# VOL.X (XXVII)

# 2015

# Contents:

## SECTION I: PHILOSOPHY

## SECTION II: COMMUNICATION STUDIES

# *SECTION I:*

# *PHILOSOPHY*

# RESOURCE ALLOCATION AND BIOETHICS: EGALITARIANISM V. PRIORITIZATION

*Andrew POIRIER KELTNER*

West University of Timisoara

andrew.keltner10@e-uvt.ro

**Abstract**:

Resource allocation, a debate among bioethicists, is an argument that manages to transverse many issues in fields both in and outside bioethics, fields such as: economics, culture, gender, religion, law, etc. Creating debate among utilitarianism and deontology is extremely easy as the aforementioned fields all have a certain discourse as to what is preferable. Not to mention the issues that arise sporadically, and purposefully (according to those who wish to systematize their reflections on the medical world) with the issues found in the epistemology and logic of ethics (of course). Due to this, the parallel between the allocation of resources in the medical world and resource allocation is profound. In the following paragraphs I will attempt develop on the question: "what common practices and analysis towards health care resource allocation have ethically better foundations than the counter-practices?"; and then understand how there is a disconnect with resource allocation and the principles of healthcare.

**Keywords**: Bioethics; Egalitarianism; Prioritization; Deontology; Utilitarianism; Practical Philosophy

## 1. Part 1 - Introduction

When this question of: "what common practices and analysis towards health care resource allocation have ethically better foundations than the counter-practices?" arises from three factors. The first being the difference between CBA (cost-benefit analysis) and CEA (cost-effectiveness analysis), which are: "Cost-benefit analysis (CBA) attempts to weigh gains in health against other ways of increasing welfare. CBA computes the benefits and costs using a common denominator (usually money), allowing the comparison of health benefits with other kinds of benefits, such as education and highways, to permit a reasoned decision on where funds should be spent." (Wilkler and Marchand, 2009, 352)

And "CEA, unlike CBA, is designed to permit prioritization among health-related benefits only. Like CBA, it requires that diverse goods be quantified in comparable units; but in CEA they are units of health benefit." (Wilkler, and Marchand, 2009, 353). Secondly: "The most widely used general unit of measure of medical benefit, the quality-adjusted life year (QALY), discounts life years compromised by symptoms and functional limitations, as does the disability-adjusted life year (DALY), a measure used by the World Health Organization (WHO) in its Global Burden of Disease surveys." (Wilkler and Marchand, 2009, 353) A better explanation between the two can be seen from the article Deciding Between Patients, where DALY is described as:

"Arneson and Nord (1999) have observed: [The DALY approach] seems to be that the healthier the person, the more valuable their life is to themselves and to society and the greater their claim on restricted healthcare resources to have their life extended. . . . A valuation of human beings according to their functional capacity is in sharp contrast to the humanistic values laid down in the Declaration of Human Rights "recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation." Arneson and Nord conclude that "The DALY approach . . . presupposes that life years of disabled people are worth less than life years of people without disabilities."" And QALY, which can be seen as interested in the "Greater Need

for Health Care"…"Need is often defined in terms of the capacity of the patient to benefit, with the implication being that the greater the capacity to benefit, the greater the need. On this view, the degree of need is the same as the degree of capacity to benefit measured in life years or quality-adjusted life years (QALYs) to be gained from treatment. The greater the number of years of good-quality life that can be gained from treatment, so the argument goes, the greater the need (Williams 1985) . Is the degree of need for health care equated in any way to the capacity to benefit from it, where capacity to benefit is measured in terms of quality and quantity of life? The degree of need for health care has at least three dimensions: the urgency, intensity, or importance of the need; the amount of whatever it is that is needed; and the capacity of the individual to benefit from what she needs." (Harris, 2009, 339)

The following anecdote follows, and is clear in its simplicity of the difference in allocations of resources:

If A needs a drink and B would like a drink, then they have different degrees of need. If A desires 10 drinks to be satisfied and B is happy with 2 drinks, they are expressing different degrees in the second sense. If A desires 10 drinks every day ad infinitum and B says is happy with 2 drinks for a week, they express difference in what they claim they need. If A gets 10 drinks but is unsatisfied and B gets 2 drinks and is satisfied it not certain to say that A has more need than B because the need is more urgent, intense, important, or based on amount; or to say that B has more need because the capacity to be satisfied is more.

