personal archives of the political leaders and diplomats of the time. The Clemenceau-Kolceak correspondence is well known. I referred to Clemenceau's promise regarding the "non-Romanian parts of Bessarabia" in this work.

debated at the Peace Conference, simultaneously with the treaty negotiations of peace with Hungary. Multiple interests were at stake, all revolving around a single issue: the restoration of the Hungarian kingdom with its old possessions as the main power in Central Europe, or the recognition of its disintegration and the establishment of new states on the ruins of the dualist monarchy.

"Clemenceau, after a series of fruitless attempts to obtain the withdrawal of the Romanian armies from Budapest... ended by saying that order must prevail and affirming his belief that Ion Brătianu will not withdraw his troops from Budapest until he obtains the line he asks for, he proposes to give Romania this line, and he **will do justice to Hungary later** (emphasis added by the author). Considering this position, not only French, Titulescu, Osuski (Czechoslovakia) and Pasici (Serbo-Croatian-Slovenian Kingdom), sent, on the very day of signing the Treaty with Hungary (June 4, 1920), a letter of thanks to A. Millerand for fixing the border with Hungary on the alignment desired by the three states. The document remained unanswered because it reached the President of the Conference shortly before 4 o'clock when the Treaty of Peace with Hungary was being signed. Titulescu's comment (signatory, along with Dr. Cantacuzino, of the Treaty of Trianon): "When the border towards Hungary was fixed like this, it is difficult to rely, only on the justice done to us in 1920, at a future /peace conference/".

Banat region. "It is a sad page of history, says Titulescu. It was on this issue that "the efforts of our delegation were concentrated." The documents he researched showed that a cession of territories to Bulgaria in southern Dobruja in exchange for the Bulgarian government's support "against Serbia" was discussed confidentially. Titulescu criticizes this attempt by the Romanian government to make Quadrilater an "object of territorial compensation". In the last part of the telegram sent to Bucharest on September 11, 1939, the author brings the information that the French minister in Romania, Count de Saint-Aulaire[10], known for his attachment to the Romanian cause, close collaborator of Ion I. C. Brătianu—in the telegram sent to the French government announcing the signing of

[10] PhD Viorica Moisuc, "Count of Saint-Aulaire, A great friend of the Romanian people in times of hardship", in *The Generation of the Great Union of Romanians, 1918. Historical landmarks*, România de Mâine Foundation Publishing House, Bucharest, 2018, p. 63-74.

Romania's Conventions with the Allies in August 1916, made shocking assessments regarding the "respect" by the Allies of the commitments made towards Romania, in terms of territorial provisions and military collaboration. I am transcribing the most relevant parts of this telegram from the French minister, as it appears in Titulescu's letter: "Baron Fasciotti /Italy/ seemed affected by having to give his Government's agreement to a clause of guarantees more favorable than what he was able to obtain Italy. He expressed himself in these terms: «There is no inconvenience in guaranteeing Romania impossible concessions; we will not keep our engagements, without any remorse, because we have no muijloc to execute them. This guarantee clause would have been less embarrassing if the Romanian political circles had been more moderate»". And Saint-Aulaire ends his telegram with these words: **"The Russian Minister approved such a judicious observation!"** (emphasis added by the author). "Therefore—comments Titulescu—Saint-Aulaire also expresses the opinion that the Allies can, without any remorse, not keep the commitments made towards Romania, as being unrealizable. What an absurd construction! Either the Allies were victorious and could cut, for the benefit of Romania, from the body of Austria-Hungary what they had promised, or the Allies were defeated by the Central Powers and no longer had any obligation towards Romania. Saint-Aulaire's telegram...shows us what may hide under the courtesy of foreign ambassadors." And Titulescu ends his letter by once again formulating the requirement that he considered imperative for the political leadership of the country at that time: "Romania must be kept within its current borders and it can be kept. This is a matter of general policy. But for this, Your Majesty and the Romanian Government must know more, in as much detail as possible how things happened at the last Peace Conference, in view of the new one, no matter how distant it may be, we not being able to present ourselves to the world, as some try to do, as being enriched without cause. That is why I allowed myself to telegraph. It's war. Death is closer to us than ever".[11]

The document is impressive and particularly current—as I said—even after the passage of almost 90 years. It should be stated that a confirmation of what Saint-Aulaire would have thought and transmitted in the formulation quoted above to the French Government in August 1916, I did not find in the documents I studied in the Diplomatic Archives at the

[11] Romanian Foreign Ministry Archives, doc. cit.

Quai d'Orsay, nor in the Archives of our [Romanian] Ministry of Foreign Affairs, nor in other archives. In the comprehensive book of memoirs of the French diplomat, published in 1953, there is no allusion, much less information, regarding the opinion expressed by Fasciotti after the signing of the Conventions with Romania in August 1916, nor about the position of the Russian minister. We find only the following account to be as correct as possible:

M. Bratiano signe, dans le matiné du 17 août , avec les représentants des quatre Puissances de l'Entente un traité d'alliance dont voici la substance: contre la garantie de son intégrité et la carte blanche pour annexer la Transylvanie, la Bucovine et le Banat, la Roumanie s'engage à déclarer la guerre à l'Autriche-Hongrie avec toutes ses forces , au plutard le 28 août ; les puissances alliées s'engagent à ne pas conclure la paix séparée avant qu'elle n'eût reçu satisfaction; elles s'engagent à l'admettre sur un pied d'égalité dans toutes les négociations de paix[12]*.*

In fact, Titulescu himself has highly valued words for the French minister in Romania during the years of the First World War. Even in the telegram of September 11, 1939, he recounts the well-known episode of Saint-Aulaire's recall to the French Foreign Ministry, being accused of too much sympathy for the Romanians.: "When Ionel Brătianu convinced Saint-Aulaire to give him in writing, in Iasi, in December 1917, the authorization to make a separate peace, in the sense that Romania fulfilled all its obligations and that the Allies no longer I can ask for nothing, Clemenceau revoked it. Since then, Saint-Aulaire linked his fate with that of Ionel Brătianu..."[13].

*

Titulescu emphasized the truth that in foreign policy things change from one day to the next; translating his words, we understand that the directions of such "changes" impose various options, each of them requiring adequate information, based on the best possible knowledge of facts, events, their directions of evolution. It is an imperative for the activity of a politician who serves the vital interests of his country:

[12] Comte de Saint-Aulaire, *Confession d'un vieux diplomate,* Flammarion, Paris, 1953, p. 336.

[13] Romanian Foreign Ministry Archives Fond 71/România, doc. cit.

Le politician et Le Politique sont des gens différents, comme sont choses différetes la politique et l'intrigue… Le Politique peut se tromper, le politician trompe. L'un fait de la politique, l'autre se nourrit de l'intrigue. Le politician ne ressemble pas plus à Un Politique qu'un cabotin ne ressemble à un artiste.[14]

That is why a historian sees current and necessary knowledge, even after the passage of many decades, of some value judgments such as those contained in the above document.

[14] Louis Barthou, *Le Politique*, Hachette, Paris, 1923, p. 106. Diplomat and man of letters, former French Foreign Minister in the 1930s, Barthou clearly defines in this work the difference between a politician and a politician.

CROSS-BORDER COOPERATION BETWEEN THE REPUBLIC OF MOLDOVA, ROMANIA AND UKRAINE: PROMOTION OF CULTURE AND PRESEVATION OF HISTORICAL HERITAGE*

PhD Angela POPOVICI

Abstract: *Cross-border cooperation is one of the important multipurpose instruments aimed at developing good neighborly relations with states on the borders of the European Union, as well as supporting economic and social development and promoting European values in partner countries in the context of EU integration. The long-term objectives of cross-border cooperation projects aim at: creating more bilateral benefits; improving the physical and economic infrastructure; human resources development of the region; deepening the cultural and educational ties; preparing for the EU membership; environmental protection etc. Cross-border cooperation is favored by the cultural, ethno-linguistic and historical heritage, or the presence of national minorities. The Romanian community in Ukraine or the Ukrainian community in Romania, the common ethno-linguistic heritage of the population of Romania and the Republic of Moldova are the favorable elements in the process of cross-border cooperation. In this context, the protection of historical heritage becomes one of the objectives of the Joint Operational Programs, which were launched in 2007. The implementation of cross-border cooperation interventions between Romania, the Republic of Moldova and Ukraine for 2007–2013 and 2014-2020 required a careful approach, a differentiation of needs, taking into account the specifics of each region and the distinct regional priorities. One of the aims of cross-border projects, which has the goal to restore and protect the historical and cultural heritage, is the development of tourism infrastructure, strengthening accommodation capacity and associated services. The fortresses of Soroca, Hotin and Suceava can be included in a unique tourist route, which would teach the tourists the glorious history of medieval Moldova. At the same time, the development of marketing and an efficient promotion of the cross-border region, together with the creation of touristic infrastructure would lead to an influx of tourists in the area, taking into account the*

considerable potential, especially based on previously untapped resources. Cultural tourism, agrotourism and thematic tourism (winter sports, vinery routes, historical and ethno-folk festivals, etc.) as well as areas such as handicrafts, production based on local traditions, the use of the same brand for certain products, such as handcrafted products from the cultural heritage could be opportunities for beautiful cross-border cooperation. Due to the potential of the cultural heritage as a resource for sustainable development, economic growth and social development, the implementation of projects for the restoration and conservation of historical and cultural heritage would strengthen the relations between the Republic of Moldova, Ukraine and Romania. Romania supports the "European Course" of the Republic of Moldova and Ukraine. In the case of the two latter countries, the agenda for the future period on the dimension of cross-border cooperation must be one derived from the provisions of the Association Agreements with the European Union.

The European Economic and Social Committee (EESC) has identified some general principles of cross-border cooperation: getting closer to citizens - residents of cross-border areas express their desire to establish cooperation in order to solve the problems they face or improve living conditions; the involvement of political representatives (local, regional, national and European) is fundamental for better cross-border cooperation; subsidiarity – although collaboration with national governments is essential, local and regional levels are important for carrying out cross-border cooperation; partnership - for the achievement of common objectives, the involvement of all actors on one side and on the other side of the border is necessary; common structures - equipped with common resources (technical, administrative, financial and decision-making tools) can carry out sustainable activities, in continuous evolution; manage programs, achieve harmonious relations across borders[1]. The enlargement of the EU, through which Romania became a member of the European community, had a major impact on the role and place of the Union outside the borders of Europe, its ability to influence abroad, in general and, in particular, in its immediate vicinity. Once Central and Eastern European states became members of the organization, the border moved eastward, making it the

[1] Opinion of the European Economic and Social Committee on "Euroregions", Brussels, 11 July 2007, Official Journal of the European Union C 256, 27.10.2007, p. 12.

Union's longest land border today. Moreover, Romania has a certain historically and politically motivated sensitivity for foreign policy and orientation of security strategies towards the eastern part of the continent.

Cross-border cooperation is favored by cultural, ethnolinguistic, historical heritage or the presence of national minorities. The Romanian community in Ukraine or the Ukrainian community in Romania, the common ethnolinguistic heritage of the population of Romania and the Republic of Moldova, constitute favorable elements in the process of cross-border cooperation. This complex situation makes the existence and maintenance of interest in the Republic of Moldova and Ukraine a true foreign policy leitmotif.

In this context, the protection of historical heritage becomes one of the objectives of the Joint Operational Programs, which were launched since 2007. The implementation of cross-border cooperation interventions between Romania, the Republic of Moldova and Ukraine, related to the period 2007-2013, demanded a careful approach to the differentiation of needs, taking into account the specifics of each country and the priorities distinct regions. The joint operational program 2007-2013 aimed to create a bridge between the three partner states, with the aim of supporting the communities in the border areas in finding common solutions to the similar problems they were facing. The main cooperation area of the program included the following counties in Romania: Suceava, Botoșani, Iași, Vaslui, Galați and Tulcea; from Ukraine - Odesa and Chernivtsi regions and the entire territory of the Republic of Moldova.

Within the priority Promotion of "people to people" activities with the objective Cultural, social and educational exchanges was conceived and put into application of the cross-border project "Medieval Jewels - Hotin, Suceava, Soroca". Within it, the implementation team set out to coordinate the execution technical design works and archaeological excavation works at the Citadel Soroca, for restoration and construction inside Soroca and Hotin Fortresses and in the area that surrounds them, but also the promotion of medieval fortresses as a destination a cultural tourism. For the rehabilitation of the Soroca fortress, the EU allocated 2 mln. Of euro,for carrying out some rehabilitation works at the Hotin citadel - 660 thousand euros – being renovated the electricity system, which allowed the opening of costume exhibitions historical and military, but also of paintings.

Within the framework of the Joint Operational Program, the foundation of the Suceava Citadel was strengthened in order to ensure the stability of the structure and a unique access point was created in the monument space. Development works were carried out on an area of approximately 2,500 m2 of land, parking spaces for cars and coaches being created. Pedestrian and road access ways were opened, adapted to the needs of people with reduced mobility. Also, the Bucovina Museum in Suceava ran together with the Regional Museum of Folk Architecture and Ethnography in Chernivtsi, the Museum of History and Ethnography in Balti, the cross-border project "Let's preserve our past to create our future", which had among its objectives the creation an electronic database to store the cultural heritage of museums. The project had a total value of 208,500 euros. In the Chernivtsi region and Suceava county, the project "Development of the festive tourism network in Bucovina" was implemented with the mission of preserving and promoting the cultural identity in the Suceava county and the Chernivtsi region, as well as the common cultural heritage of the two cross-border regions, having a funding of over 166,000 euros.

Also in Suceava, the Bucovina Museum benefited from the "Common Traditional Heritage - European Promotion Element" project, with funding of 150,000 euros, but also from another project "To preserve the past means to create the future", with funding of over 208,000 euro.

In the Republic of Moldova, the Manuc Bey Mansion in Hâncești, one of the gems of Moldovan architecture, was rebuilt. In addition to the reconstruction of the "Prince's Palace" Manuc Bey, the project supported the restoration works of the Elena Cuza Mortuary Complex in Solești commune (Vaslui, Romania) and the modernization of the air conditioning system of the Municipal Museum of Private Collections of A.V. Bleschiunov from Odessa, Ukraine. Thus, through the implementation of these projects, protection was pursued the historical and cultural heritage of the three countries, the establishment of bridges of cooperation and rapprochement.

One of the aims of the cross-border projects, aimed at the restoration and protection of the historical and cultural heritage, is the development of the tourism infrastructure, the strengthening of the accommodation capacity and associated services. The fortresses of Soroca, Hotin and Suceava can be included in a unique tourist route, which would familiarize tourists with the glorious history of medieval Moldova. At the same time, the

development of marketing and an effective promotion of the cross-border region, together with the creation of the tourism infrastructure would lead to an influx of tourists in the area, taking into account the considerable potential, especially based on the unexploited resources so far. Cultural tourism, agro-tourism and thematic tourism (winter sports, the wine route, historical, ethno-folkloric festivals, etc.), as well as fields such as art craft, production based on local traditions, use of the same brand for certain products, such as cultural heritage products, could be opportunities for beautiful cross-border cooperation[2]. In this sense, the support given to the tourism sector is seen as an essential element in this program, because cross-border areas face similar problems both in terms of the present challenges and the unexploited tourist potential that can generate the development of local tourism based on intensified actions, especially in the field of cultural tourism and eco-tourism. At the same time, this would bring a significant benefit by providing an incentive for the establishment of a large number of small-scale service enterprises and at the same time providing a solid base and sources of job creation in the border area. Within the Cross-Border Cooperation Program of the European Union with Ukraine and the Republic of Moldova 2014-2020, compared to 2007-2013, trilateral programs became bilateral, like those between Romania and Ukraine and Romania – Republic of Moldova. This was driven by complexity increased procedures in trilateral projects, a complicated decision-making chain and coordination difficulties.

In the Cross-Border Cooperation Program 2014-2020, the rehabilitation and protection of the historical heritage was included in the priority "Promotion and preservation of the cultural and historical heritage". The Joint Operational Program Romania - Ukraine 2014-2020 included the Romanian counties of Botoşani, Suceava, Tulcea, Maramureş, Satu Mare and the regions of Odesa, Ivano-Frankivsk, Transcarpathia and Chernivtsi in Ukraine. The area of the Joint Operational Program Romania - Republic of Moldova 2014-2020 included the entire territory of the Republic of Modova and the Romanian counties located on the border, namely Botoşani, Iaşi, Vaslui and Galaţi. We currently do not have official ratings, but based on the available information we can make some preliminary conclusions. In the Joint Operational Program with the Republic of

[2] European Instrument for Neighborhood and Partnership. Operational Program 35 Joint Romania – Ukraine – Moldova 2007-2013, 2008, p.37.

Moldova, 89.1 were allocated millions of euros - an amount which, as in the case of Ukraine, was exceeded by demand. The Botoşani County Administration submitted 13 projects, and the Iaşi County Council registered 12 projects totaling 24 million euros, more than a quarter of the allocated funds. The Vaslui County Council also initiated ten projects. The following projects aimed at preserving the cultural and historical heritage were selected for implementation:

• Restoration of the "Ion Creangă" Museum ("Bojdeuca" - heritage building, the inner courtyard and the museum building), within the "Călător per cultural meridians" project (1.7 million euros). In the Republic of Moldova, the partners are the Făleşti District Council, with the rehabilitation of the Museum of History and Ethnography "Lazăr Dubinovschi" and the City Hall, with the revalorization of the architectural monument on the central Ştefan cel Mare street;

• The "Mihai Eminescu" museum is to be restored and consolidated through the "Education and culture without borders" partnership, for which the sum of 1.6 million euros was requested. The partner is the Făleşti district, where another architectural monument would be renovated - the Făleşti Mixed Primary School.