We see then, that there need for clarification in the field of allocation. On one hand, you have the different metrics of economic benefit to think about, i.e. CBA and CEA; second, there is the issue of QALY and DALY; the difference if life should be measured as how one spends it qualitatively or not? For, what is that quality? and finally, third, there is the issue over what constitutes need in the shadow of these two previous issues.

Thus, we are landed to understand that the levels of ambiguity in resource allocation are extremely high. For the sake of this paper, it is important to stress to the difference between CBA and CEA. Philosophically speaking, one can be inclined to think that cost-effectiveness is a better method for health care, being that it sees the person as the end of a certain goal, as Kant details in his Categorical Imperative, whereas cost-benefit analysis sees the economics and the abilities to make money, as the final goal. As well, the business side of health care was not mentioned in the Hippocratic Oath. Now of course, there is the argument that if CBA is used properly, then there is more money for more patients, and while this speculation is interesting to consider, it is still speculation. Conversely, if CBA functions to think of itself as a method that is best for the patients, it then works in the methods of CEA, making its goals different from the inherent goals of CBA, so there seems to be an understanding that any discussion of what is best for the patients in general is thus closer to CEA than it is to CBA, which even if we do not take the Kant's Categorical Imperative can function as a utilitarian ethic as well , as it is about a doctor being a doctor and not an economist. As for the difference between QALY and DALY forms of analysis, for as mentioned above, DALY "presupposes that life years of disabled people are worth less than life years of people without disabilities." Considering the subjective attitude of what constitutes a disability, for as we have seen before in the medical world, and the general world as well, what was once a disability is no longer seen as such.

Thus, to have an open attitude towards disabilities allows for open access to medical care and does not allow a sliding of definitions so that people who exhibit certain "disabilities" are not taken care of. Examples of such issues in the past, and while these examples of generally accepted "disabilities" did not exclusively be a part of the bioethical world, they did permeate society to a general degree, which by inclusion, means that in the medical world, similar attitudes were shared. That being said, such examples of "disabilities" in the past were" homosexuality, being a girl, left-handedness, Downs-syndrome, autism, darker complexion, etc. you get the idea. If not, it is this:

when we decide whose disability is less acceptable than others, then we are living in a biased view. And should there, and of course there will, be any issue of decisions to be made in understanding the differences of which disabilities should take priorities over the other, then we can reference of CEA approach.

Now, the third and final issue with resource allocation is the question of need, and: who should get what they need? This is a hard to question to answer, but I think that a merging of the two previous selected attitudes that have been chosen based on proximity to ethical views in Philosophy and understanding fallacies in human definitions of disabilities, a combination of CEA and QALY analysis, would be the most beneficial. This is because it sees what the best and most effective unbiased opinion is, that being said, it is utilitarian and objective. However, it should be noted that utilitarianism reflects the Kantian principle of people as ends and not means, so the reflection of both ethical fields serves very much to its potential. However, to better encompass these fields, these three needs we are to concern ourselves with, we need to use an umbrella term and find that terms opposition. For this we can use the arguments between "egalitarianism" and "prioritization". "Setting priorities in health resource allocation to promote equity among the more and the less fortunate requires a choice between "egalitarian" and "prioritarian" goals. Egalitarians want equality; "prioritarianism" merely favors giving some degree of priority to the worse-off. The former aim at narrowing health gaps; the latter seek to improve the lot of those closer to the bottom (Parfit, 1991)." (Wilkler and Marchand, 2009, 358)

### Part 2 - Method, Assumptions & Predictions

The method of the article will revolve around an analysis of Egalitarian and Prioritarian ethical views in the issue of allocation of resources. I will look at the inherent philosophical value in both camps by logical superiority by objective value in regard to the ethical schools of deontology and utilitarianism.

In the spirit of practical philosophy this article will also consider very practical issues found in health care allocation. These practical issues will be divided into 3 sections: 1) The argument of cost-benefit analysis vs. cost-effective analysis; 2) QALY (quality-adjusted life year) vs. DALY (disability-adjusted life year), the two schools of allocation resource; and 3) using real world cases to support the practicality and realistic endeavours of these two forms of analysis.