• The ensemble of the "Constantin Negruzzi" Memorial House from Hermeziu (a village in the Trifesti commune, located on the banks of the Prut), will be rehabilitated "as a package" with the repair of the wooden church from Vorniceni, in the Străşeni district. In addition to the two-century-old church, the 1.5 million euro project includes the conservation and restoration of the 600-year-old pottery kilns in the same village.

• With 1.7 million euros, the Abbey of Golia Monastery (a building dating from the end of the 18th century) will be restored, and the Ungheni District Council will rehabilitate and equip the Museum of the Sculeni commune, founded in 1985 in the building of the former school primary.

• The municipality of Iași joined forces with the Teleneşti District Council and the Soroca City Hall in an attempt to obtain funding of 7.76 million lei for the development of cooperation and the consolidation of cross-border relations through the creation of a multi-ethnic cultural center, the renovation of the Teleneşti Museum and the Park. Mihai Eminescu" from Soroca.

• Several joint cultural and artistic projects were organized over a period of 24 months.

Due to the potential of cultural heritage as a resource for sustainable development, for economic growth and for social development, by implementing the restoration and conservation projects of the historical and cultural heritage, the relations between the Republic of Moldova, Ukraine and Romania are strengthened. By promoting tourism and social development in the regions on both sides of common borders, addressing common challenges and local cross-border promotion for the preservation and promotion of cultural and historical heritage actions, the framework is created for the implementation of cross-border activities in the context of the European Neighborhood Policy with the aim of to prevent the emergence of new dividing lines between the EU and its neighbors and to give partner countries the opportunity to participate in various EU activities through greater political, security, economic and cultural cooperation.

Without disputing the importance of the implementation of the renovation and conservation projects of the historical and cultural heritage, the experience of the last years has shown that, although there were the necessary premises to strengthen the culture of the implementation of cross-border cooperation projects, its level is currently only moderate. Among the factors that led to this, we mention the delay in starting the program and implicitly the projects, the undifferentiated implementation in territorial-administrative units different in type and size, the existence of different procedures in terms of regulation and/or authorization, poor communication with certain public authorities in Romania or from partner countries. Added to these are certain gaps regarding the administrative capacity of the management structures of the Joint Operational Program Romania – Ukraine – Republic of Moldova, such as the insufficiency of human resources, as well as the poor endowment from a logistical point of view. Political stability is one of the important factors in strengthening cross-border cooperation between the three countries. The current conflict situation in Ukraine, the frequent political changes and, above all, the excessive government alternation often generate changes to the objectives established in bilateral and multilateral cooperation that are not always specific to the Joint Operational Program.

Thus, the technical and financial assistance provided by Romania to the Republic of Moldova, the frequent internal political misunderstandings in the Republic of Moldova have determined the delay or blocking of some project proposals submitted by the eligible ministries or public authorities.

Internal political battles between parties, in the case of coalition governments, have generated multiple disputes regarding priority interventions. In the case of the Republic of Moldova, the disputes over the budget allocations of the projects included in the agreement with Romania were more about topics in the category of who and how manages the resources and what political advantages result from the implementation of the interventions than those related to their efficiency or relevance.

In the case of Ukraine, the armed conflict in the eastern part, as well as the annexation of the Crimea region by the Russian Federation, have generated a series of political fears regarding the stability of the border regions in the south and west of Ukraine (Odessa and Chernivtsi regions). In this context, the centralized behavior of the central authorities increased and, as a result, the specific powers of the regions were diminished. Thus, any intervention specific to cross-border cooperation, whether it is financed through EU technical assistance or whether it is supported through government programs, must be approved at the central level. This state of affairs generates delays in the programming, decision-making and intervention implementation processes[3].

At the same time, an important aspect refers to the fact that, in the case of the trilateral program for the period 2007-2013, all decisions were taken, as was normal, in a trilateral format and due to this aspect more time was needed to achieve consensus among all parties involved. In the case of the new approach regarding the POC Romania - Republic of Moldova, respectively Romania - Ukraine for the period 2014-2020, the decision-making process was, from this point of view, faster. Another problematic aspect identified refers to the fact that both in the case of the Republic of Moldova and in the case of Ukraine, the phenomenon of the lack of co-financing budgets for cross-border cooperation programs is manifested. In this case, the beneficiaries, be they authorities, private organizations for profit or non-profit, are forced to identify and contract additional financial assistance.

Much more effective collaboration takes place at the level of experts, compared to that at the level of the political class. The usual

[3] Bărbulescu I.G., Brie M., Toderaș N. Cross-border cooperation between Romania and Ukraine, respectively between Romania and the Republic of Moldova. Opportunities and challenges in the period 2014-2020, in "Strategy and Policy Studies", SPOS 2015, Study no. 2, Bucharest, 2016, p. 89–90.

correspondence with the national authorities of the two countries takes place directly, being technical matters. However, there were also cases in which, as the expected results were not obtained, the intervention of the MAE was requested through diplomatic channels. The Romanian Ministry of Foreign Affairs made efforts to streamline communication with the central authorities of the partner countries, but there were sometimes delays in obtaining answers or points of view. The big problems related to delays come from Ukraine and the Republic of Moldova and are caused by the internal tensions between their various authorities. For example, in the case of the Republic of Moldova, the existing tensions between the State Chancellery and certain ministries, respectively, of synthesis regarding the way of managing external funds are often revealed. However, these tensions influence the quality of communication between the public authorities targeted by the respective interventions[4].

At the same time, as a result of the political instability in Ukraine and the Republic of Moldova, there are frequent personnel changes in the government agencies and authorities responsible for the implementation of cross-border projects. These practices also had a negative impact on the implementation of the Joint Operational Program Romania - Ukraine - Republic of Moldova 2007-2013, but also for the financial year 2014-2020. The low visibility of cross-border cooperation specific interventions is another factor of the low level of project implementation culture. In some situations, the results of the projects were disseminated and perceived by the population as elements of electoral promotion of political competitors from Romania or the Republic of Moldova. This way of erroneous transmission of messages regarding the successes of the governing act significantly diminishes the visibility of the results obtained in within cross-border cooperation projects. Beyond the problems noted in the implementation of cross-border projects aimed at the restoration of historical and cultural heritage, they are of indisputable importance for spreading and raising the level of awareness and education of future generations in the spirit of the values of cultural heritage and its protection.

Border regions have a common culture: folklore, festivals, traditions, language and family ties. It is important that borders do not prevent the maintenance and development of this culture. Through cross-border cooperation in the field of restoration and protection of historical heritage,

[4] Idem, pag.91.

zonal stabilization is achieved, structural reform processes are strengthened and the process of deepening relations with the EU is supported. Romania supports the European path of the Republic of Moldova and Ukraine. In the case of the two countries, the agenda of the future period in terms of cross-border cooperation must be one derived from the provisions of the Association Agreements with the European Union.

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BESSARABIA AND THE PACT OF MUTUAL ASSISTANCE WITH THE USSR

Nicolae MAREȘ

I am not a communist, and my intellectual training prevents me from becoming a communist, just as it prevents me from becoming a Hitlerite or a fascist. I am a liberal bourgeois democrat, for whom respect for private property and individual freedom is the very basis of existence. And I believe that such a doctrine can only be defended by Romania's non-intervention in the ideological struggle we are currently witnessing.

Nicolae Titulescu,
former Foreign Minister of the Kingdom of Romania
(1928 – 1936, with interruptions)

USSR – a colossus in the vicinity of Romania

For the general Romanian audience, including for many historians who did not have access to the diplomatic archives in the country or across the border, the x-ray of Romania's external relations with foreign countries were carefully objectified, from the inside by the former Romanian foreign minister, Nicolae Titulescu, in his work "Foreign Policy of Romania"[1].

In this study we find the steps taken in this matter described in order, as well as the struggle he led in the diplomatic realm to defend Romania's interests in its relations with Soviet Russia, with whom he respected, and for which - in our opinion - he also had a certain fear. It was not at all easy for him to search and find the most favorable "identity of interests", - as he called it, and to which: "the Russian government should join only at the eleventh hour", through its representative, Litvinov: "only in principle and in a personal capacity".

With a disarming sincerity, Titulescu starts from the geopolitical realities of his time (the area of Russia four times larger than that of Europe and with a population of 162 million inhabitants, at the time), the Romanian

[1] Nicolae Titulescu, Romania's Foreign Policy /1937/ Titulescu European Foundation, Encyclopedic Publishing House Bucharest 1994.

diplomat of European stature was aware that " the colossal state" - the size of Russia - was on the coast of Romania and led a hostile policy that could lead to "crushing by the Great Neighbor". Starting from the above, the head of Romanian diplomacy designed the entire work scaffolding. At the same time, the unsurpassed diplomat was aware that our country could not "find an ally against Russia in the West only for the defense of Romanian interests".

The attempts at diplomatic settlement of the Romanian-Russian bilateral dispute, which took place in Warsaw - 1921, Vienna - 1924, Riga - 1931 or in Geneva - 1932 and 1933, kept the Romanians and Russians in the situation of being "like people living on two different planets". Not even today?

It is generally known that the Soviet Party insisted, since the discussions held in Riga, mentioned above, that the existence of a territorial dispute between the parties be stipulated in a future Romanian-Soviet pact, proposing the inclusion in the bilateral document of one of the formulations below: "territorial dispute", "Bessarabian dispute", or "existing dispute".

After signing a non-aggression treaty with Russia, the Polish ally became disinterested in Romania following it and countered such an action in every way

Nicolae Titulescu, who was structurally opposed to such an approach, began to act more decisively after October 20, 1932, when he determined the Romanian government to authorize him (September 21, 1932) to negotiate with the Russians. It should be noted that, shortly after Trianon, on October 28, 1920, Great Britain, France, Italy, Japan and Romania signed the Treaty on the Eastern Border of Romania, i.e. on the territory of Bessarabia, a document ratified in the following years by the first three countries , not by Japan. In other words, the union of Bessarabia with the Motherland was recognized by other states and internationally. The state of facts - in legislated form, also passed through the Bessarabian Parliament (Country Council), under the Soviet regime. In the fourth decade of the 20th century, Japan also declared its readiness to ratify the Treaty in question, but Bucharest did not hear the suggestion made by the former Japanese ambassador to Moscow, who later became minister of foreign affairs.

In the attempt to request in 1932 the support of Poland, as an ally, so that it might try to obtain from Moscow the removal of the words "existing dispute", Warsaw - which had already signed the non-aggression treaty with Russia that year (on July 15) - will give an at least shocking answer through Jozef Beck - that the Polish government is not interested in Russian-Romanian negotiations. The astonishment could not be small in Bucharest, where it was known that according to the Romanian-Polish bilateral military treaties of 1921, 1926 and 1931, the Polish side was obliged to "defend Bessarabia" by force of arms. Nicolae Titulescu will never understand this paradoxical attitude on the part of Poland, but especially Warsaw's reasons for not giving diplomatic support to its Romanian ally, in those moments. Only one incomprehensible reason was mentioned, that the Polish side would not be interested in the negotiations regarding Bessarabia, despite the fact that "the Treaty itself represents the object of the alliance”.[2]

[2] Nicolae Iorga, participant in August 1933 at the Congress of Polish Historians in Warsaw, discussed at a reception given by the head of state, Ignacy Moscicki, with the head of foreign affairs, Jozef Beck. In his memoirs he recorded: "My impression is that this man /Beck/ does not love us or respect us. He needs the lie of peace, even if we have to tear our bodies apart to get it." /Nicolae Iorga, *Memoirs*, vol. 7, p. 124/

The Convention on the Definition of Aggression, signed on July 3, 1933

Starting from the premise that God helps those who help themselves, Nicolae Titulescu will strive to establish "cordial relations with the USSR, without resorting to Romania's allies: France and Poland".[3]

As a skilled politician, Nicolae Titulescu will first ensure his parliamentary support, help he brilliantly obtains from the people's elected officials, a fact he considers to be the greatest triumph of his parliamentary career, because "all the political parties in Romania, without exception, they approved the policy regarding the Non-Aggression Pact with the U.S.S.R."[4]

From now on, we will witness tenacious and feverish diplomatic activities on the part of Titulescu, in order to attract to his side the Soviet representatives in Geneva, diplomats with whom until then he had "only had duels" and to collaborate - in the end - brilliantly with these to the "definition of aggression".

Together with the Russian ambassadors from Switzerland, especially with Litvinov, Titulescu works with great care and particular precision on the texts for the elaboration of a document that satisfies both the Romanian interests and those of the partners, and last but not least the general European ones; this in the Convention on the Definition of Aggression, signed on July 3, 1933, in London, with the representatives of Estonia, Latvia, Poland, Turkey, the USSR and Afghanistan, by which the USSR undertakes not to use force against Romania or make war with it, removed being from the text of the bilateral treaty under negotiation the phrase regarding the recognition of the "existing dispute", i.e. the Bessarabian dispute.

Nicolae Titulescu mentions in the reference work the statement of Litvinov who said: "I know that, by signing this Convention, I am giving you Bessarabia", it being known in the diplomatic world that "Bessarabia ceased to form a point of friction between the two states".[5]

Certainly not out of grandiosity, as he was sometimes congratulated by his opponents, Titulescu will record: "Fruitful path accomplished!"

[3] Ibidem, p. 108.
[4] Ibidem, p. 107.
[5] Ibidem, p. 187

Titulescu - Litvinov

What followed and could no longer appear in relations with the Soviets, after his landing on August 29, 1936, is another chapter of the history of Romanian diplomacy. Nicolae Titulescu refers to this in his notes from 1938, which abundantly prove his unparalleled clairvoyance regarding the unfolding of the events that will take place after that at a lightning pace: "If I had remained foreign minister, I would have concluded with Russia the treaty which he took into account all our interests. I was, am and remain in favor of a mutual assistance pact with the USSR, as long as this country pursues a policy of peace, as it has practiced in recent years. This Treaty is necessary for Romania even if Germany attacks Russia, or if it comes to terms with it. More: The treaty must be done on time. Otherwise, the Russian-German rapprochement will be done without us and to our detriment". What a clairvoyance!

Nicolae Iorga "Teacher of the Nation" and Nicolae Titulescu "Diplomat of the Nation" surrounded by collaborators

"So this eventuality - continues Titulescu - must find us allies with Russia. (it should be emphasized that these words were written a year before the signing of the Treaty of sad memory - Ribbentrop - Molotov of August 23, 1939). I consider Franco-Romanian friendship as an axiom: the Russian-Romanian one is an inevitable axiom. Then France and Czechoslovakia, being allied with the USSR, we cannot continue to remain isolated. It is said today that the difference in ideology would be an obstacle for German-Russian rapprochement. But how long can this obstacle exist? Nobody knows; in any case it will not be eternal. How important it is that Romania concluded the assistance pact with Russia before the German-Russian rapprochement took place; then Russia will consider it useless. I put in these statements all the weight of the political judgment that I have for almost 25 years of public life".[6] This was the clairvoyant Nicolae Titulescu, the one about whom the historian of the nation, Nicolae Iorga, wrote about the "brilliant diplomat" that he is a sensitive and courageous man "for us and for the whole of Europe".[7]

[6] Ibidem, pp.189-190

[7] From "Neamul Românesc", December 14, 1937; idem George G. Potra, Nicolae Iorga – Nicolae Titulescu – Interferences, Bucharest, 2011, pp. 241-242.

HEALTHY EUROPE. TRADITIONS AND LIFESTYLE A BOOK REVIEW

Economics PhD Aurelian Virgil BĂLUȚĂ

The book "Healthy Europe". Traditions. Lifestyle" written by Alexandra Radu and Andrea Şerban, published in Romanian by the Publishing House "Editura Fundației România de Mâine" was launched at the Bookfest Bucharest 2023 Fair. At the same time the book "Healthy Europe". Traditions. Lifestyle", with a rich documentary in Italian, had in mind the quality of Italy's guest of honor at the respective book fair.

The general vision that was the basis for writing this book is formulated clearly and explicitly: <we do not want to approach European diversity from the perspective of segregation, but, on the contrary, through the prism of a unity that derives from the acceptance of this diversity, even more, from its transformation into - a fundamental coordinate of the common European spirit>.

About authors

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About the contents of the book

The book "Healthy Europe". Traditions. Lifestyle" has content organized in 11 chapters. Idea content is supported by well-selected photos and graphics. Through the bibliographic references inserted, it encourages the deepening of the knowledge presented.

The first chapter with the title "Brief history of Europe and the European peoples" is a genuine documented introduction to the issues addressed in the book. In this chapter we have an overview of the history of our continent. Chapters follow to delve deeper into health and lifestyle issues by group of countries with an important set of commonalities. In Europe, we cannot speak of homogeneity even within national states, let alone groups of countries or the continent as a whole.

The second chapter is entitled "Mediterranean Europe and Balkan Europe" and is about a vast area of the continent that has probably been best documented in the book. For connoisseurs of political history, it is a discreet but firm reply to the phrase <Balkans-the powder keg of Europe>. The respective region is presented as <a space in which Europe admirably reveals its diversity and in which a face of Europe strongly influenced by the oriental vein is revealed to us>.