The aim of this paper then, is not necessarily to find the best philosophical fit, but to find the best practical fit found by philosophical inquiry. For if one were to think in purely philosophical terms, then perhaps the whole idea of CBA vs. CEA would be rendered moot and QALY vs. DALY analysis would be seen as a tautology, thus collaboratively forming completely ideas and manners on how to approach this issue. While it is not my intention to say that pure philosophical inquiry could gain important ground on this issue, for the purposes of this work, we will be practical.

Assumptions are: 1) cost-benefit analysis is ethically weaker that cost-effective analysis in deontological principle; 2) Egalitarianism is an ethical umbrella for prioritarianism, given priority works towards deontological and utilitarian ends.

This article is heavily aided by works found in the book: A Companions Guide to Bioethics 2nd. Edition.

### Part 3 – Egalitarianism

Egalitarianism asks us to decide what is best in the long run, not what is best in moment, in this sense, it is more objective. It allows a macro approach, to philosophizing within the bioethical world, so that definitions and methods are understood in a horizontal manner, that being, there are values that transverse culture, religion, economics, etc., better than does prioritization which has more difficulty in being shared as universal methods, thus egalitarianism is better at understanding the issue of what need is. As well, along logical and literal lines egalitarianism can encompass prioritarian values, whereas this cannot happen the other way around. We

will explore these three benefits of egalitarianism now. Again, those being: objectivity, universality, and logical superiority as opposed to prioritization, which can be seen as logically inferior in definition by the goals themselves of bioethics, subjective, and not easily shared knowledge.

What are the goals of bioethics? "First, its goal is not the development of, or adherence to, a code or set of precepts, but a better understanding of the issues. Second, it is prepared to ask deep philosophical questions about the nature of ethics, the value of life, what it is to be a person, the significance of being human. Third, it embraces issues of public policy and the direction and control of science. In all these senses, bioethics is a novel and distinct field of inquiry." (Kuhse and Singer, 2009, 4)

We can see that giving priority means to reference that priority to some construct of what is the priority of something. That is, methods of inquiry by prioritization, are founded on what is valued by the person making the priority. This is a complex method to use as its mission is itself. That is, the priority is to maintain the priority. However, the priority of egalitarianism, is equality. Now as well, equality can also fall prey to previously determined methods of inquiry, but it is not necessarily so; as equality is a discussion of values over a long period of time and for a large amount of people, whereas priority deals with the immediate. Thus ethically, priority is a most basic method of utilitarianism, and egalitarianism is both seen as a utility and as a goal of deontology. As said by Kasper Lippert-Rasmussen in his book Deontology, Responsibility, and Equality in the chapter titled Equality and Responsibility: "The most plausible versions of egalitarianism all agree that in the case of preventable inequalities: (I) it is in itself bad if some people are worse off than others through no responsibility of their own. (I) does not imply that it is in itself bad that some are worse off." (Lippert-Rasmussen, 2003, 330). He further states that there are two forms of egalitarianism, that of "responsibility-denying egalitarians. They believe that no one is ever responsible for being worse off."; and second the: "responsibility-affirming egalitarians - believe that to some extent some people are responsible for being worse off."

We can see again, that this is of the issue of QALY vs. DALY initiatives, and as well, sufficiently so of both CBA vs. CEA, where prioritization is either cost-benefit, or cost-effectiveness, but of equality, CEA is necessarily a part of the methods egalitarianism. However, now again, we come to idea of what need is, and from the point of view of priority, who is worse off, but who is worse off does not necessarily mean that they need what is their priority. Let us look at the example that was mentioned above, that off the two different beer drinking men from the point of view of a prioritization list and a egalitarian. The man A wants 10 pints of beer every day, ad infinitum. The man B wants 2 pints per week, with no mention of continuing this action ad infinitum. Now, the priority for both is that they get their beer, but certainly there is inequality at play. And due to their differences in need, man A will get the beer he needs opposed to man B who can live without such things. Now we know that this level of alcohol consumption is bad for man A, but he is worse off if he does not get it compared to man B. If they both get what they want, then they both operate as on priority and equality. But if then we question about true equality, and that is about both men being happy, which according to man A, is not the issue, it is the issue of getting enough beer. For an egalitarian, the question of their equality is then seen giving them both what they want, but what if there is a number of limited beers? Well then, certainly there needs to have something be done so that both are satisfied. But upon the goals of bioethics asking questions of a deeper meaning, if an egalitarian ask, "what makes these men equal?" The answer then, could be that both men want to be satisfied, and then we ask, "how can we satisfy both these men?" Prioritization does not do this inherently.