The third chapter "Another Europe: Russia, the Baltic States, Turkey" leads us to the eastern tip of the continent. I think it is both a history and a visionary chapter. It was documented and written at a time when there is war in the Eastern part of the continent, Russia being practically in direct economic plus political and indirect military conflict with the rest of the

continent. Turkey's request to join the European Union, although submitted many years ago, is no longer on the political agenda of either confederated Europe or Turkey. But I am convinced that the whole book, including this chapter, will be on the reading table of readers and at a time when political Europe will coincide with Europe in its geographical borders, including Turkey and Russia. There is also a brief history of Russophobia in this chapter.

A very comprehensive area of research is covered in chapter 4 "Underground Europe". It is about <Europe that is literally under our feet>. Who has ever visited Europe <knows that all major European cities have an underground replica, a city under the city, each with its own history>. In fact, underground Europe is part of <the network of underground caves and corridors>. They <make our continent so beautiful and surprising>.

An important step towards the foundations of European unity in diversity is made in chapter 5 "The European spirit and spirituality. Religious diversity and European polyglotism". The idea is supported according to which <the cosmopolitan spirit of the Europeans is manifested both in terms of faith and linguistically, of the expression of various beliefs in words>.

The dimension of linguistic diversity only in the official space of the European Union is expressed by the twenty-four official languages, plus the unofficial languages that are spoken in smaller areas, but which complete the colorful picture of European multilingualism.

In order to maintain a high scientific level, the concepts are carefully selected.

For example, the conceptual differences between polyglotism and multilingualism are clarified, and the reason for using the former in the chapter title is explained. In this chapter is important the section "Representations of the sacred vs. pagan representations, folk heroes, proverbs, sayings and...why not?, curses". Among the cross-border spiritual values presented, it is worth noting the similarity between the famous Păcală from Romania and the hero Giufà present in Sicilian popular literature (Italy).

Through chapter 6 "Panem dei (ritual food and European traditions), the use of vessels (European clay and ceramics)" history is closely connected to the everyday life of Europeans. We will also understand from here that stronger than the relative geographical distances there are close

ties that make us have in Europe individualized manifestations of everyday life and spirituality, but these individual manifestations are connected by numerous fibers belonging to a common basic fund. Some of these connective fibers are easier to observe empirically, but others require scientific tools to bring to light.

Chapter 7 "Traditions without borders in Europe (toponymy and anthroponymy)" leads to the modern concept of <spiritualization of borders>. The rich documentation regarding the names of some localities that cross the borders is worth appreciating. In addition to the famous Marseille, the case of the locality Slatina identified in Romania, Slovenia and Bulgaria is presented. As a general rule, in Europe the choice of name, even if it is oriented towards the child, often reflects the parents' personality and affiliation to certain beliefs, and this reflects the hidden interest and wishes regarding the child's future, however subjective they might hide.

In chapter 8 "Healthy food and herbs in Europe" we find a lot of useful information and advice in everyday life. We are sensitized to read this chapter by mentioning the fact that the Mediterranean diet is part of the intangible universal heritage. Sections such as "What are aromatic plants", "Cultivation of aromatic chains", "Fresh or dried aromatic plants" attract attention. From the list of aromatic plants presented in this chapter, I mention only basil, mint, thyme and dill.

We find deep problems in chapter 9 "The cult of the family in the European space. The figure of the mother in European culture". The authors claim that <most of the modern Europeans are bound by the values of the traditional family, by the idea of marriage consented before the law and in the church, but also by the descendants>. Thus, we observe how <the original European family is founded around the central figures, the father and the mother, who reconfigure at the micro-space level the central points of the macro-universe, the sky and the earth>. By deepening some linguistic studies <we will be able to find out how the family micro-cosmos is enriched with the figure of the grandfather or the older sister>.

Through Chapter 11 “Good taste and European good taste. Small compendium of recipes" we take the step towards the area where we understand and bring the European unity to the homes of every European citizen, in his everyday life. It is another chapter in which history teaches us something practical for the present.

About the importance of the book

The book <Healthy Europe. Traditions. Lifestyle> is part of an interdisciplinary research field, regional history and geography, the spiritual history of united Europe, the history of European civilization, etc. At the same time, it is a field of great relevance and with many direct implications in everyday life. We can say that by going through a historical theme we also get immediately usable information. At the same time, this book is based on an international experience of the two authors. The extensive area from which the information is gathered makes this book a true European synthesis of knowledge for important issues such as health, spirituality, everyday life. It is interesting how health is connected in the book to deep elements of the soul, such as traditions, including their transposition into a concrete lifestyle.

I like to say that this book is a plea for the European Union. Reading it carefully and understanding its spiritual essence, we will come to the conclusion that the European space is, despite a rich diversity, a unitary whole, at least from the point of view of the traditions and beliefs transposed into the lifestyle. The effort to keep the states of the old continent in an open confederation is not based on fleeting geo-strategic reasons. From the book "Healthy Europe. Traditions. Lifestyle" we can understand that in Europe we have a territorially dispersed common cultural heritage, composed of numerous elements closely related to each other. In terms of traditions and a healthy lifestyle, we can say, without the risk of being wrong, that Europe is unique and still has a lot to say for itself. In these areas Europeans have always communicated with each other. With this book, we have one more argument to convince the skeptics that we, the European peoples, want to be together and continue to learn from each other, in our common interest.

The book "Healthy Europe". Traditions. Lifestyle" demonstrates very well the principle of unity in diversity of Europe, so much invoked theoretically. The book is at the same time a scientific plea for a Europe united in diversity based on traditions and a healthy lifestyle, deep spirituality and fundamental aspirations of its citizens, but also on common history. Through this book we have evidence and arguments that <Europe is a great unity in diversity>. I am convinced that studies that will prove this unity in diversity and in other fields will see the light of day.

Recommendation

The book "Healthy Europe". Traditions. Lifestyle" I recommend that it be translated into the languages of the European peoples, after which it should be read with the eyes of the soul. We will be happy to learn that it was a source of inspiration for authors and books that will put into the circulation of European ideas other elements of the civilization and spirituality that unites us.

Tourism is one of the components of modern life. I think it would be useful to use the book. "Healthy Europe Traditions. Lifestyle" as a useful travel guide to maximize understanding of the places and people we encounter on our vacations.

Philosophy

HUMAN AND ANIMAL COMMUNICATION: EVOLUTION AND SEMIOTIC CLASSIFICATION

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Abstract: *This article is a quick examination of the differences between animal and human communication, from which some reflections on the evolution of language will be proposed. The theoretical framework of reference is represented on the one hand by the semantic classification of semiological codes elaborated by Tullio De Mauro in his book Minisemantics, and on the other by the most recent ethological studies on animal communication and the evolution of human language. In particular, it will be interesting to note how, from a common semiotic base consisting of limited and unambiguous communication codes with a finite number of elements, human communication will, in the course of its evolution, rely on increasingly complex codes, to arrive at codes with an infinite number of elements and a high degree of ambiguity.*

Introduction

The peculiar characteristic of natural-historical languages to be endowed with creativity will also be discussed, in the sense of the possibility not only to increase the lexical inventory in diachrony, but also to be able to modify the meaning of words according to context and co-text. Also dependent on creativity is the possibility that natural-historical languages have of changing the morphological and syntactic rules that govern the correct combination of elements.

The thesis argued in this article is that before the phonetic alphabet, human language had not yet expressed its considerable symbolic potential. The phonetic alphabet, invented by the Phoenicians and perfected by the Greeks, was the form of writing that gave full expression to the articulate character of language. Before its advent, we will see how the ability to count and the invention of words to refer to collections of objects greater than 3 were the crucial steps towards the acquisition of remarkable cognitive capacities.

1. **A semantic classification of communication codes**

In classifying animal communication codes, and distinguishing them from human ones, I will limit my analysis to intraspecific communication (between members of the same species). This is because it is in the sphere of relations between members of the same species that communication codes have evolved and increased their degree of complexity; communication between members of different species (interspecific communication) has not offered the same kind of semiotic growth, although it retains a certain interest for the ethologist and more generally for anyone with a curiosity for the biological sciences. I suggest reading Martin Lindauer's *Message Without Words* to anyone interested in interspecific communication. I try, in this paragraph, to classify the intraspecific codes according to an order ranging from the simplest to the most complex.

1.1 *Codes of certainty: unarticulated with a finite number of elements and no synonymy*

At the most basic level we find codes with unarticulated messages (not decomposable into parts) with a finite number of elements and no synonymy. In them we distinguish dyadic and triadic messages. Dyadics have the characteristic of being composed of signs without meaning. We could call them emotive messages, in the sense that they convey emotions or intentions of the sender towards the receiver: for example the gnashing of teeth among dogs and other mammals, the courtship rituals of birds, some words of our languages such as the Italian *ciao*, *scusa* and *buonasera* or the English equivalents *hello*, *sorry* and *goodevening*. There is no referent, only the co-presence of two specimens of the same species. The evolutionary linguist James Hurford gives the following definition:

> Human language use has both dyadic and triadic aspects. There are some purely dyadic speech acts, in which the only significance is what one speaker does to another in making an utterance, with no ingredient of referring to or describing anything. The conventional greeting *Hello* is meaningful, but doesn't describe anything. In saying *Hello*, a person greets another, and that's all. In saying *Sorry*, a person apologises to another. In saying *Goodbye*, a person takes conventional leave of another. These are all things we do to each other with words. The vocabulary for such bare non-referring speech acts in any language is only a tiny fraction of the total, but every language has them. They are reflections of a basic feature of all communication, namely the sender doing something to the receiver

[...] And in this respect, human use of language is no different from communication of all sorts in the non-human world. Of course, the possibility of adding descriptive content to the message, with words that refer to things, gives human language a scope vastly exceeding anything in the communication of non-humans. (HURFORD 2014: 42-43)

They are probably the oldest animal communication codes, the first to have appeared in the evolution of life. At the next level of complexity we find the messages we have called triadic. In these, in addition to two specimens of the same species, we can have a referent: the messages refer to external reality while retaining the possibility of dyadic communication. In their simplest form, triadic codes refer to referents perceivable *in praesentia*. These triadic messages with proximate referents include, for example, the alarm cries of green guenons. These primates possess three different vocalisations for three different predators: pythons, eagles and leopards. Also among chimpanzees, as in other anthropomorphic apes, we find similar vocalisations to those of green monkeys. It is plausible to assume that such triadic messages must have represented the first words of our proto-language, at a stage when the articulate character and syntactic-combinatory potentialities that resulted were not yet within our reach in cognitive terms.

At a further level of cognitive complexity, but not combinatory, we have a form of triadic communication that makes use of the faculty that psychologists call object permanence: it is the capacity, shared by many animal species, to remember a referent even when it is no longer perceived externally. Think for example of a leopard hunting an antelope. If the antelope disappears behind a dense group of trees, the leopard continues to chase it, because it has a mental image of the antelope, an image that manages to motivate it in pursuit even when its prey is no longer visible.

All the messages counted so far have the characteristic of not being articulate, of having a finite number of elements and of not having synonymy. The non-articulateness determines that, for example, the vocalisations of green guenons cannot be broken down into parts; there is no part in these vocalisations that refers to a leopard and one that describes its distance or the direction from which it is approaching. The signifiers refer to meanings in a global way. Hence the finiteness of these codes in which the number of elements, however large, can always be counted. Since signifiers are in bi-univocal correspondence with referents, if these codes represented too many objects of the external world, their signs would grow out of all proportion, and each of them, being different from all

the others, would have to be remembered in its entirety, not benefiting from the possibility, which articulated signs possess instead, of being able to be broken down into a circumscribed number of a few basic elements (like phonemes for example).

Such codes are by definition devoid of ambiguity and synonymy; two different signifiers cannot have the same meaning and the same signifier of the code cannot have multiple meanings. They are codes of certainty, the decoding of which is absolutely unproblematic.

Serial codes such as that of the signs of the Zodiac or the days of the week should also be counted in this same category. The latter add to those just discussed the property of possessing meanings that can be ordered according to a series, in which some signs come first and others come later. Tullio De Mauro gives a very eloquent description of them:

> In the case of the six signs of the Zodiac, the row and its order depend on the following of the apparent positions of the Sun on the celestial vault, in the midst of the constellations. And the positions change in the course of the year with the change of the Earth's position in its annual rotation around the Sun. In short, in the case of the Zodiac, the series of twelve signs is imposed on the observation of human beings, on their minds, by the unfolding of natural things. Perhaps it was precisely by observing phenomena of this kind, such as the turning of the constellations, the succession of lunar phases, and developing elementary techniques, such as planting the posts of a fence or threading the pierced stones into wire to make a necklace, that the minds of human beings became accustomed to the idea of the series in ancient times. (DE MAURO 1997a: 34)

Such codes must have represented a considerable cognitive step forward, insofar as they enabled our hunter-gatherer ancestors to compare the same things but of different numbers and different things but inserted in series of the same number of signs. We are at the very beginnings of the concept of number. We will return to this point in the next section. Serial codes, like the others discussed above, are not endowed with synonymy; they are codes of certainty with the virtue of possessing signs that can be arranged in sequence.

1.2 *Articulated codes with a finite number of elements and no synonymy*

Articulacy, i.e. the decomposability of signifiers into parts, opens up immense combinatory potential for animal communication codes. Before the phonetic alphabet, the ability to count and the invention of words for the expression of a cardinality greater than 4 pushed our cognitive potential for

the first time beyond the boundaries of non-articulated codes. We will return to this later. For now, I will emphasise how such a cognitive leap was made by our species many years ago; probably, in accordance with the position of the great evolutionary psychiatrist Julian Jaynes, this must have occurred as early as 70,000 years ago, as evidenced by the significant technological evolution of the Sapiens of that period:

> Since language *must* introduce very conspicuous changes in the attention paid by humans to things and people, and since it enables a very large-scale transfer of information, it must have developed during a period in which archaeological remains document such changes. Such a period is the Upper Pleistocene, roughly between 70,000 and 8000 BC (JAYNES 2007: 164).

In this period we have evidence of significant advances in the production of artefacts and we are at the dawn of more advanced symbolic skills, such as those required by cave drawings and the practice of burial rites. My opinion is that for humans to fully benefit from the potential of the articulated character one had to wait for the advent of the phonetic alphabet first, and secondly its technological association with Gutenberg's typewriter. Before clarifying this point, it is necessary to dwell briefly on the semiotic characteristics of articulated codes.

At a first level of complexity, these codes, while having access to the infinite potential of combinatorial calculus, comprise a sub-family of codes with a finite number of elements. The articulated character alone is a necessary but not sufficient condition to guarantee an infinite number of elements. In combinatorial terms, in fact, redundancy is defined as the ratio between the number of elements in the code and the potential number of elements. For non-articulated certainty codes, it makes no sense to speak of redundancy, insofar as there is no combination of elements; the signifiers in their entirety refer to meanings in a two-way relationship: one signifier one signified. We were talking about redundancy. Finite articulated codes include many catalogues, lists and plates, as well as Morse and Braille codes. If, for example, we think of an elementary filing code consisting of two letters of the Latin alphabet (26 phonemes), one lowercase and one uppercase, arranged in groupings of two, the signifiers will be *aA*, *aB*, *aC,...*, *bA*, *bB*, *bC* etc. From combinatorial calculus[1] we know that we have 52 elements (26 lowercase + 26 uppercase) arranged in groupings of 2, for

[1] In combinatorial calculus, the arrangements of n elements in k places are k^n , where the order of the elements is distinctive. In fact given the two letters *a* and *b*, available in groupings of two elements, we have a vocabulary of only two elements: *ab* and *ba*, since $ab \neq ba$.

a total of 52^2 elements: 2704 signs. In this case there is no redundancy since the filing code exploits all potential combinations. In the case of Morse code and Braille code, on the other hand, we have a certain degree of redundancy, albeit low:

> In the case of Morse, two units are grouped into arrangements of one to six places, which act as signifiers of the 26 letters of the alphabet and the ten Arabic numerals. The 36 signifiers are chosen from a set of groupings that can be calculated according to the well-known formula for computing possible arrangements: 2 ,2 , 2 , 2^{12345} , , $22^6 = 2 + 4 + 8 + 16 + 32 + 64 = 126$. In Braille, the redundancy of meaning is less high: two units (raised and unrelief dots) can construct six-place arrangements, with a redundancy, therefore, of 36 used arrangements out of 64 possible ones. As we shall see, in languages the redundancy is immensely greater. (DE MAURO 1997b: 67-68)

The great advantage of articulated codes is that they exploit the immense potential of combinatorial calculus. If the Morse code, for example, allowed combinations of 3 elements instead of 2, it would increase the number of its elements substantially; we would then have 3 ,3 , 3 , 3^{12345} , , $33^6 = 3 +9 + 27 + 81 + 243 + 729 = 1092$. The number of elements becomes about nine times higher simply by allowing for messages that allow for one more unit, 3 instead of two. This gives articulated codes the advantage of highly economical exploitation of their signs. Compared to certainty codes, they require the storage of a limited number of elements against the production of a large number of messages. Indeed, we have seen, in the case of Morse, a ratio of 2 to 126 and 3 to 1092. We will shortly discuss how the phonetic alphabet exploits this principle even more effectively.

This type of articulated code, while exploiting the potential of combinatory calculus, has a finite set of signs that lack synonymy. In the examples above, the syntactic rules governing the combination (arrangement) of elements have certain limitations. For a code to be synonymic and infinite, certain combinatorial requirements must be fulfilled. Let us see which ones.

1.3 *Articulated codes with an infinite number of elements and calculable synonymy*

We were talking about the combinatorial requirements for an articulated code to possess an infinite number of signs with synonymy. De Mauro enumerates them as follows:

a) groupings it is useful for them to be what is technically called 'dispositions': that is, they must be groupings in which, as in the usual Arabic numerals, Roman numerals, alphabetical spellings of words, sentences, etc., the order, the arrangement of combinable entities, is a factor of diversity [...], the order, the arrangement of the combinable entities, is a factor of diversity [...] *b)* in the groupings the repetition of an element, its iteration, must serve to distinguish different groupings... *c)* the number of places in the groupings must have no theoretical limit, in the sense that, given a grouping of one hundred entities [...] it must always be possible to have a grouping of one hundred and one units, and, in general, if the entities are *n*, it must always be possible to have a grouping of *n+1* entities. (DE MAURO 1997b: 41)

Condition (a) is a principle of economy, and in codes with a potentially infinite number of elements, this provides a considerable advantage. In the case of arithmetic codes, for example, this property applies in the case of certain operations. For subtraction and division we have in fact that the permutation of elements leads to different results. In fact *8:4* gives *2* but *4:8* gives *0.5*; *8 - 4 gives 4*, but *4 - 8* gives *- 4*. This allows a multiplication of signs/groupings using the same basic elements (words in the case of languages). In the case of natural-historical languages, this economic principle is used even more extensively. For we know that the phrase Mario *observes Mary has a* different meaning from the phrase *Mary observes Mario*, just as *Mario gives a book to Mary* has a different meaning from *Mary gives a book to Mario*. However, principle (a) can only multiply signs and groupings, but does not guarantee a potentially infinite number of elements. For a code to have this property, conditions b) and c) are the only ones, from a combinatorial point of view, necessary and sufficient.

Let us first reflect on property b). This property determines that the arithmetic expression *2 + 2* gives *4*, that the arithmetic expression 2 + *2* gives *6*, that the expression 2 + 2 + *2* gives *8,* and so on. In accordance with this property, the repetition of the operation of adding 2 gives rise to arithmetic arrangements with different values. This property is necessary but not sufficient on its own. In order for a code, in this case that of arithmetic, to possess infinitely many elements, property c) is also necessary: the number of iterations, and thus the possibility of increasing the number of expressions with distinctive effects between different arrangements, must have no theoretical limit: if *2 +2* is an expression accepted by arithmetic calculus then *2 + 2 + 2*, 2 + 2 + 2 + 2, *2 + 2 + 2 + 2* and so on to infinity.

It is necessary at this point to dwell on an important property that characterises these codes, a property that unites them with the code of natural language: synonymy. Arithmetic, like the other mathematical codes, is in fact synonymous. We know that *2 + 2*, *1 + 3*, *3 + 1*, *1 + 1 + 2, 8 : 2*, *2 X 2* , 1 + *1 + 1 +1* and a few others are all arithmetic expressions that give the same result: *4*. They are, to use an analogy with natural-historical languages, synonymous. Synonymy is a property that the arithmetic code, like other calculations, shares with natural language. Whereas, however, for codes we speak of calculable synonymy, for natural-historical languages we know that this is not possible: the number of synonymous sentences is incalculable. This incalculability and the property of being ambiguous codes differentiate languages from all other codes. These are the two properties that determine their extreme flexibility and the possibility of continuous change over time.

1.4 *Articulated codes with an infinite number of elements, with uncalculable synonymy, polysemous and ambiguous*

We have said that codes with an infinite number of elements possess properties (b) and (c), and in addition property (a), which is not necessary but very useful for the economic use of the code. Arithmetic and algebra, for example, possess all three of these properties. Furthermore, we have seen how they are also synonymous codes. Languages share properties a), b), c) and synonymy with calculus, and have two further properties that make them unique from a combinatorial and semiotic point of view: polysemy and ambiguity. Let us proceed in order and before discussing polysemy and ambiguity, let us briefly return to properties a), b), c) and synonymy of verbal codes.

As regards property a), we have seen how sentences such as *Mario observes Maria* and Mario gives a book to *Maria have a* different meaning from the sentences *Maria observes Mario* and *Maria gives a book to Mario* respectively: the permutation of the same elements is therefore significant. As regards property b), i.e. that repetition must serve to distinguish different groupings, we observe how the sentence *Mario helps to do the cleaning Maria has a different* meaning from Mario helps to do the cleaning *Maria helps to do the cleaning Giorgio*, and the latter has a different meaning from *Mario helps to do the cleaning Maria helps to do the cleaning Giorgio helps to do the cleaning Luisa*. Finally, in accordance with c), we could theoretically continue to infinity through the addition of relative sentences if this did not encounter the obstacle of our memory, of our inability to decode sentences that are too long. This shows that properties (b) and (c), for

which the repetition of the same element must lead to groupings of elements or sentences differing in meaning and such repetition must theoretically be able to be performed ad libitum, apply to verbal codes. Finally, synonymy is also widely witnessed in natural-historical languages. For example, the synonymic sequence *languages*, *natural-historical languages*, *natural language*, *verbal codes* and *articulated codes with an infinite number of elements endowed with synonymy and ambiguous have been* used in this article. All these locutions can be used to a large extent in the same sentence contexts[2] . The phrases *Mario analyses the political framework*, Mario makes an analysis of the *political framework* and *Mario performs an analysis of the political framework* are also synonymous. The previous two synonymic sequences could be extended with other synonyms to the extent that languages represent an extremely ductile code, possessing a type of synonymy that cannot be calculated. A particularly creative speaker could always add a synonym to an already very long and apparently exhaustive list of words or phrases.

Let us now come to polysemy and ambiguity. As far as polysemy is concerned, let us think of the word *machines* in *I bought two used cars*, *Those football players are machines*, *The market today offers machines with great computing power*. In each of these sentences *machines* has different meanings. In the first it means 'cars', in the second 'footballers with perfect athletic condition', in the third 'computers'. Languages are full of polysemy, another property related to their extreme pliability and the principle of economy: a word in different co-texts can take on different meanings without the code requiring a new word each time. Languages increase their polysemy rate over time thanks to the metaphorical extension of signs. Metaphors are undoubtedly the linguistic mechanism of greatest semiotic value in terms of lexical growth of languages. Calculations rely much less on polysemy, but especially in these codes, the possibility of continuous extension of sign meanings is lacking. The arithmetic expression $\sqrt{25}$ can be interpreted as '+5' and as '-5', but the conditions under which it is interpreted in one way or another are always clear, and above all do not change over time as in the case of the words of languages. They do not, so to speak, have metaphorical variations.

[2] I adopt a distributionalist approach to the definition of synonymy in this article. Two or more words whose sum of the cotxts coincides are synonymous. For a closer look at this approach I recommend reading Leonard Bloomfield's *The Language, Methods in Structural Linguistics* by Zellig Sabbettai Harris and for the latest developments of this method of linguistic analysis *Méthodes en syntaxe* by Maurice Gross.

Entire phrases, moreover, can have multiple meanings depending on the context, as in the case of *Prendimi il giubbino quando salire*, which can mean 'Bring me the jacket that is at home' if pronounced in front of the front door of one's building, 'Bring me the jacket that is in the attic' if pronounced in the kitchen at home, or 'Bring me the jacket that is in the office' if pronounced towards a colleague at the entrance of the building where one works, and many other meanings depending on the contexts we can imagine; are pragmatic variations. This is completely absent in calculations: the expression *2 + (4 : 2)* does not vary its meaning when read or heard in the home, in the office or in any other situation.

Finally, let us consider the feature referred to in linguistics as structural ambiguity. Each of the following two sentences can be interpreted in two different ways. In *Mario saw his father in the square using binoculars* we have 'Mario saw his father in the square using binoculars', an interpretation according to which it is Mario who is using binoculars, and 'Mario saw his father in the square using binoculars', an interpretation according to which it is Mario's father who is using binoculars. For the sentence *The professor ran over the student with a motorbike* we have 'The professor ran over the student riding a motorbike' or 'The professor ran over the student who was on a motorbike'. Such cases are very common in natural-historical languages. The latter and the type of polysemy they possess give verbal codes the trait of vagueness. And they are the only communication codes to possess it. The communication codes of other animal species are not vague and neither are calculations. In arithmetic, *8 : 2* and *16 : 4* give only and always *4*.

2. **The evolution of human language: from the codes of certainty to the explosion of creativity**

In this paragraph, I would like to attempt to answer the following question: at what point in our evolution did language begin to manifest its full potential? We have seen that, according to Jaynes, this must have occurred very late (starting 70,000 years ago) in the course of our evolution from ape-like ancestors to sapient creatures equipped with complex symbolic codes. Our journey through a long series of anatomical transformations began between 7 and 6 million years ago. The oldest hominids of which we have fossil evidence are *Sahelantropus tchadensis* and *Orrorin tugenensis* (both dating back over 6 million years). Then between 5 and 4 million years ago, *Australopithecus africanus* appeared, also in Africa*, from which Australopithecus afarensis* originated. The latter

was already endowed with the upright posture and, according to many palaeoanthropologists, would have originated the genus *Homo*.

These early ancestors of ours had ape-like brains and traits and did not yet possess any kind of technology. It is reasonable to assume that their language did not differ much from the kind of code still used today by our close relatives: chimpanzees and bonobos. It was a code still confined to the first type in the previous paragraph, which we called certainty codes. No articulation and a limited number of elements. A simple, non-vague language to convey a limited number of meanings.

Then, around 2.5 million years ago, we encounter *Homo habilis*: the first tool maker. These are rudimentary drop-shaped stone tools. Stones shaped by percussion of another stone into two edges, presumably used for hunting and slaughtering meat. This technology is called Olduvaian, as it was found in the Olduvai Valley in Tanzania. For a million years, we have no evidence of any significant innovation until the advent of a tool-making technology called Acheulean, the invention of which is attributed to *Homo erectus*. This technology first appeared around 1.5 million years ago and slowly perfected until it completely replaced the Olduvian technology around 500,000 years ago. Acheulean consists of so-called bifaces, standard-sized stones chipped on both sides and worked with remarkable symmetrical balance. The precision of the workmanship indicates a development of the capacity for coordination and concentration brought about by an increase in the visual and motor neocortex, but above all by better synaptic connections between these two important areas of the *Homo habilis* brain. Here again, I believe that no major linguistic-symbolic innovation originated the innovative Acheulean technology. The latter, like the Olduvian one, must be traced back to the potential of intuitive thinking. More complex and later technologies such as the Neanderthal are also likely to be traced back to this.

This hypothesis is surrogated by an experiment conducted a few years ago in Japan by a group of researchers, who explained to a first group of students how to produce a typical Neanderthal tool through practical examples and verbal explanations; a second group was shown only practical examples. The group that only received practical examples showed the same skills and or the same degree of understanding as the group whose practical examples had been accompanied by verbal instructions. It follows that the production of a technology as complex as that of the Neandhertal, a hominid coeval with Sapiens and extinct only 30,000 years ago, does not require any symbolic language but can be entirely realised through intuitive cognitive skills based on imitation. It

follows that, in my opinion, until the advent of the cultural and technological innovations of the Sapiens from 70,000 years ago, all hominid species, as well as our own species, possessed a language ascribable to communication codes of the first type, the codes of certainty. We are therefore in a pre-articulatory phase, with communication codes that are not yet able to exploit the potential of combinatorial calculation.

The following question naturally arises at this point: How is it possible that anatomically already modern hominids, such as *Homo habilis* and *Homo heidelbergenis*, as well as the Sapiens before 70,000 years ago, were still confined to a form of verbal communication very similar to that of the other anthropomorphic apes and many other vertebrates?

To answer this question, it is necessary to call into question a concept that has become established among biologists in recent years: exaptation. Coming to the rescue is the great American palaeoanthropologist Ian Tattersall:

> [...] perhaps the most important lesson we can learn from what we know of our origins concerns the meaning of what has increasingly been referred to in recent years as exaptation. This term is useful to define traits that arise in one context and are then exploited in another [...] The classic example of exaptation becoming adaptation is provided by bird feathers. Today, these structures are essential for flight, but for millions of years before the ability to fly developed, they were simply used as thermal insulators. For a long time, therefore, feathers were a very useful adaptation for maintaining body temperature. As an aid to flight, on the other hand, they were simply exaptations [...] There are so many other similar examples that we cannot ignore the possibility that our vaunted cognitive abilities had the same origin as feathers. (TATTERSALL 2005: 100)

I propose to consider, for example, the lowering of the larynx as an exaptation. This anatomical transformation, which we know to be a fundamental prerequisite to the production of the wide range of sounds typical of our articulate language, began 2 million years ago with *Homo habilis* and can be considered to have ended around 600,000 years ago with *Homo heidelbergensis*. But if it is true, in accordance with the hypothesis I make in this article, that throughout that time our ancestors still only had an extremely elementary and unarticulated language, the lowering of the larynx should not be considered as an adaptation of our phonation organs to the demands of a complex and fully articulated language. It must probably have been the result of an overall anatomical restructuring triggered much earlier by the assumption of the upright posture by the

Australopithecines between 4 and 3 million years ago, only to be exaptated to phonation much later by the first Sapiens capable of mastering a more evolved symbolic language.

Articulate language must have introduced enormous changes in our cognitive capacities in accordance with a process based on continuous feedback, in which the one stimulated the other and vice versa: improved cognition brought about by the acquisition of an articulate communication code progressively stimulated the latter, which in turn continually stimulated a more complex cognitive manipulation of the symbols of our language. This process must have started, as Jaynes argues, 70,000 to 60,000 years ago, when *Homo sapiens* became the producer of real culture. This important innovation must have developed in Africa and must have been brought to Europe a few thousand years later by the first colonisers of our species on this continent:

> When the first Cro-Magnon men arrived in Europe some 40,000 years ago, they brought with them more or less the entire range of behaviour that distinguishes modern humans from every other species that has ever existed. Sculpture, carving, painting, body adornment, music, arithmetic notation, refined knowledge of different materials, elaborate burial rituals, minute decoration of utilitarian objects: all these were part and parcel of the everyday experience of early Homo sapiens, as documented by many European sites dating back to before 30,000 years ago. (TATTERSALL 2005: 100)

The spread of such complex symbolic behaviour probably occurred by cultural transmission until it became a common feature of all Sapiens inhabiting the Earth at that time. Such cultural diffusion exaptised, i.e. parasitised, a brain and phonatory apparatus that were already ready for it. Incidentally, this process points to an obvious analogy with the relationship between today's operating systems and computer hardware: the former find computers already engineered to accommodate them.

Among the many cultural behaviours brought by the Cro-Magnons to Europe was, as Tattersall argues, arithmetic. Our colonising ancestors on the European continent recorded many things through notches engraved on bones found in Palaeolithic caves. We have seen how the arithmetic code belongs to codes of the third type, codes articulated with an infinite number of elements and endowed with calculable synonymy. We are on the threshold of a fully articulated language that may have found its cognitive prerequisite in the ability to count and operate with numbers. Our own and other species have the biological ability to quickly discriminate

sets of no more than three objects, and this must have been of undeniable value in terms of survival. Indeed, it must have been, and still is, of great practical use to be able to discern with a quick glance whether one, two or three predators were approaching us: the risk we run is directly proportional to the number of predators. Many languages testify to this ancient and widespread biological capacity insofar as they possess words to express numerosity up to 3. Above this numerical limit in many languages we find that for 4, for example, we use words meaning 'two two', i.e. 'two times two'. An elementary arithmetical operation that must, however, have opened up vast paths in the direction of increased symbolic activities in the minds of our Cro-Magnon ancestors.

For quantities greater than 4, we find words in many languages that refer to the fingers of the hands. The fact that many number systems have multiple bases of 5 (decimal, vigesimal, sexagesimal, etc.) is, according to linguist Caleb Everett, a consequence of bipedalism:

> Ultimately, the discovery of the existence of large precise quantities, and therefore the invention of most numbers, is an accidental by-product of our bipedalism, like many other distinctly human things. Bipedalism eventually yielded a greater manual fixation and the recognition of the symmetry of our fingers, and it also facilitated the occasional recognition of the one-to-one correspondence of fingers with other countable objects. As a result of such factors, our hands offered the path of least resistance in our trek towards numbers.

Everett hypothesises that the origin of our calculating abilities is to be interpreted as an *accidental by-product* of the acquisition of upright posture[3] , a concept perfectly equivalent to that of exaptation just discussed.