In the case of "Baby Theresa": The priority here, of the parents was the other children, and in this they were thinking as well of the equality of life, of which their child Theresa would not have one, so they efficiently used both priority and equality to attempt to give life to others. Now, the priority of the state was the law, which was not about equality, but a principle. Here we see that prioritization can fit into a egalitarian method, but not necessarily so; and conversely, if equality is shown in priority, then it is

of itself, so that meaning equality has a higher logical and definitive structure, that can encompass priority, but this cannot be the other way around. Thus, priority restricts questions and possibility of methodology, which is against the goals of bioethicist.

Because of the subjectivity of need, or the subjectivity of who is worse off, equality is in itself a better form of prioritizing than the method of priority mentioned in the book. That being said, the definition of priority in the book, again, is: "merely favor giving some form of priority to the worse off." Then on a practical level: "Whenever priorities between patients are set, the appropriate decision-maker would need to have immediate access to a wealth of personal information about all the individuals involved which would include their family details, sexual habits, lifestyle choices, diet, domicile, work, deciding between patient's genetic constitution, income levels, and much besides.

A real question is: would we want to live in a society that routinely gathered, stored, and had instant access to such comprehensive personal information?"" (Harris, 2009, 346-347). So, as we can see then, that the worse off, in this scenario, was "Baby Theresa", as she was certainly going to die, but through a method of equality, it would have been said that the others are worse off. What prioritization does is assume equality so that all may be then categorized. Egalitarianism sees the world as unequal, but then works to create balance. Thus, prioritization assumes a truth, whereas egalitarianism works to find the truth.

Thus, we can see, that logically speaking prioritization assumes a conclusion based on an ambiguous premise, which is based on the assumption: equality exists. First, from the statement above of access to information, personal history, database access, etc., that can be found in prioritarianism is a task that requires massive amounts of information, leading to more subjective decisions. Second, as before, priority leads to specific cases and does not add to the practice and understanding of bioethics. Finally, egalitarianism finds a premise and makes the best conclusion based on bioethical goals; this is ironic because egalitarianism is working better to real priority that prioritarianism

is Therefore is case sensitive and not universal in approach. Which are otherwise expressed by egalitarianism, that being: logical superior, objective, and universal.


### Part 4 – Prioritarianism

But how does prioritization work? Well in fact, it is hard to understand equality and how to best suit the needs of equality without understanding certain priorities. "How should ethical judgments in health resource allocation take into account broader issues of social justice? Much of the literature on the subject focuses, understandably, on how best to weigh competing needs of individuals needing care or protection. We expect people to be treated according to what they need and what can be done for them, and not according to who they are or how well they have done in life. In practice, deviations from these precepts nearly always favor the better-off (Tudor Hart's "Inverse Care Law" – see Hart 1971) , and are generally viewed as moral flaws in health systems." (Wilkler and Marchand, 2009, 357) That some people and their priorities are worth more than others is the closest it gets to the dilemma. That is to say, while egalitarianism offers a better perspective to understanding how the world is not equal, inherently, the best form to manage these inequalities is to understand equity and thus understand allocation by priority. "For some, any significant disparities in health between rich and poor (and those coinciding with other social boundaries, such as race and ethnicity) are an offense to justice, and narrowing these gaps should be accepted as a national priority (Marchand et al. 1998) " (Wilkler and Marchand, 2009, 357) We then see that egalitarianism plays a useful role, but not without the understanding on the ground, which is pure utilitarianism. So this to my begs the question: for those then who cannot get health care, how is reallocation mandated? One common answer is that of macro-allocation.

To understand the macro, we need to take into account historical practices and influences in the medical practice. Doctors should have the best intentions - from ancient times, such as we can see in the Hippocratic Oath. As well, many ethical

conversations came from religious practices and customs. Thus, giving credence to the practices of doctors and their understanding of their patients' needs. One such case is of John Gregory. This work on the sympathies is both a perspective of equality and priority, but its understanding of application is directly used then as a method of priority. As here we see that the sympathies are arising from the senses, and are not objectively aimed certitudes, but instead are closer the ethical approach of utilitarianism. Of which, the best in the moment is taken into consideration, apart from detached long lasting ethical values.