The advent of the Neolithic with the invention and spread of agriculture starting 10,000 years ago, further stimulated our calculating capacities, to cope with the perimeter delimitation of the land allocated to each person, the quantification of food supplies as well as the needs of the first trade in goods. All this pushed forward our symbolic abilities, which

[3] The upright posture freed our hands from the constraint of quadrupedal locomotion, allowing us to be able to stare more intently. We have seen how the emergence of the concept of number and of words to express different numerical quantities can probably be traced back to this. This process, i.e. the acquisition of the concept of number from one of our physical features, the five fingers of our hands, is an example of what we now refer to as *embodied cognition.* This cognitive mechanism has presided and presides over the evolution of every language, through metaphorical extension from concrete meanings to increasingly abstract ones. See *Metaphors We Live By*

were further stimulated by the invention of writing around 3,500 B.C. in the Fertile Crescent. I believe that throughout the Neolithic and in the first phase of the development of writing, we continued to make use of a language that, although articulate, was not yet able to fully exploit the great potential that the phonetic alphabet would bring. De Mauro comments eloquently:

> Combinatorial calculus tells us that these groupings, which admit as distinctive the repetition of the same element (*caro* is different from *carro*) and which, moreover, are also distinguished by the different order of the same elements (*reco* is different from *creo*), are called 'dispositions with repetition'. Given the number of the *n* basic elements (the phonemes) and the number of places provided for a grouping (the length of the word signifiers), a fortunately very simple formula, namely n^k , allows us to calculate how many arrangements with repetition one can have. If *n* is given by the thirty Italian phonemes, we know that the one-place groupings ($k = 1$), such as the words *a* or *d',* number thirty, the two-place ones ($k = 2$), such as *tu* or *se*, number 900, the three-place ones jump to 27,000 [...] the theoretically possible four-place dispositions are 810,000: with these we are already beyond the number of words recorded by the major paper dictionaries [...] but words just longer than one place are extracted from a set of 24,300,000 possible dispositions. (DE MAURO 2002: 58-59)

If we add to these the words with 6, 7 and more phonemes, the combinatorial calculation pushes the number of combinations to astronomical figures. From this gigantic set of words we then extract, as speakers, the words that will combine to form sentences, the number of which, as we have seen from the considerations made in the previous paragraph, is theoretically infinite. The phonetic alphabet also freed our memory from the task of remembering the ideographic and logographic words of the previous writing systems, words that, not being decomposable into elementary parts, did not allow for a full application to language of those combinatory abilities with which our Sapiens ancestors had become familiar much earlier millennia through the invention of the concept of number.

The great advantage of phonetic writing thus lies in the possibility of generating from a small number of basic elements, the phonemes, an infinite number of sentences. This has conferred, since the establishment of

this revolutionary writing system[4] in Greece starting around 700 B.C., immense symbolic and cognitive possibilities on those Sapiens who for tens of thousands of years were confined to what we have called the languages of certainty, the same ones that our ape cousins (chimpanzees and bonobos) still use today. The earliest writing systems, ideographic and then syllabic[5] , roughly from 3500 to 500 B.C., did not yet have this potential, insofar as they did not benefit from double articulation. Each word in these writing systems represented its meaning as a whole signifier that could not be broken down into parts. Each word, different from all the others, had to be memorised. This, in fact, was the prerogative of a priestly class endowed with special mnemonic talents, who dedicated their lives to learning a very large number of words. In the face of such a mnemonic feat, one thinks of the relative ease with which a child today can learn, in the first year of primary education, the phonetic alphabet and trace the many words learned back to a few dozen basic elements. The benefits, in terms of memory, are immeasurable. First arithmetic and later the invention of this revolutionary word technology, the effects of which were reinforced and amplified by the invention of Gutenberg's printing press, enabled our species to adopt a communication code unique in its symbolic potential, a code endowed with an infinite number of elements, whose greatest semiotic qualities are its vagueness and mutability. A code that continues its incessant lexical growth and transformation, a code that made us, just a few years ago, Sapiens different from all those who preceded us. Sapiens endowed with an infinite capacity to manipulate symbols.

Conclusions

We have seen how animal communication codes are confined to the first type of the classification proposed in this article: the codes of certainty, unarticulated with a finite number of elements. Our communication codes, on the other hand, are only partly assimilated to theirs, insofar as a part of

[4] For an in-depth study of the effects of phonetic writing on the Greek mind, consult *The Muse Learns to Write* by Eric A. Havelock. Walter Ong's contribution on the relationship between oral and written thought is also very interesting, particularly the reflections contained in *Orality and Writing*. I highly recommend reading *History of Communication* by Massimo Baldini, whose concise and rhetoric-free writing makes this small volume, in my opinion, the best introduction to the field of communication and thought studies.

[5] I recommend reading *General Theory and History of Writing* by Ignace J. Gelb to anyone interested in learning more about the history and differences between the main types of writing.

the linguistic expressions we use is without referent, and only expresses emotions or intentions: we have called them dyadic messages. Animals also produce triadic messages (green guenons for example), messages with a referent. They are always messages of the first type, messages that we have developed better than other species, through a remarkable evolution of that faculty that psycholinguists call object permanence. Up to this point, the difference between human beings and other species, although it is not only quantitative but also qualitative, is not sufficient to push us outside the perimeter of the rather elementary codes of the first type. The transition to articulated codes, first with a finite number of elements, and then to those with an infinite number of elements, has made our species make an immense cognitive leap. These are communication codes closely linked to our symbolic capacities, communication codes that exploit the great potential of combinatorial calculation. They are communication codes of the second, third and fourth kind, which distinguish us from the communication of other animal species.

As far as our evolution is concerned, we have seen how for millions of years, from 7 million years ago to 70,000/60,000 years ago, the communication of our ancestors was confined to the code of the first type, shared by a large number of other animal species. Distinguishing us from the latter, throughout this long evolutionary period, was the appearance of a marked sense of group collaboration, a consequence of the transition from an arboreal lifestyle to one based on hunting and gathering, and the appearance of a particular sensitivity to the production of certain elementary artefacts with the invention of Olduvian and Acheulean technology. If, as I have argued, these two characteristics are not to be traced back to and justified by the use of an evolved symbolic language, it is nonetheless true that they testify to an increased brain mass, and as far as lithic artefacts are concerned, an early improvement in the coordination between the motor and visual areas of the neocortex. We are at the advent of more evolved Sapiens, the Cro-Magnons, who colonised Europe from 40,000 years ago, bringing with them a vast repertoire of new symbolic skills and probably bringing about the extinction of the Neanderthals. Among these new skills of fundamental importance were the concept of number and the ability to calculate, as a result of which for the first time in evolution an animal species ventured beyond the semiotic limits of the codes of certainty. Homo sapiens became familiar with the symbolic potential that resulted from combining simple numbers into more complex ones.

We are on the threshold of the Neolithic and of new and more advanced technological capabilities linked to the domestication of livestock and the intensive exploitation of the land. This marks a transition of our species from a lifestyle based on hunting and gathering to a sedentary lifestyle. Shortly afterwards, with the advent of writing, our species gains access to new cognitive possibilities linked above all to the possibility of entrusting written signs with the memorisation of information that had previously been transmitted orally. However, it is only with the affirmation of a revolutionary type of writing, the phonetic one, that our species will make the great cognitive leap, accessing symbolic possibilities never known before, beginning to play a unique role on the stage of life, the role of a sapient species endowed with a communication code with unlimited expressive possibilities.

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MULTIDIMENSIONALITY AND HUMAN PERCEPTION OF SPACE AND TIME

Alexandra RADU

Abstract: *If the muffin bits in Proustian tea seemed, at the time of writing and appearance of the novel "In Search of Lost Time", just a writing artifice, until today neuroscience has constantly evolved showing us that the triggering of involuntary memories does not depend, as Proust believed, only on stimuli such as smell and taste, but also on other, more complex stimuli and especially language, believes psychologist and author Emily T. Troscianko .*[1]

Indeed, the constant concern of neuroscience researchers has been to determine exactly where the human brain stores memories and how they are evoked.

Here too we are on the way to finding the truth, without necessarily contradicting Proust: new discoveries confirm that it is perception that defines reality. And time and space coordinates are no exception to this rule. Neuroscience proves that time and space are human perceptions and that there are many dimensions inside our brains.

Keywords: *neuroscience, stimuli, perception, space, time*

1. Voluntary vs. involuntary memory

Drawing on the Proustian experience, psychologist Emily T Troscianko examines, based on newer neuroscientific confirmations, the mechanism of stimuli in evoking memories and the veracity of the "muffin epididymis".

One of the reasons that smells and tastes can be so evocative is that they are often repeatedly (and unconsciously) associated with a particular situation, and then not experienced for many years. This is consistent with the fact that the Proustian narrator tasted a cake steeped in tea that he

[1] Troscianko, E. T. (2013), *Cognitive realism and memory in Proust's madeleine episod*e. Memory Studies, 6(4), 437-456.

used to enjoy regularly at his aunt's house in Combray as a child, but had not tasted for a long time.

Another thing about flashbacks is that they tend to occur when we are tired or distracted. Again, this is in keeping with the muffin episode, in which the narrator is "dejected after a dull day".

Troscianko also acknowledges that the muffin episode provides a realistic illustration of the unusual emotional power of memories triggered by smells. Unlike the other senses, olfaction bypasses the thalamus and goes directly to the hippocampus and amygdala, brain regions involved in emotional memory, as Troscianko explains.

In line with Proust's illustration, there is also research showing that memories triggered by smell tend to originate from moments further back in time than those triggered by other means, and that they tend to be emotionally charged but difficult to express. This fits with the narrator's description of how tasting the muffin triggered an 'almighty joy', along with a constant difficulty in identifying the source of the memory.

There are, however, according to Troscianko, some areas where Proustian theories are contradicted by modern science. If in his narrative, Proust believes that taste and smell are the only ones that have evocative capacity. But Troscianko points out that this contradicts research on involuntary memories, which shows that far more of them are triggered by verbal cues and the other senses.

Another would be that the detail and accuracy of Proust's memories far exceed what we experience in real life. In fact, research shows that smell triggers vivid emotional memories that are not, however, particularly detailed or specific.

So, all in all, can we say or not that the muffin episode is an accurate description of involuntary memory? This is where things get more complicated. According to Troscianko, the muffin episode is not, in fact, an example of an involuntary memory. In psychology, involuntary memories are thought of as those situations in which a trigger immediately brings a memory to mind without the need for conscious reflection or interpretation. On the contrary, the Proustian character tries again and again, ten times, to retrieve the memories responsible for the emotion aroused by the taste of the cake. It's a process that takes "at least many seconds," if not "many minutes," Troscianko estimates.

Moreover, all the scientific considerations of psychologist Emily T Troscianko lead to some legitimate questions:

- Where does the human brain store memories?
- What is the mechanism by which they are evoked?
- How long does it take to evoke a memory and what stimuli are involved?

But above all, the overarching question: "Are there more spatio-temporal dimensions inside the human brain?"

2. The multidimensionality of the human brain has been scientifically confirmed

Researchers involved in the Blue Brain project have published a study in the journal Frontiers in Computational Neuroscience about the fact that up to 11 dimensions operate in the structures of the human brain.

Blue Brain is a research project aimed at reconstructing the functioning of the human brain on a computer. The aim of the project is not to create a replica of human intelligence, as represented by artificial intelligence, but to discover the fundamental structures and principles underlying the functioning of the human brain using a detailed digital reconstruction of biological data. The project was initiated by IBM in May 2005 in collaboration with Henry Markram, a researcher at the Swiss Federal Institute of Technology Lausanne, Switzerland and l'École Polytechnique, Lausanne, Switzerland.

Researchers have now completed the virtual reconstruction of the human brain and, using their own mathematical method, have re-created the faithful toponymy of this structure. Applying innovative mathematical formulas and exploring a new branch of mathematics was necessary because traditional mathematical points were not applicable and inefficient. Scientists realised that structures inside the brain are created when a group of neurons (cells that transmit signals in the brain) form geometric structures, called 'cliques', similar to sandcastles, when stimuli are applied. Each neuron is connected to every other neuron in the group in a unique way, creating a new object. The more neurons in a clique, the larger the 'size' of the object.

Could we speculate about these objects, imagining that they are "reconstructions" of reality? Why not? Especially if we take into account that

as the complexity of stimuli increases, so does the complexity of click structures.

"We have found a world we never imagined," explained neurologist Henry Markram, director of the Blue Brain Project and professor at EPF, Lausanne, Switzerland. "There are tens of millions of such objects, even in the small shapes of the brain; in some networks, we even found structures with up to 11 dimensions."

Returning to Proust, we can speculate on the complexity of the stimuli: the more complex the stimulus, i.e. involving the engagement of more senses (in the case of the Proustian hero, the gustatory, olfactory and visual senses), the more intense the reality experienced is, and in this case we wonder how the cliché structures will look and whether they are interconnected with those constructed in the present. Where is the information stored that reconstructs past experiences?

Algebraic topography has allowed scientists to model the structures in a virtual brain created by computers and then replicate the same experiments on real brain tissue to verify the results. By adding stimuli to the virtual brain, the researchers found that several larger 'cliques' were assembled. Thus, the direct proportional relationship between stimulus complexity and neural structure complexity is scientifically confirmed.

As for the storage space for the information needed to erect neural constructs, it could be identified within the cavities that are created in the vicinity of the clicker constructs. These could be representations of the storage of materials on a construction site, which, incidentally, disappear when the information is processed. Neural structures also have the same fate, i.e. they disappear when information is processed. However, sticking to the comparison between castles, be they sandcastles, although perhaps the complexity of the structure would lead to a comparison with other building materials and neural structures of the clicque type, we wonder, when the constructions crumble, or when they are self-destroyed to create space, where the materials, i.e. the information, remain stored. We are certain that a structure as complex as the human brain has the ability to recycle materials, i.e. useless information is probably deleted, but that which is useful for further constructions is retained, or, cavities being deleted, we can speculate that the information is just covered, "buried" by the brain and returned to the cavities, to be later used vertically, i.e. "pushed" to the upper area.

We then have to ask whether links are established between the information stored in the form of brain stores, or whether they are simply stored in categories or chaotically.

The fact that they are not stored chaotically is proven to us by the human ability to voluntarily evoke certain information, but if links are established between this stored information, we can think of a layered structure within which information is processed.

If this layered structure exists, does each level depend on the space-time dimension, or on the human preception of them? And in this sense, is the multidimensionality of the human brain also a valence of space-time perception?

What is missing then to fully reconstruct the reality of the past or to predict the future? The information the brain did not consider necessary? In this case, there would be the solution of supplementing information or recycling all the information already held, because just as there is voluntary memory, there will no doubt also be the possibility of voluntarily storing more information about present reality, to be used later for recall. But doesn't this phenomenon already exist? Haven't we already noticed that in moments with a high emotional charge, especially positive ones, our brain makes reserves for later, when it will evoke that moment, practically in detail?

3. Conclusions

It is clear, at least to the optimist camp, to which I subscribe, that we are endowed with the ability to control the storage of information, which is nothing more than our memories or our projections about the future. It is also clear that, through this ability, we have a fairly large autonomy over our perception of space and time that we do not yet know how to use. On the other hand, it is becoming more and more obvious that we are moving towards an era in which it will no longer be "thought" that will involuntarily carry us to other times and space, but we will be the ones who will learn to control these dimensions, and neuroscience helps us considerably in this respect.

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THE PRINCIPLE OF INTEGRATIVITY AND THE ETHICAL CRISIS OF CONTEMPORARY MAN

PhD Ioan N. ROȘCA[1]

Abstract: *The author understands by integrativeness the conjunction and agreement of spirit-matter, subjective-objective. From the integrative perspective, he defines "good" as an agreement between the satisfaction of soul and body needs, as well as between the self-realization of the individual man and the affirmation of his peers, and "evil" as a disagreement between the mentioned objectives and the excessive cultivation of one or the other of the poles to be satisfied at the expense of the other. He reveals the manifestations of the moral crisis of contemporary man as the predominance of negative moral values and briefly presents the main ethical orientations that have followed each other in the history of mankind. Finally, the author claims that the premises of the contemporary moral crisis and, implicitly, of moral recovery lie in man himself and in his socio-economic and political system.*

Key words: integrativeness, ethical reporting to self, ethical reporting to others, good, evil, positive ethical values, negative ethical values, moral crisis, moral recovery.

1. Principiul integrativității: conjuncție și acord spirit-materie

In my work *Filosofia integrativității*[2] (*The Philosophy of Integrativeness*) I have argued that integrativeness, that is, the inseparability and harmonization of spirit and matter, of the subjective and the objective, is manifested both in the lives of individual people and at the level of human history. The two factors are inseparable: the so-called material activities also have a spiritual component, as well as reciprocally, the so-called spiritual activities cannot materialize and have no practical effect without a certain material support. The two factors are not only

[1] Ioan N. Roșca, honorary member of the Romanian Academy of Scientists.

[2] Ioan N. Roșca, *Filosofia integrativității (The Philosophy of Integrativeness)*, România de Mâine Foundation Publishing House, București, 2021.

inseparable, but also harmonized, so that neither of them annihilates the other. In the human world, for example, there is a permanent tension between them, with moments of balance and imbalance, but any tendency of one factor to suppress the other leads to an affirmation of man and society that is not only one-sided, but also contrary to their natural manifestation, authentically human. Moreover, in the physical world too, a disagreement between spirit and matter, i.e. between information and its energetic support, causes imbalances in the natural course of nature.

2. Integrativeness and the ethical relationship of man to himself

In the human world, the inseparability and the need for the solidarity of the subjective and the objective manifest themselves most prominently in the realm of values, and here, with maximum eloquence in the sphere of ethical values, which are freely consented. For the full observance of integrativeness, the moral will should keep man in a state of equilibrium between the satisfaction of his bodily and spiritual needs, as well as between the fulfillment of his own demands and those of his fellows. In reality, there is a swing of the moral will between poles to be satisfied, and leaning too far to one side or the other is tantamount to going from good to bad.

In relation to himself, the human individual has the moral duty to do good by cultivating both his body, by maintaining physical health with the help of material goods, and his soul, by frequenting and receiving various types of spiritual values.

It is worth noting that, in relation to himself, as body and soul, man is moral by cultivating different types of values that do not belong to ethics, but which acquire a moral aspect by realizing that their appropriation also constitutes an ethical imperative.

In the same relation to himself, man can become immoral, substituting good for evil, by focusing either only on the body or only on the soul. Usually, most people are interested in satisfying their physical needs or pseudo-needs, but they are not concerned with their soul, spiritual elevation. On the contrary, in other cases, some of them allow themselves to be so absorbed in their spiritual activities that they neglect their most basic bodily requirements, such as the need for healthy food and sufficient

rest, but also for other sex, exercise, by air, by climbing to the mountains, to the sea, etc.

There is also the category of the poor, who do not take enough care of either their body or their soul, but not because of their moral orientation, but because they do not have sufficient material conditions. In fact, their conduct is no longer properly moral, fully freely consented, being conditioned and constrained from the outside.

Anyway, from a moral point of view, by disregarding one or the other of the two dimensions of his integrativeness — physical and soul — or even both, man falls into the area of negative morality, i.e. immorality, patronized by evil.

3. Historical-ethical digression from self-reporting

In the history of philosophical thought, man's relationship with himself acquired different interpretations, which influenced practical life, by which the respective interpretations were, in turn, distorted.

The orientation of cultivating both soul and body, mental and physical health was affirmed by thinkers from the inaugural stage of philosophy in ancient Greece, being also maintained by the golden triad of Greek philosophy — Socrates, Plato, Aristotle — and even by some Hellenists (Epicurus not being in the least an adept of thoughtless bodily pleasures and unaccompanied by soulful joys), as well as some philosophers from Roman antiquity, from whom the adage *mens sana in corpore sano* has been preserved.

There were, however, also historical periods in which ideology and practice overvalued the soul at the expense of the body, as in the medieval period dominated by religion.

On the contrary, starting with the modern period and until now, the strong emphasis, theoretically and practically, has been placed on the material comfort offered by science and technology, and with regard to the spiritual ennobling of man, the role of scientific-technical knowledge has been exaggerated to the detriment of other spiritual values.

4. Integrativeness and the ethical relationship of man with his peers

The principle of integrativeness, of solidarity and harmony between the subjective and the objective, is also manifested in man's relations with his peers. The man who relates to others considers himself and is effectively a subjective factor for himself as he seeks to realize the demands he is aware of and, therefore, to affirm his own subjectivity, while others appear to him as external, objective factors, determined by their own interests and needs.

Therefore, also in his relations with his peers, as well as in his relation to himself, man accomplishes the good through the agreement between the subjective and the objective, the subjective consisting, this time, in the orientation towards self-realization, and the objective in the concern directed towards the affirmation of others. More precisely, in his social life, man is authentically moral to the extent that he accords his own needs and interests with those of others or of the state institution, as a collective person, so that, as far as possible, he also contributes to their realization from trace, or at least, not to harm them. In other words, the good man cultivates himself without contravening the affirmation of others and contributes to the affirmation of others without neglecting himself.

On the contrary, man becomes immoral, replacing good with evil, when he either imposes himself subjectively and individualistically and damages the objective requirements of others, or, on the contrary, allows himself to be enslaved by the interests of others and becomes their slave or the state and various state institutions.

Both the subjectivist and individualistic and the objectivist and communitarian moral orientations are one-sided and affect genuine morality, substituting good for evil and generally positive ethical values for their negative opposites.

The man who pursues only the satisfaction of his own interests, usually starting with material ones, endangering those of others or community interests or, at least, disinterested in them, shows his bad or immoral character through attitudes and manifestations individualistic and selfish, or through indifference, carelessness, lack of respect and empathy towards fellow human beings.

Immoral, however, is also the man who dedicates himself exclusively to others and the community, as domineering, external and objective

powers, because he neglects himself, to the point of canceling his various spiritual or bodily abilities and needs, thus impoverishing himself spiritually, as and troops. Although his excessive employment in the service of other persons or institutions may also correspond to a personal passion, such as scientific research, yet by his unilateral exercise, in the service of a force that dominates him as an external power, he sacrifices other soul valences, which they are, in turn, required to be fulfilled. Abandoned to the outside, he no longer cultivates his own interiority in all its richness, he no longer loves and respects himself. At the limit, through excessive externalization to the detriment of internalization, one can end up completely alienating oneself and wasting one's life.

5. Historical-ethical digression regarding peer reporting

Throughout history, most of the ancient Greek and Roman thinkers, in their wisdom, advocated harmony between people and between them and the community.

Later, the philosophers and theologians of the Middle Ages subsumed the individual to the state and the religious community.

Then, modern and contemporary philosophers, in their vast majority, exacerbated individual subjectivity and freedom.

Of modern origin, the idea of the priority of the individual subject would have been initiated, as claimed by Gheorghe Dănișor in his book *Însingurare. O filosofie despre istoria eșuată a umanității (Loneliness. A philosophy about the failed history of humanity)*, by Descartes and taken up by the other rationalists, then by the adherents of Contractarian Enlightment. Descartes would be the initiator of modern individualism through his thesis Cogito, ergo sum, interpreted by the author of the work to mean that the source of truth is in the individual cogito. Transposed into life, the Cartesian principle would have generated the failure of humanity, of the human in man, since, centered on the individual, it would have annihilated communication and solidarity between people.

Moral individualism is, indeed, also conditioned by philosophical conceptions, being, obviously, also a result of the individualism affirmed by various modern and contemporary thinkers. It is, however, worth noting that the modern philosophers who supported in this case an epistemological individualism, fixing the seat of truth in human reason, namely: Descartes -

in evidence (in the clarity and distinction of knowledge), and Kant — in the *a priori* forms of to the subject, although they correlated the good with the observance of the truth, implicitly originating it in human subjectivity, they did not explicitly admit a moral individualism, a strictly individual good, but had in mind a general good, for all.

Expresis verbis, in the last (fourth) rule of his provisional morality, Descartes thought, as he would say, "to use my whole life to cultivate my reason and advance as much as I can in the knowledge of truth"[3], because "it is enough to judge well in order to act well, and to judge as well as possible in order to act as well as possible, that is, to acquire all the virtues and with them all the other goods that we can obtain"[4], therefore goods valid for all.

For his part, Kant correlated the categorical imperative of his ethics with good will and, implicitly, with human reason, giving it the following formulation (formula of the goal itself), through which he affirmed the conjunction between the individual and the community: "Act so as to use humanity both in your person and in the person of anyone else always at the same time as an end, and never only as a means" . By the humanity in the person of any human being, the author of the Critique of practical reason meant the rational essence of the human being, and by the thesis according to which in the relations between people everyone should use the humanity (reason) of others not only as a means to achieve his personal goals (interests), but also as an end in itself, Kant claimed anti-individualistically that, in any activity, everyone should respect and allow the reason of others to be asserted. Indeed, if we were to apply the Kantian categorical imperative to the economic relations of the free market, in which the employer uses his employees mainly as means of maximizing his own profit, the requirement of their use and as an end, in order to respect and affirm their dignity conferred by reason, it would be reduced to the simple attitude of decency and formal politeness in relations with them.

[3] René Descartes, *Discourse on the method of leading our reason well and seeking truth in the sciences*, Academy Publishing, 1990, p. 127.

[4] *Ibidem*, p. 127-128.

6. The non-ethical causes of contemporary man's ethics

Indisputably, the complex crisis of current European humanity is also a moral crisis, manifested, on the one hand, by the unilateralization and impoverishment of the soul and spirit of man, and on the other hand, by the diminution or even loss of the moral bond between people, of the norms of good coexistence, of generosity and altruism, of closeness between people, in a word, of the love of man by man.

Guilty of his moral decline is man himself to the extent that he prefers casual selfishness to committed altruism and, in general, the loss of slow and viable ethical benchmarks rather than the acquisition of them through sustained self-edification. Of course, the destructuring of positive morality, centered on the value of good, is accompanied by a restructuring of morality centered on the value of evil. There is a certain autonomy of the moral life, in which the central value towards which it tends, positive or, on the contrary, negative, attracts after itself a whole constellation of similar values.

Moral feelings and attitudes appear, however, against the background of other types of human activity and, although relatively autonomous, are influenced and even determined by this background. That is why, more deeply, today's moral individualism is a consequence of contemporary economic and political life, more precisely of economic neoliberalism and the tendency of the democratic state to become undemocratic and dictatorial.

From an economic point of view, neoliberalism, through the free market economy, which generated unrestrained competition, led to the formation of multinational enterprises, which discretionary impose themselves and dictate the economic life of less developed countries, which they tend to reduce to the role of mere colonies, as sources of raw materials and outlets. Now, transposed into the sphere of relations between people, the principle of unfettered competition can only induce in the moral plane the value of evil in the form of the feeling of voracious greed or insatiable cupidity, a feeling accompanied, in the case of the extremely rich, by other complementary attitudes, such as miserliness, cruelty , the lack of respect, empathy, mercy, help, and in those with an average, modest or even precarious material situation, but who have the tycoons as their model, and other feelings, such as envy, dissatisfaction, the desire for rejection and revenge.

7. Integrativism and ways of moral recovery of contemporary man

According to integrativism, contemporary man has fallen morally through himself and through society, thus through the tension between human subjectivity and its objective, socio-economic and political support. Consequently, in the same integrative perspective, his moral recovery can be achieved by finding himself and by changing the dictatorial trend of the economic and political system in the sense of a true economic and political democracy. Neither of the two reforming directions can succeed without being supported by the other.

The individual man can return from negative moral tendencies to positive ones all the more difficult as he has become accustomed to his state of alienation and indifference. He needs moments of shaking and enlightenment, but also education and self-education in the spirit of truth. In the last respect, to the extent that the good is solidary with the truth, it depends on each person whether or not to indulge in superficiality, whether or not to allow themselves to be manipulated, to follow not only the mainstream media, but also to seek other sources of information. It also depends on him whether to settle for cultural surrogates or, on the contrary, to appropriate only quality works from the various fields of culture. But if people are satisfied with only the rudiments of truth or questionable entertainment they are served, they will feel good, but they will lose their freedom to think independently, to be creative, and to assert themselves as authentically human and moral.

However, the moral recovery of man also needs the contribution of some beneficial changes socio-economic and political system.

Economic life can become favorable to all states and, implicitly, to all people only by achieving a balance between globalization and the development of each state, national economy, which can be achieved by moving from a free market economy to a social market economy.

Finally, the states of the world and the relations between them need, in order to revitalize themselves, but also for an authentic moral life of their members, a deepening and improvement of democratization, opposed to the current trend of democratic weakening and subordination to the trends dictatorial power poles and supra-state oligarchy. A revival of democracy requires precisely more knowledge and morality on the part of all members of society, and especially of those who enter political life and access positions and positions of leadership.

THE WAY OF INTERCULTURAL EDUCATION IN THE PROCESS OF PREVENTING RADICALISM OF ISLAMIC EXTREMISM

Melina ALLEGRO

Citizenship education as a tool to prevent violent radicalisation: the case of the European project REM: Rights, duties, solidarity Citizenship education and the prevention of radicalisation

In the Council of Europe Congress of 20 October 2015, resolution 384 was adopted (Congress of Local and Regional Authorities of the Council of Europe, 2016) in which the fundamental role of education in the prevention of violent radicalisation was highlighted: 'the important role of educational functions, especially those performed by families and schools, with a focus on topics such as respect for cultural diversity, human rights and the harm caused by hate speech'. (Congress of Local and Regional Authorities of the Council of Europe, 2016, p. 8) THEORY AND PRACTICE 17. At its 197th session, UNESCO's executive council also recognised the importance of education in fostering youth resilience, in particular by promoting global citizenship education and a positive sense of identity and belonging. (UNESCO, Centre for International Cooperation, 2019) a) The role of education is not to intercept possible violent extremists or to identify people who might, in the future, become such, but to: 'create conditions that enable learners to protect themselves against violent extremism by strengthening their commitment to nonviolence and peace'. (UNESCO, Centre for International Cooperation, 2019 a, p. 25). Through education, the following can be fostered, particularly in young people: the development of communication and interpersonal skills to be able to engage in dialogue and deal with dissent and learn peaceful approaches to change; the development of critical thinking; resilience to counter extremist narratives to develop socio-emotional skills useful for constructive engagement in society without resorting to violence. (UNESCO, Centre for International Cooperation, 2019 b, p. 17). Citizenship education, and especially the global citizenship education proposed by UNESCO, by making "reference

to a sense of belonging to the global community and to a common humanity, in which its members display mutual solidarity and a collective identity, as well as a collective responsibility at the global level" (UNESCO, Centre for International Cooperation, 2019 b, p. 17) can help promote resilience, especially in young people: 'it can encourage and motivate learners to contribute constructively to society by supporting social change through non-violent ways in their local communities. [...] Through global citizenship education, learners understand and appreciate the interdependence and interconnectedness of the world and its diverse populations. They learn to value and respect diversity and differences, and develop skills, attitudes and behaviours that enable them to thrive in diverse societies and make their own contribution'. (UNESCO, Centre for International Cooperation, 2019 a, p. 40). Education, seen from the sociological perspective is an "explicit and formalised part of the broader process of socialisation". (Besozzi, 2014, p. 39). The process of socialisation is the mechanism through which any member of a society, from childhood onwards, learns norms, values, lifestyles, in short the culture, of the society in which he or she joins (Giddens, 2006, p. 33).

Through education, therefore, it is possible to act on culture and consequently on the perception of belonging and identity, which are closely linked to it, and which come into play in the forms of violent radicalisation that occur precisely when the aforementioned dimensions are undermined by the contemporary context of complexity and by personal events that lead to a perception of poor inclusion or actual social exclusion.

In this context, therefore, the concept of education and culture interact with each other as inescapable instruments of the same process that originates and ends in the broader concept of *interculturality*.

When one enters the specific places of education and culture, i.e. first in the family and then in the school, interculturality can be acted upon and transmitted as an antidote to radicalism, starting above all from the school, as the place, the first, where different cultures come into contact with each other.

Initially, there was a reductive, partial, even misleading conception of interculturality. It was confused with the organisational management of a multi-ethnic classroom. One believes one is doing interculturality only because one promotes courses in Italian as language two; one draws up a vademecum for reception; one prepares a linguistic first aid; one sets up a

multi-ethnic shelf; one employs cultural mediators, etc.. Well, all this is not enough to make interculturality. These activities are certainly necessary to create the preconditions for interculturality. But it is still not interculturality.

There are methods that are experimented at school by educators who have chosen interculture as a positive aim of education, capable of ensuring a cognitive and anthropological enrichment, a broadening of the cultural horizon to which the entire learning process is linked, opening the person to a migrant, nomadic, mestizo identity. Methods with which we seek to promote a knowledge that is not closed in the form of "cognitive apartheid" but which accepts operations of re-reading, grafting of new knowledge, comparisons and mixing with other cultural realities. Implementing interculturality in the school using these methodologies therefore means using the heritage of one's own cultural tradition as a starting point to engage in new syntheses, accepting confrontation with other memories and narratives by relativising one's own perspectives. It is necessary to refer to new 'sources', new points of view, new genealogical reconstructions of knowledge (e.g. 'female').for a 'paideia for the 21st century' that will have to be intercultural, i.e. a paideia for the age of globalisation, of the pluriverse, of the metaverse, of cross-fertilisation. We will deal below with a number of methods to realise interculturality, as a new way of global citizenship.

Narrative **method**

This is perhaps the warmest, most welcoming and democratic method of doing interculture. Everyone, in fact, has something to narrate, if anyone is willing to listen. Without listening to the other, there is no interculturality.

The other, in intercultural education, must become an 'actor' just as we are. If interculturality is a "movement of reciprocity", then it is not enough to talk to the other, nor to talk about the other, but it is necessary to listen to the other. It is necessary that the other also speaks to us, that he reveals himself, that he communicates the story about his life.Both a child and an adult have a life story to tell. That is why no one is excluded from storytelling.

One can be asked to narrate a fairy tale, a party, a journey, a game, a dream, an adventure, a typical dish, a diary, a film, etc. Our conviction is

that the narrative route is one of the most effective methodologies for intercultural education.

Through the globality of languages and the direct narration of experiences it is indeed possible to realise an exchange of cultural values and to compare 'points of view' on reality. The aim of narrative pedagogy is not so much to increase the volume of narrative materials in the school as to give a 'narrative framework' to the educational process. In this way, narrative is no longer understood merely as the 'object' (the content) of education but as its new and original 'epistemic principle' (educating by telling). Concretely, life stories of migrants, biographies of witnesses, travel diaries, films and documentaries by foreign authors; poems and dramatisations; active participation and forms of collective memory are proposed.

Comparative method

A second way of intercultural education is the comparative method. This involves comparing two or more narratives or views or versions of the same object. What is important on the educational level is the broadening of the vision through the use of a new resource In this way, one gets away from a one-sided and one-dimensional approach to education, avoiding the belief that there is only one true reproduction and faithful representation of a given reality. The comparative method is thus potentially a way to educate to complexity and pluralism, relativity and comparison (but not relativism). Examples of comparisons at school could be: the two figures of Marco Polo and Ibn Battuta; the two holy books Bible and Koran (but more generally the comparison of structural elements of Christianity and other religions); the fairy tale of the European Cinderella and the Arab, or Chinese, or Vietnamese Cinderella; the account of the crusades according to Europeans and according to Arab chroniclers; calendars in different cultures and the cycle of life in two cultures, etc.

"The Other Million. Marco Polo and Ibn Battuta on the Routes of China", by Antonella Fucecchi and Antonio Nanni, Emi, Bologna 2000, (book and video) is an example of a comparative teaching tool to be used at school. Marco Polo (Venetian, Italian, European, Christian, Medieval) and Ibn Battuta (Tangerine, Moroccan, Maghrebi, Muslim, Medieval), the former author of The Million and the latter of the Rihla (travelogues). Through this didactic tool, one can deal with everything that relates to their

Journey, the Look, the Tale. It is also worth mentioning the volume by C. M. Guzzetti, Bible and Qur'an, Synoptic Comparison, San Paolo, Milan 1993, a very useful teaching tool according to the comparative method.