Furthermore, in the method of prioritization, which shares attitudes with egalitarianism we can read: "The straightforward-application model. The ethical theory is the starting-point, and we apply the theory to the case at hand in order to reach a conclusion about what should be done." (Rachels, 2009, 15) Continuing are a list of principles in which we can see how this method of prioritization is easily compared to virtues found in egalitarianism. Those being: "that people are moral equals – that no one's welfare is more important than anyone else's; that personal autonomy, the freedom of each individual to control his or her own life, is especially important; that people should always be treated as ends in themselves, and never as mere means; that personal relationships, especially kinship, confer upon people special rights and responsibilities with regard to other people; that a person's intention, in performing a given action, is relevant to determining whether the action is right; that we may not do evil that good may come; and that what is "natural" is good and what is "unnatural" is bad." (Kuhse and Singer, 2009, 19) Each item on this list can be rationally assessed; it need not be judged simply on its intuitive appeal. But such assessments quickly take one into the more abstract matters of ethical theory, which in itself is not an issue, but there is a difference happening here in that while both egalitarianism and priority both share many of the same values, without a perspective of the immediate, then egalitarianism struggles to understand what is necessary. We can see this is the following quote: "At the level of principle there are challenges to the universal validity of the principles of

autonomy, individualism, and secularism. These principles, which are generally regarded as being at the heart of Western bioethics, have been challenged at several points by non-Western cultures still proud of their communal relations and spiritualistic ethos." (Gbadegesin, 2009, 28) So while, there is a sense of cultural differences, the spirit of equality has an interest in preserving certain principles to show cultural understandings.

However, this can be problematic in the case of the Yoruba. The following showcases some of the issues with a purely egalitarian or prioritized attitude. "At the level of rules, the rationality of a procedure or belief is differently conceived and derives from what principles and values are upheld as sound. The Yoruba accident victim, who objects to amputation of both legs on the ground that it is better to die than to live without legs, may be operating on the principle that "death is better than (a perceived) loss of dignity." This would make sense in a culture in which such a principle is widely accepted." (Gbadegesin, 2009, 28). Here demonstrated is a difficult position to behold, so, should we allow the equality of culture to pervade? And for the Yoruba to die in what we would consider unnecessary death. Or do we make a priority of their suffering and work to curb this mentality, or is it a priority that their loss of dignity is worse, to them, than it is to live without legs? It is well summarized in the following quote: "Finally, on the level of practice, there are challenges to the Western focus on high-profile biomedical technology which seems to be the driving force of bioethics in the West. This is simply a matter of aiming one's theoretical focus on society's most pressing practical issues." (Gbadegesin, 2009, 28)

From these previous explanations we can see that prioritization has a benefit in its upholding of egalitarian principles, and that the two are closely intertwined, so much so, that one might make the assertion that the two are different sides of the same coin. But, if we are to know which one works better, we need to understand which one would inherently include the other as if it was the only method used.

### 5. Conclusions

"Measurement of the quality of life involves further challenges along these lines. The value assigned to a state of health such as mild arthritis or blindness varies according to whether the respondent has experienced these conditions. Healthy people may not be able to imagine what it is like to live with a given disability or symptom…. A satisfactory measure of the relative value of health states for individuals may require combining objective and subjective evaluations, a task which has not yet been successfully undertaken in health measurement." (Wilkler and Marchand, 2009, 354) From these we can see that there is an obvious dilemma in which approach we should use, as both objective and subjective matters are taken into account, but once again, which form can use the other inherently. The answer still, is egalitarianism. For was having a better objective attitude raises the ability to subjectively think, not the other way around. As well, another issue of concern is the universality and the depth of the approach, from this following quote, it is implicit that the best method then is to understand the maximization of the method. "How should measures of health-related quality of life be used in allocating healthcare resources?

One option, as mentioned above, is maximization of the total sum of units' society's allocation of resources for health of health-related quality of life; indeed, it is widely assumed that this is the point of the measurement. There are, however, alternative principles of allocation which use these same measures, and defenders of maximization must answer some important ethical challenges." (Wilkler and Marchand, 2009, 355) When maximization is taken into consideration, then best method is again egalitarianism, for it allows a universal approach, whereas we saw before that taking a priority level of understanding we are left with a milieu of information to have to digest. To understand better this inherence of method from egalitarianism to priority, let us look at the following quote: "If we are concerned only about the highest total amount of health benefits, rather than about their distribution among individuals, a patient in