As is well known, the Koran dedicates a series of verses to many characters that are the same as those in the Bible: 502 Verses to Moses; 245 Verses to Abraham; 131 Verses to Noah; 93 Verses to Jesus. There is no Passover in the Koran; no baptism of Jesus; no reference to prophets such as Isaiah, Jeremiah; Ezekiel, Daniel.

In a comparative-historical study between the Bible and the Qur'an, the following relationships could be explored:

- Biblical God - Qur'anic God;
- Biblical prophets - Qur'anic prophets;
- Biblical man - Qur'anic man;
- Biblical law - Qur'anic law;
- Biblical eschatology - Qur'anic eschatology;
- etc.

Deconstructive method

After the narrative and comparative method, we propose the way of deconstruction as the preferred strategy to educate on interculturality. In truth, one should speak of 'self-deconstruction' insofar as everyone is required to deconstruct what is unacceptable in their own culture. When different cultures meet/clash, they are most often in an 'asymmetrical' relationship. It is necessary to move away from an ideology of neutrality, the formal recognition of their equality in terms of value and civilisation is not enough, since the 'power relations' between the cultures themselves and the subjects that carry them remain to be resolved. What to do, then, so that intercultural dialogue is truly a relationship of reciprocity? One possible answer is through the practice of deconstructing prejudices, stereotypes, clichés, deforming images, ethnocentric linguistic categories, etc. This work must be carried out not in the abstract, but by going down to the very concrete terrain of ordinary language, of everyday communication, of the normal tools we use in education... to verify the meaning of deconstruction precisely on them. To bring about this change, it is necessary to 'build by deconstructing'. In other words, to construct a new (planetary) memory by deconstructing the dominant memory, which is ethnocentric but passes itself off as planetary. Deconstruction should therefore be understood as the promotion of the capacity to question

oneself, to revisit and revise one's ideas. It is a process of revision, of relativisation, of historicisation, of decentralisation of one's conceptual categories. In school, this didactics of 'deconstruction' can be implemented on at least four levels: linguistic-conceptual, relational-psychological, instrumental, structural. By placing oneself in a situation of deconstruction, the other is incited to do the same. This creates the principle of reciprocity: everyone can give and everyone can receive something.

As examples of deconstruction I would like to point out:

- the deconstruction of the concept of human races (since they do not exist in the plural);
- the deconstruction of the concept of intelligence (think of Howard Gardner's theory of multiple intelligences);
- the deconstruction of the way of narrating the transition from prehistory to history, which attaches importance above all to writing and undervalues oral culture instead;
- the deconstruction of male-dominated philosophy that never makes recourse to female figures who have made a contribution to the history of thought (consider that even school textbooks recount the history of philosophy from the pre-Socratics to the post-Nicene without ever mentioning a woman!);
- the deconstruction of the many prejudices that persist in public opinion about Islam;
- etc. etc.

Method of decentralisation (or points of view)

After the narrative, comparative and deconstructive methods, here we come to decentralisation. Educating to intercultural confrontation means first of all growing the capacity to decentralise one's own point of view, learning to consider one's own way of thinking not the only possible or the only legitimate one, but one among many. The anthropological and educational value of decentralisation lies in the pathway out of egocentrism and ethnocentrism. Decentralisation contains within itself an antidote to intolerance and racism. It is a democratic apprenticeship, a training to learn to accept the partiality of one's own truth, never totalising, never absolute, never definitive. Decentralisation requires accepting one's own limitations and mistakes, recognising that one needs others, being willing to listen and collaborate. All this requires a willingness and inner security that find their

origin not on the level of knowledge but in a serene affective maturation. It is through confrontation with others that new points of view can be discovered. It is important, therefore, that the school really characterises itself as a place of confrontation, structuring activities and paths that favour group work rather than individual work, mutual listening rather than frontal teaching, flexible learning contexts rather than rigid pre-structured paths. It is about discovering that for the other I am the other. Being seen and told by others helps us to relativise our point of view and sometimes to make us more aware of how we are. Concrete examples may be: the discovery/cognitive of America as seen from the Indians' side; the history of the West as told by the Iroquois; the Crusades as seen by the Arabs; Colonialism in Africa as told by the Africans; when the immigrants were us (letter from an Italian emigrant to Australia in the 1950s); the Sino-centric map (drawn by Chinese cartographers that places Europe to the North West of the planisphere and therefore 'decentralised'); the Little Red Riding Hood fairy tale told from the wolf's point of view; the fairy tale of the three little pigs according to the point of view of each of them; their 'parents' and the wolf who arrives at the end, etc.

Method of recognising cultural debt

Here we come to a method that is a bit special, but very important for intercultural education: it involves leading the pupil to recognise the cultural debt that his or her own culture has towards other cultures. Indeed, many cultural realities (words, utensils, foodstuffs, plants, animals, symbols, rituals, etc.) that today are considered an essential part of 'my' culture, once did not belong to me. Then, through cultural exchanges, cross-fertilisation, hybridisation, borrowing, etc., they became incorporated into my culture to such an extent and so deeply that we have perhaps forgotten it today. This is what the recognition of cultural debt is for. It is about making children discover that, for example, so many terms we use in the Italian language are originally Arabic; that numbers in mathematics are Arabic; that the zero (0) was passed on to us by the Arabs who borrowed it from the Asian Indians; that so many food products come from the Americas; that literary masterpieces such as Dante's Divine Comedy must recognise their debt to earlier works such as 'The Book of the Ladder of Mohammed' (ed. SE, Milan 1991).

The method of action (or pedagogy of gestures)

In addition to knowledge and attitudes, intercultural education must also be able to value gestures, actions, behaviour, i.e. the pragmatic way of active citizenship education. To form 'more welcoming minds' and intercultural attitudes in young people, it is also important to promote initiatives and actions, because gestures have great educational value.

Let's make a quick list of examples:

- inviting one or more immigrants to school for a direct confrontation;
- organising a twinning or other forms of cultural exchange (inter-school correspondence) between different schools;
- participating in anti-racism initiatives;
- planning a visit to the Mosque or Synagogue or a Buddhist centre, etc.;
- setting up an intercultural exhibition;
- preparing a show with ethnic music;
- organising a peoples' festival (even cooking ethnic dishes);
- etc.

Plan actions and initiatives, always taking care to make pupils grasp the educational value of the gesture.

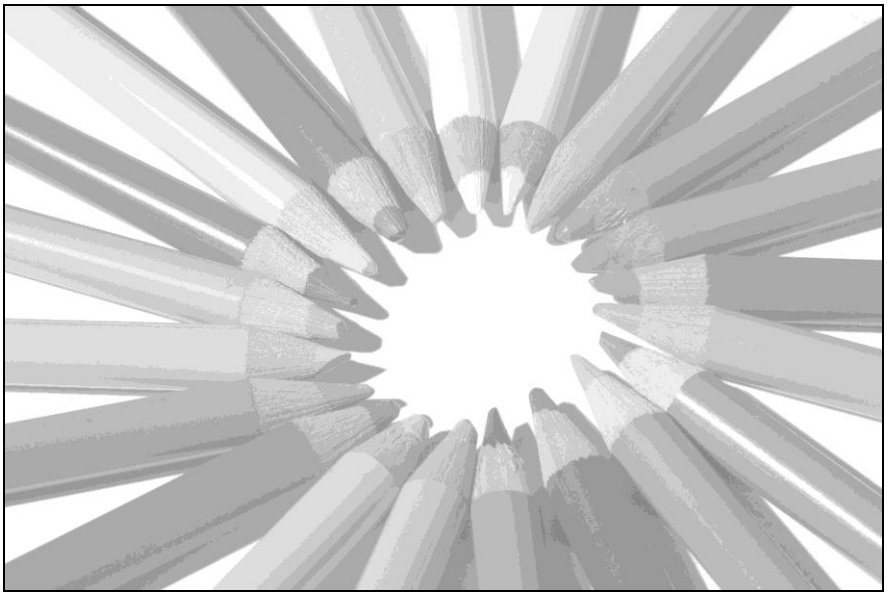
The playful way

Play is also an important tool for intercultural education. We are thinking above all of kindergarten and primary school, but with the right dosage and tricks it can also be used in secondary schools. Children, teenagers and young people show a great desire to get 'in the game'. The problem lies rather with the teachers, not all of whom are and not always willing to 'play'. Particular emphasis should be placed on didactic games, which express reality in an analogical way, and allow the problems they symbolically depict to be experienced without taking the risks. Through the playful way to interculturality, direct involvement is emphasised, putting oneself at stake through simulations, role-plays, dances, theatrical performances, ramatisations, etc. Furthermore, to practise interculturality as a method of thinking is to do interculturality by first enhancing what the subject curricula already contain. That is, to follow the ordinary way... hence, interculturality as the new normality of education. Interculturality is never censorship, impoverishment, a less... interculturality is always an

enrichment, an expansion, a more. Do interculturality by examining textbooks and supplementing them with other aids and materials that offer richer and more correct information.

To do interculturality by correctly employing cultural mediators who know how to act as bridges, foster inclusion, facilitate exchange, bring cultures closer together. To create interculturality by making interculturality indicators more visible in ordinary teaching equipment, for example by setting up a multicultural shelf with thematic paths, bridge-characters, bilingual books, etc.; by providing a plurality of cultural mediators in the classroom; by providing a plurality of cultural mediators in the classroom; by providing a more correct and richer education.For example, setting up a multicultural shelf with thematic itineraries, bridge-characters, bilingual books, etc.; providing a plurality of planispheres; having evaluation sheets printed also in bilingual models (Italian/Chinese, Italian/Albanian, Italian/Arabic, Italian/Urdu); disseminating knowledge of the Theory of Multiple Intelligences (H. Gardner); preparing a Vademecum for reception and a linguistic First Aid...

In conclusion, there are many reasons to choose interculturality, and there are many ways to achieve it in schools and in society. It is a cultural, anthropological, ethical, political choice. It means rejecting a model of society as a space of separate identities in order to build together a democratic coexistence, the space of the plural and global community.



A PATH OF THE THOUGHT OF WORK PSYCHOLOGY
from Frederick Winslow TAYLOR to Serge MOSCOVIC

di Arturo CAMPANILE

The topic is particularly interesting and stimulating and creates a series of questions which, in their subsequent answers, have given rise to further chains. So I try to put some reflections on paper.

Work absorbs most of the time and as such is one of the most important aspects of daily life. This predominant aspect gives particular importance to the thought of Work Psychology in working environments, where the more we meet, we confront each other and where, more frequently, tensions and frictions are created in everyday life.

Before starting to talk about Frederick TAYLOR's Taylorism, I prefer to make a very rapid mention of some of the protagonists of the theorization of work, without whom this discussion could not even begin:

- Adam SMITH "An Inquiry into the Nature and Causes of the Wealth of Nations" - 1776.
- Carl MARX Das Kapital (The Capital) - 1867 / 1894
- Emile DURKEIM De la division du travail social (The division of social labor) - 1893
- Jacob LEVI MORENO - Sociometric Test, Role Theory, Role-Playing, Psychodrama, Sociodrama - 1934)

However, another event changed the course of history: the Congress of Vienna (September 22, 1814 - June 10, 1815) which sanctioned the end of the Napoleonic period.

To give an anthropocentric vision of the worker, and thus begin to talk about the subject in question, we must begin by dating the transition between the conceptions of Men Objects and Men Subjects.

Exactly Pier Giorgio GABASSI places the origin of Work Psychology in the precise historical moment of the end of the nineteenth century, a moment in which capitalism carries out a full modification of its spirit, preparing for the second Industrial Revolution, as well as placing its energies on the solid foundations resulting from the Congress of Vienna of 1815.

At the end of the 19th century, we passed from Liberal Capitalism (based on a harmonious vision of the convergence between the common interest and individual interest) to the Monopolistic Capitalism of Large Enterprises.

Having made this necessary historical premise, we will analyze four great moments of the historical journey by speaking of four great protagonists:

1) Frederich TAYLOR;
2) Elton MAYO;
3) Kurt LEWIN;
4) Serge MOSCOVICI.

Frederich TAYLOR - Scientific Management.

Frederich Winslow TAYLOR [Germantown (U.S.A.) March 20, 1856 – Philadelphia (U.S.A.) March 21, 1915] American engineer and entrepreneur was born in Pennsylvania (U.S.A.) into a wealthy family, immediately destined to study at Harvard he was forced to seek other training channels because of poor health (however he will finish his studies in 1883 at the age of 27, attending evening classes and graduating in Mechanical Engineering).

TAYLOR thanks to his skills (and to the contribution of his family) made a very rapid career and was thus able to carry out an analysis from within the working environments (we will still have to wait almost a century to then be able to speak of the "Participant Observation" of SANCHEZ-YANKOWSKY).

From his experience TAYLOR contested the unprofessional amateurishness of the nascent Managers and their procurers of workers. Often the initial selection consisted in throwing apples at a turbulent mass of people eager to work, to feed themselves, and the results (besides not being validly acceptable) managed to give extremely improbable assessments to apply in reality.

Basically both using his experiences in the field and applying his studies to real problems and to the workforce TAYLOR managed to give the parameters for a scientific organization of work (Scientific Management) to the condition of high wages combined with low labor costs, all this during the period in which titanic financial empires such as those of ROCKFELLER, MORGAN, CARNEGIE had arisen in the United States of America and, above all, during the Great War where war and post-war reconversion required efficiency and speed.

Other hypotheses and fundamental characteristics were the solution, to carry out any operation, through the "best way" (One Best Way), the "right man in the right place" (The Right Man to the Right Place) and human

consideration regardless of the his personal psychological characteristics, the so-called Ox-Man.

In addition to necessarily requiring companies the type of organization necessary on the basis of each individual case, the need to use vast funds, the obligation to take into account the time factor, the need to strictly follow the pre-established order, the need to submit all workers to a formative training it was necessary, for the workers themselves, a well-defined daily task, standardized conditions, high pay (in case of success) or loss (in case of failure), individual piecework, team piecework, Differential Tariff.

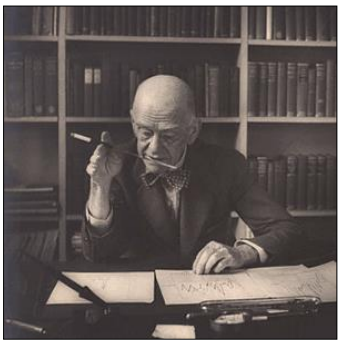
His "Scientific Management" envisaged an accurate study of the individual movements of the worker in order to be able to optimize the results according to a series of precise sequences. In addition to this TAYLOR proposed the request for a planning office and the creation of a series of eight figures (functional heads) who would oversee the various company functions.

The major criticisms of Taylorism lie in the method itself, considered more analytical and therefore less synthetic and global, and in its purely mechanistic vision of the human being.

Scientific Management allowed the development of "assembly lines" and Fordism owes its realization to the premises of TAYLOR.

In conclusion, although harshly criticized, Taylorism still today appears to be the most used system for the technical setting of large industrial factories

Elton MAYO The "Human Relations Movement".



Elton George MAYO [Adelaide (Australia) December 26, 1880 - Adelaide (Australia) September 07, 1949] was an Australian psychologist and sociologist who was also a professor at the Harvard Graduate School of Business (USA) where he was professor of Industrial Research.

He conducted his first studies relating to turn-over at a spinning mill in Philadelphia (USA) beginning to verify that a remarkable sense of group and intercommunication favored productivity and reduced the turn-over itself.

After various teachings in various US universities, he arrived at the Harvard Graduate School of Business.

In 1927 his intervention was requested at the Hawthorne plants of the Western Electric Company in Chicago, manufacturers of telephone equipment, for research on productivity and the high turnover rate present in the plant. The consequent unexpected results will lead to the birth of the "Human Ralations Movement", a research and intervention approach of Occupational Psychology where the study of the psychological motivations of the workers themselves is privileged.

Studies began on the basis of enlightenment, breaks, working days. He noticed that by changing the lighting and other factors, an increase in production and a decrease in turnover were obtained. The real discovery was that the most significant variable of these successes did not lie in the lighting or in the coffee breaks. It resided in the secondary emotional factors, in feeling involved and listened to, involved in the research, by the workers. So the more active the participation, the happier the worker, the more there is an affirmation of identity, the greater the acceptance of authority. The real answer lay in the self-affirmation of the worker, and therefore there was an increase in production and a significant reduction in turnover.

This effect is still referred to today as the "Hawthorne Effect".

Elton George MAYO improving the studies of Frederich Winslow TAYLOR reversed some logic of "Scientific Management" highlighting the importance of some factors to increase the motivation of workers, including less invasive and stressful supervision, mutual assistance between workers, interactivity of previously created management and working groups, the alienation of individuals or groups eager to create parallel control systems.

Elton George MAYO as opposed to Frederich Winslow's "Ox-Man" TAYLOR began to talk about the "Human Factor" however integrating it into the concept of production but thus giving it a human dimension. Thanks to his theories it was understood that the pay aspect is not the only incentive of the worker but that there are psychological and micro-social needs that have considerable weight in the organization as a whole.

Elton George MAYO formulates, in conclusion of his research:

- Man is fundamentally motivated by needs of a social nature and obtains his sense of social identity through his relationship with others.