severe distress might lose out in competition for health funds to a number of patients in much better condition, providing that the aggregate gain in health-related quality of life of the latter group was greater. In the extreme case, a person with a life-threatening, treatable condition would be allowed to die so that others could enjoy relief from mild discomfort." (Wilkler and Marchand, 2009, 355) This is utilitarianism in action, that is, it is the lowest ethical standard, not necessarily the worst it should be noted, but it is the easiest to accomplish, but the most controversial to cultural norms, but however through this practice, which is itself priority oriented, the questions then begin to form about the equal nature of doing such things, of which it is much easier to prove the egalitarian point of view from such an example as mentioned above, than to prove that something contrapositive to the example as being priority based. That meaning, that once again egalitarianism is a much more encompassing field, it will be ready to provide the methods for many different scenarios and interpretations.

Now, we have retracted to some of our previous material and need to once again understand that those methods of CEA vs. CBT, and QALY vs. DALY all reflect very much on the methods one wishes to accomplish and implement. That is, it is when following an egalitarian method, CEA is used, as it is patient driven and not monetarily driven, which priority can be as well, but is not necessarily so. As far as QALY vs. DALY goes, priority does to what brings about equality, which is a much more inherently universal subject than that of priority, so then in understanding how to give quality of life understanding to decisions we know that our method must be more holistic and serve, according to the bioethical goals, to the betterment of the field itself and not the priority of another field, such as to what is economically beneficial, or culturally beneficial, politically beneficial, etc. That is saying so, that priority makes its methods include more methods to base its information on, which egalitarianism does as well, but to a degree in which incorporation of other disciplines is for the purpose of equality and not for their purpose themselves. In conclusion, it seems that egalitarianism is a better functioning method to understand the question: who gets what and why? Than is

prioritization, as it is better logical available and sound, due to the higher lack of subjective interpretations. Finally, it is more objective in its holistic approach.

**References**:

Arneson, T. and Nord, E. (1999). The value of DALY life: problems with ethics and validity of disability adjusted life years. British Medical Journal 319: 1423–5

Gbadegesin, Segun  (2009) 'Culture and Bioethics', in Wiley, John (ed.) A Companion to Bioethics, Oxford, Blackwell Publishing)

Harris, John (2009), 'Deciding Between Patients', in Wiley, John (ed.) A Companion to Bioethics, Oxford, Blackwell Publishing)

Kraus, Kateryna and Kraus, Natalia (2013), in Dictionary of Economic Terms, Poltava national technical university named after Y. Kondratyuk)

Kuhse, Helga and Singer, Peter (2009) 'What Is Bioethics? A Historical Introduction', in Wiley, John (ed.) A Companion to Bioethics, Oxford, Blackwell Publishing)

Lippert-Rasmussen, Kasper, (2003), Deontology, Responsibility, and Equality, Copenhagen, University of Copenhagen

Marchand, S., Wikler, D., and Landesman, B. (1998). Class, health, and justice. Milbank Quarterly 76/3: 449–68.

Parfit, David, (1991), 'Equality or Priority?', The Londey Lecture, University of Kansas

Rachels, James (2009) 'Ethical Theory and Bioethics', in Wiley, John (ed.) A Companion to Bioethics, Oxford, Blackwell Publishing

Stein, Mark S., (2012), 'A Utilitarian Approach to Justice in Health Care', Medicine and Social Justice: Essays on the Distribution of Health Care, Oxford University

Wilkler, Daniel and Marchand, Sarah (2009), 'Society's Allocation of Resources for Health', in Wiley, John (ed.) A Companion to Bioethics, Oxford, Blackwell Publishing

Williams, A. (1985). Economics of coronary artery bypass grafting. British Medical Journal 291: 326–9.

"The Hippocratic Oath Today." PBS, Public Broadcasting Service,

www.pbs.org/wgbh/nova/body/hippocratic-oath-today.html.