- As a result of the Industrial Revolution and Scientific Management, the work itself is devoid of intrinsic meaning and therefore the motivation must be sought in the social relationships that are formed on the work itself.

- The worker is more influenced by the social strength of his group than by incentives and controls from management.

- The worker communicates and responds to Management to the extent that it respects their social needs.

Unlike TAYLOR, who sees the "Ox-Man" motivated solely by economic interests, MAYO develops an image of the "social-man" based on a relational concept and that it is precisely the social dimension that represents the fundamental point of the condition working.

The motivation of the workers derives from the satisfaction of needs of a social nature and it is therefore the task of the organization to invest in their social relationships thus directly determining their motivation and therefore improving their effectiveness at work.

Kurt LEWIN - Action Research.

Kurt Zadek LEWIN [Mogilno (at the time in Germany currently in Poland) 09 September 1890 - Newtonville (U.S.A.) 12 February 1947] was a German psychologist, pioneer of Social Psychology. Among the supporters of Gestalt Psychology by Fritz PEARLS from which he received the idea that our experience is not made up of an isolated set of elements, of points that are associated, but of perceptions that are structured and related to objects and/or networks of relationships that find their meaning only in this field of relationships. He was among the first researchers to study group dynamics and the development of organizations.

Born into a Jewish family, he moved to Berlin at a young age where he attended the gymnasium and then enrolled at the university, in the same city, and where he frequented several exponents of the Philosophy of the Act. Before being able to discuss the thesis, he was recalled to the front where, from experience, he wrote a short essay anticipating the concept of "camp". Returning to Berlin and graduating he came into contact with the Gestalt school. After defending the homeland in the First World War, like many of his compatriots, he had to suffer the undeserved treatment reserved for Jews (moreover also socialists) who forced him to emigrate to the U.S.A., in 1933, after having participated, at the Institute of Social Studies, in the first phase of the Frankfurt School.

The basic concept of LEWIN is that of "Action Research" identifying an epistemological sequence composed of the planning of the Action and

verification of its possible effects. The scientific path is characterized by the sequence that develops over time along a spiral path.

This same concept also indicates the approach that qualifies, enhances, identifies "... every rational project of Action in the social ..." by individuals and organizations, and translates for those who participate in a collective intervention into an Integration of Action, Training and Research. From both a scientific and, above all, social point of view "... social eyes and ears in the neuralgic points and within the bodies of social action ...". Clearly, since there are no tools capable of perceiving these phenomena (as happens in other sciences, for example in physics, even if sometimes the final data are altered), social observers themselves must be trained in an active social perception, above all because the field of studied phenomena require an interaction with the phenomena themselves. The same concept "Action" indicates a greater valence of meanings. Action identifies both a moment of experimental research and, a fortiori, the involvement of the researcher and his colleagues in the social field together with their commitment, above all the fact that they do not participate only in the problem of knowledge but that they are part of the solving the same social problems. This fidelity of LEWIN to the experimental process is also implemented in situations where it is impossible to apply it in practice (for example, helping a community to deal with conflicts between minorities within it).

To carry out field studies, LEWIN together with Ronald LIPPIT, brings together the actors by proposing the concept of "Self-Survey" (Self-Surveying Community). The concept of "Action Research", according to LEWIN himself, assumes the following values:

- Experimental research method.
- Research on the relative effectiveness of different forms of action.
- Diagnostic research to prepare an action strategy.
- An opportunity to disseminate, promote or democratize the scientific process through the training of various social actors, anchored in practice, associating them with precise moments of the research process.

The concept of "Group Dynamics" was introduced by LEWIN himself in Psychology to indicate the relationships that affect any kind of group and that influence both its development and its conduct.

It is therefore hypothesized that the system of relationships, communications and characteristic interactions of a group can be considered as a sort of "field" where the forces are distributed and concentrated (not randomly) following trends linked to tensions and balances relating to the same community life of the group itself. In a group or in a subgroup, bonds are established which are subject to a change

deriving not only from the personality of each participant and from the environment in which they take place, but also from the interference between the "individual" conditions of each participant and the "group" ones. which are due to social interactions and interpersonal perceptions.

Relational approaches in Psychology all owe a large cultural debt to LEWIN's thought. LEWIN's very definition of “group” has interesting characteristics: “…a dynamic whole (or totality) made up of individuals who perceive each other as more or less interdependent in some respect…”

Another important content of LEWIN is therefore linked to the Theory of the Field (the concept of "field" born during his stay in the German army during the Great War).

The Field Theory is generally summarized with the Formula:

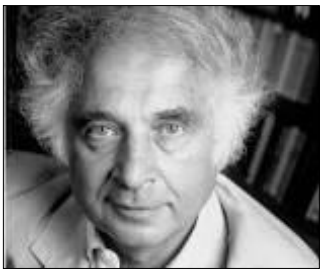
C = f(P,A)

C = Behavior; f = function; P = Personality; A = Environment.

The Behavior (C) of a subject is a Function (f) regulated by interdependent factors consisting of his Personality (P) and the Environment (A) that surrounds him.

Person and Environment are closely interconnected and form the "living space" of each subject. Both must be considered "one constellation" to predict or understand their behavior.

Serge MOSCOVICI - Social Representations.



Serge Ştrul Herş MOSCOVICI [Brăila (Romania) 14 June 1925] is a Franco-Romanian psychologist, one of the most important figures in the field of European Social Psychology.

The first presentation "Theory of Social Representations" (RS) dates back to 1950 and intends the representation of reality semantically constructed and socially shared.

For MOSCOVICI, Social Representations are the synthesis of shared values founding on common characteristics and believes that Social Psychology simultaneously interests psychological and social phenomena, also through the mental processes that condition social dynamics.

The studies conducted by MOSCOVICI on social influence have led to the functional model which hypothesizes, for those with power, greater authority and influence over the opinions of those at a lower level. Indeed, he believes that all people are dynamically both a source and a target of social influence to a degree related to their status. For MOSCOVICI, society is thinking and active and is not limited to the passive and slavish

implementation of the thoughts and will of the ruling class. In his book "Social representations" he describes the processes implemented by the human being as a person to try to control his innate fear of the unknown through "anchoring and objectification".

The "anchorage" consists in associating something new with what is already known (for example the face of a stranger or a dish of Asian cuisine).

The "objectification" consists in making concrete what is virtual (for example the eternal dilemma of painters who had to assimilate the figure of God, in a painting, through human features or a person).

Social Psychology deals with the development of two important mesotheories (theories proposed to connect the Macro and Micro levels), with a cognitive orientation, in which MOSCOVICI also was collaborated, the "Theory of social influence of minorities" and the "Theory of social consensus and collective decisions".

Currently MOSCOVICI he directed the "Laboratoire Européen de Psychologie Sociale" of the "Maison des Siences de l'Homme" in Paris.

At the end of this quick roundup, on very important figures in Occupational Psychology, I end by analyzing the current situation by reconnecting to MOSCOVICI's vision of Social Influence.

Serious crises of economic depression have already been present in the history of humanity (previously considered famines or similar). We recall the most recent ones: The severe Depression Crisis (which occurred in England from 1873 to 1895), the Great Depression (which occurred in the U.S.A. between 1929 and 1934) and the current Global Crisis (which grips a large part of the World even if it is true that the previous crises had already had repercussions on the entire Terraqueous Globe). Jeremy RIFKIN (US economist) already in 1995 predicted that the system had lost its initial thrust and for the future 2020 anticipated that as many as 80% of the U.S. population would have been unemployed and the remaining 20% of work would have been the prerogative of a super-elite of specialists engaged in a spasmodic race not to get out of the game. Perhaps (and we hope) this will not happen (in this way), but surely the race of holders of economic power will lead to an ever-restricting number and rank of the now few participants.

Our hope for a better future rests on the hope that these Super-Rich, those who already now choose and direct our fashions, will not get to decide, in the Future, the Choices of Us All and the Destiny of Planet Earth.

Salerno, March 31 2023
Arturo CAMPANILE

"THE FUTURE OF YOUNG PEOPLE" - PARADOXES OF THE LOST FUTURE -

Opinions elaborated during the deepening of the Psychology of Work and Organizations

Arturo CAMPANILE

When examining the Psychology of Work and Organizations, we often talk about the book "PRAGMATIC OF HUMAN COMMUNICATION" (1967) A STUDY OF INTERACTIONAL PATTERNS, PATHOLOGIES AND PARADOXES" (Paul WATZLAWICK, Janet HELMICK BEAVIN,

Don D. JACKSON) The study of this text proved to be particularly interesting by showing, among all the indisputable theories, some minimal elements that are affected by the time that has elapsed since their writing.

A premise. The study of neurons has currently progressed and, congruously on what is exposed in the book, it is currently considered that they receive various information from the multiple Dendrites communicating, by means of the Synapses, a single information through the single Neurite through Biochemical exchanges (also analog, as correctly stated). The last statement of paragraph 2.55 "... To sum up.

Humans communicate with both the numeric and analog modules" is perfectly consistent with the current state of knowledge. The book "Pragmatic of Human Communication" is affected by the further scientific updating of recent years. In paragraph 2.5 [Numerical and analog communication], in point 2.51, it inaccurately equates, nowadays, Analog Computers (now rare) to Numerical Calculators (today defined as Digital).

I have been pleasantly struck by countless links between three books:

"PRAGMATIC OF HUMAN COMMUNICATION A STUDY OF INTERACTIONAL PATTERNS, PATHOLOGIES AND PARADOXES" (Paul WATZLAWICK, Janet HELMICK BEAVIN, Don D. JACKSON - (W. W. Norton & Co. - Inc. - New York);

"Non prendete caramelle dagli sconosciuti ... Abuso Maltrattamento, Incuria dei minori: aspetti psicologici, sociali e giuridici" ("Do not take sweets from strangers ... Abuse Maltreatment, Neglect of minors: psychological, social and legal aspects") (Luciana IOSCA, Massimo SANTORO - Edizioni Brunolibri - 2009);

"I giovani e il futuro: dalla minaccia alla speranza" ("Young people and the future: from threat to hope") (Tonino PALMESE - Rubettino Publishing - 2005).

I begin with a sentence that comes from the book "Young people and the future: from threat to hope": And since the psyche is healthy when it is open to the future (unlike the depressed psyche all collected in the past, and the manic psyche entirely focused on the present), when the future closes its doors or, if it opens them, it is only to offer itself as uncertainty, precariousness, insecurity, restlessness, then 'the terrible has already happened' because the initiatives are extinguished, the hopes appear empty , demotivation grows, vital energy implodes in this case as well. ...".

We come from generations that have undergone the systematic deconstruction of values in the post-1968 years with the sympathy for the transgression mentioned by Dario MELOSSI in his book ("State, social control, deviance" - Bruno Mondadori Editore - 2002). From this point of view, the question of the last generation overwhelmingly arises to which empty values have been delivered, filled not with the Antinomies that pervaded the period, which then resulted in the French May, but with dangerous paradoxes that have slowly knotted double ties on the majority of values attributable to superior ethics.

The Austrian biologist Ludwig Von BERTALLANFY, in 1968 published his main volume "General systems theory" writing in the introduction: «Thinking in terms of systems plays a dominant role in a wide range of sectors ranging from industrial companies and armaments up to to the most mysterious themes of pure science...» in the wake of the Palo Alto School and the "Pragmatic of Human Communication" we can add this reflection also to the Social and interpersonal communication. BATESON defines Social Psychology as the study of individuals' reactions to the reactions of other individuals completely immersed in a huge magmatic cauldron where each component modifies itself and the other elements in a game which, although abstract, assumes an order through sequential processes. The System itself is interactive and is engaged in the innumerable processes of defining the nature of their relationships.

In all of this, the past "Carrot/Stick" parenting system (also influenced by the enormous leap forward made by Science and Technology) began to creak and yield and then collapsed completely. The real problem, according to the writer, consists in the inadequate model that replaced the previous one. The answers to interactions on asymmetrical positions (parents/children) were previously oriented towards Yes / No (perhaps even

antinomic but still valid), later on this negative track of the uncertainty of the answer to give, we entered the minefield of Maybe/It Could Be/Maybe (taking breath away from a nascent pragmatic communication) to give life to a new way of giving answers not without Paradoxes and Double Binds.

The real difference that differentiates the Antinomy [from the Greek Anti (against) and Nomos (law)] and the Paradox consists in the presence in the first of two solutions both mutually exclusive and contradictory (but equally demonstrable) and in the second of an unsolvable contradiction which likewise renders all connected reasoning without solution. In short, there are three types of Paradoxes:

a. Logical-Mathematical Paradoxes (Antinomies) [Class of all classes are not classes of themselves].
b. Paradoxical Definitions (Semantic Antinomies) [I am lying].
c. Pragmatic Paradoxes (Paradoxical Injunctions [The soldier barber who is ordered to shave all soldiers who do not shave themselves - REICHENBACH-] Paradoxical Predictions [The school director announces to the pupils that there will be an unexpected exam next week]).

In my previous work experience as a programmer I have sometimes encountered some Logical-Mathematical Paradoxes that had hints of Double Bind; entering the computer in a circularity with no exit, the classic technical LOOP occurred which required an interruption of the execution of the program in question.

In today's society Pragmatic Paradoxes usually occur in dyadic, triadic or polydyadic relationships, and the ability to react to a paradoxical message would require considerable effort. The authors of the text " Pragmatic of Human Communication" specify this in the example in which a secretary is ordered to write an inaccurate sentence "Chicago is a populous city and it is trisyllable" under penalty of dismissal in case of opposition. The secretary should oppose through Metacommunication (to escape the trap of the dilemma) but in addition to being a difficult thing, it would still be quite a feat to be able to "communicate on communication".

Ther forms that are devastating in emotional and parental relationships are apparently harmless statements that conceal Pragmatic Paradoxes:

"Be spontaneous!", "You should love me", "Don't be so obedient".

Being caught up in these unsolvable dilemmas if not through a superhuman effort of applying Metacommunication and breaking the Redundancies and pre-established schemes, in the search for a new self-

regulating construction of the necessary Homeostasis, are the privilege of a few (who according to the DSM 5 could also have significant pathologies of concern).

In the midst of my analysis of such a fascinating sector I try to bring together Religion and Science (both tending to a single End) reflecting on the simple and sincere type of communication to which JESUS exhorts in the Gospel According to Matthew 5:37 "Let your language be: the your yes is yes, your no is no; the superfluous proceeds from the evil one". In fact, on page 45 of the book "Pragmatic of Human Communication" we find this statement "

In reality it seems that the more spontaneous and healthy a relationship is, the more the relational aspect of communication recedes into the background". Conversely, "sick" relationships are characterized by a constant struggle to define the nature of the relationship, while the content aspect of the relationship becomes less and less important".

Furthermore, an important value is recognized in the "Punctuation of the Sequence of Events" where each element (often in dyadic and circular form) turns out to be Stimulus, Response and Reinforcement of the anomalous sequence. There are feedback loops where everyone charges the other with a responsibility now lost in the mists of time and whose original cause is unknown.

Another interesting point lies in the criticality and danger of the "Double Bind". In our current situation of instability (the Liquid Society of BAUMAN) we can identify an overwhelming majority of "Double Binds" in everyday interactions.

We describe the elements of the Double Bind:

1) Two or more people are involved in an intense relationship (family, friendship, love, material addiction, etc.)

2) In this context a message is given:

a. He asserts something,
b. He asserts something about his own assertion,
c. These two statements are mutually exclusive,

3) The recipient of the message is prevented from withdrawing from the scheme established by the message either by commenting on it (Metacommunication) or by withdrawing into himself. The message itself is Paradoxical and is usually forbidden (more or less obviously) to show a real awareness of the contradiction and/or the real problem at hand. If the person has correct perceptions, they are called "bad" or "insane" for communicating that there is a discrepancy between what they see and

what they should see. In "The Wife of Bath's Tale" (The Tale of the Wife of Bath), the story of a Knight of King Arthur, CLAUCHER proposes the break of the mold with the sentence:

"I do not fors the whether of the two" (I do not choose either [alternatives]), thus breaking the yoke of the absurd Double Bind.

The concept of the Black Box represents one of the answers to the difficulties of our times, whereby rather than struggling to try to modify the inside of the box, it is more effective to monitor the Input and Output of this strange and wonderful human brain.

The family is considered a system, certainly partially open and partially closed. As Von BERTALLANFY says: "The principle of equifinality characterizes the stationary state of open systems: that is, contrary to what occurs in Closed Systems where the initial conditions determine the equilibrium state, in Open Systems only the Parameters of the system determine the state that is independent (even temporarily) of the initial conditions". The family nucleus finds its balance (healthy or unhealthy) in its internal and external interactions.

The Game without End: in our current society some rules of the past have taken on a dangerous value. In the game of lovers there is always that (especially female) ability to communicate one's feelings in reverse: I say "no" (but I think "yes"), "I can't tomorrow" (let's hope he insists), "do as you pare" (don't move from there) and so on. The book "Pragmatic of Human Communication" describes the Endless Game which, by expressing the opposite of what it is intended to say, ends up confusing Communication and Metacommunication to arrive at an impossible exit from the game itself.

I would like to conclude by drawing attention to the possibility of using, in our interactions, a new type of communication capable of restoring to each symbol, to each word, an intrinsic and extrinsic meaning in conformity with reality, a necessary option in this world which is becoming increasingly technological and less and less poetic (unfortunately and fortunately).

Arturo CAMPANILE

FOLLOW
YOUR
DREAMS

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