# EL CONCEPTO DE FILOSOFÍA NACIONAL EN EUROPA. REFERENCIAS TEÓRICAS

*Isabela MOLDOVAN*

West University of Timisoara

isabela.moldovan@yahoo.com

**Resumen**:

En la construcción de un nuevo sistema de valores, la idea de la filosofía nacional significó el deseo de dar un nuevo significado al conocimiento. Por lo tanto, no pocos han sido los que han debatido este concepto, tratando de compartir los métodos y creencias de un nuevo pensamiento filosófico. Destacamos el hecho de que no podemos hablar sobre el papel de la filosofía nacional en el marco impuesto por nuestra investigación, a menos que vayamos a sus raíces. Por lo tanto, proponemos investigar cómo se utilizó la filosofía nacional en la cultura occidental. Intentaremos reflexionar sobre el papel que la filosofía nacional ha adquirido tanto en Alemania a través de los Discursos de Fichte o a través de la literatura alemana (los Hermanos Grimm o el poema nacional como testimonio de la cultura alemana - Herder), como en Francia en una forma diferente de reflexionar sobre los escritos de Iluminados (Montesquieu, Voltaire) o lo que llamamos esencialidad étnica (Misterios y Geometría Cultural).

**Palabras clave**: el hombre, filosofía nacional, idioma, desarrollo nacional, cultura

**1.1. Fichte y los *Discursos a la nación alemana***

„Al principio, si se puede hablar de un comienzo, fue, de acuerdo con la concepción de Fichte, la acción constructiva. La existencia se deriva de la acción. Cualquier sustancia estática es una derivada del dinamismo primario. Para poder manifestarse "activamente", el yo absoluto crea su propia resistencia, sobre la cual puede funcionar un non-yo pasivo y plástico. El yo absoluto, infinito (o divinidad, como Fichte lo llama más adelante) se concibe en evidente analogía con el hombre en acción. En la perspectiva de la metafísica idealista de Fichte, el mundo de los sentidos adquiere un significado de sui generis" (Blaga, 1990, p. 63, traducción por Isabela Moldovan).

En la construcción de un nuevo sistema de valores, la idea de la *filosofía nacional* significó el deseo de dar un nuevo significado al conocimiento. Por lo tanto, no pocos han sido los que han debatido este concepto, tratando de compartir los métodos y creencias de un nuevo pensamiento filosófico.

Presentamos para la comprensión de la relación entre filosofía y desarrollo nacional un ejemplo importante: en la *Introducción* del artículo „The Role of Philosophy in National Development", Akpan Anthony M (pp. 1) destaca esta idea:

„A través del papel de la filosofía en el desarrollo nacional, pretendemos lo siguiente: la filosofía al servicio del desarrollo nacional. Importante aquí es la utilidad de la filosofía en el desarrollo nacional. Es una respuesta a la pregunta de que la filosofía puede ser valiosa para el desarrollo nacional. Sí, la filosofía puede tener un gran impacto en el desarrollo nacional"[1] (traducción por Isabela Moldovan).

Destacamos el hecho de que no podemos hablar sobre el papel de la *filosofía nacional* en el marco impuesto por nuestra investigación, a menos que vayamos a sus raíces. Por lo tanto, proponemos investigar cómo se utilizó la filosofía nacional en la cultura occidental. Intentaremos reflexionar sobre el papel que la *filosofía nacional* ha adquirido tanto en Alemania a través de los *Discursos* de Fichte o a través de la literatura alemana (los Hermanos Grimm o el poema nacional como testimonio de la cultura alemana - Herder), como en Francia en una forma diferente de reflexionar sobre los escritos de Illuminados (Montesquieu, Voltaire) o lo que llamamos esencialidad étnica (Misterios y Geometría Cultural).

Al tratar de responder a la pregunta: ¿*Existe una filosofía nacional solo en Europa*?, nos referiremos a otro sistema de pensamiento solo para enfatizar que no solo hay universalidad occidental, sino varios tipos. Por lo tanto, otro punto relevante de nuestra investigación se refiere a un análisis de etno-filosofía (Fainos Mangena, Akpan Anthony M) precisamente para dar una visión de la filosofía mundial.

---

[1] „By the role of philosophy in national development, we intend to mean simply: philosophy at the service of national development. The point at issue here is the usefulness of philosophy to national development. It is a reference to the question of whether philosophy is valuable to national development. Yes, philosophy can be impactful on national development."

El último subcapítulo de nuestro trabajo consistirá en un análisis general de la visión de Blaga sobre los autores investigados en este documento, donde destacaremos la respuesta del filósofo rumano a la filosofía nacional europea a la que tuvo acceso.

Consideramos que estos análisis son necesarios para conocer, a través de los estudios de varios escritores, filósofos, investigadores, nuevas formas de reinterpretar la idea de la *filosofía nacional* en Europa. Mientras Fichte habla de la filosofía nacional en términos de informes nacionales a través de sus conferencias, los escritores franceses tratan de racionalizar la idea de la filosofía nacional a través de un sistema estético (metáforas), porque no podemos conocer exactamente la historia de una nación totalmente nunca.

Es relevante para esta investigación reflexionar sobre la educación nacional de Fichte para comprender cómo funciona la idea de lenguaje, cultura, religión, sistema político en un proceso *etnocéntrico*.

Entonces, uno de los románticos alemanes, que analizó los conceptos y métodos del antiguo sistema precisamente para proponer una ilustración de los valores culturales, fue Johann Gottlieb Fichte.[2]

En su libro, *Addresses to the german nation*, Fichte tiene una posición científica para promover una nueva educación nacional. Con preguntas como: *¿Qué es el hombre o ¿Cual es su propósito?*, Fichte busca demostrar el papel que tiene la educación de los sentidos en la formación de valores individuales y colectivos.

Esta transposición identifica la búsqueda del Ser en todo lo que encontramos en nuestro exterior, porque „[...] lo que realmente sabemos o buscamos entender somos nosotros mismos" (Fichte, 1922, XLI, traducción por Isabela Moldovan).

Fichte habla de la salvación a través del conocimiento verdadero, posiblemente a través de una educación nacional siguiendo un sistema que tiene la capacidad y la tenacidad de la remodelación humana. Por lo tanto, este pensamiento destruye el error

---

[2]Johann Gottlieb Fichte (19 mayo 1762 – 27 enero 1814) es considerado el fundador del idealismo alemán.

y tiene una base noema: un nuevo pensamiento, una nueva realidad, porque „no estamos aquí para una indolencia contemplación, sino para la actividad" (Fichte, 1922, p. XLI, traducción por Isabela Moldovan).

En su libro, *Nationalism*, el profesor Elie Kediurie (1961, p. 68) reconstruye el camino del sistema político – lenguaje - religión que Fichte promueve, manejando una investigación basada en un análisis riguroso (sobre el título, el idioma, la religión, los conceptos tradicionales):

„La prueba, entonces, a través de lo que sabemos que una nación existe, es la del lenguaje. Un grupo que habla el mismo idioma se conoce como nación, y una nación debería ser un estado. No se trata solamente del hecho de que un grupo de personas que hablan un cierto idioma puede reclamar el derecho a preservar su idioma, sino que ese grupo, que es una nación, dejará de serlo si no está constituido e un estado"[3] (traducción por Isabela Moldovan).

En paralelo con los escritos de Fichte, Elie Kedourie (1961, p. 73) ofrece una definición de lo que llamamos doctrina nacionalista:

„En la doctrina nacionalista, el lenguaje, la raza, la cultura y, a veces, la religión son aspectos diferentes de la misma entidad primordial, la nación. La teoría no admite aquí una gran cantidad de aclaraciones y es un error introducir la clasificación de nacionalismos de acuerdo con el aspecto particular que eligen enfatizar. Lo que podemos decir incuestionablemente es que la doctrina divide a la humanidad en naciones distintas y separadas, afirma que tales naciones deben constituir estados soberanos y afirman que los miembros de una nación están alcanzando la libertad y la

---

[3]„The test, then, by which a nation is known to exist, is that of language. A group speaking the same language is known as a nation, and a nation ought to constitute a state. It is not merely that a group of people speaking a certain language may claim the right to preserve its language; rather, such a group, which is a nation, will cease to be one if it is not constituted into a state."

plenitud cultivando la identidad de su propia nación y sumergiéndose en ella toda la nación"[4] (traducción por Isabela Moldovan).

Con el rigor y el espíritu de sacrificio, el pensador rechaza las viejas teorías de la educación nacional, ejemplificando con el modelo de niños que reciben las enseñanzas adecuadas, pero no las obedecen a esas debido a la falta de cultivo de instintos egoístas. Por lo tanto, Fichte no elude las viejas enseñanzas, sino que toma nota de ellas precisamente para construir una educación nacional, actualizada en un registro de conocimiento universal. A continuación, el fragmento citado sigue la iniciación del concepto de los *sentimientos del alma*, enfatizado solo en la nueva educación nacional:

„Mientras que hasta ahora se ha formado *algo* de la personalidad del hombre, a partir de ahora debe formarse *el hombre.* El resultado busca ser no el de hasta ahora, cuando la educación es algo que «posee»; por contrario, tendrá que convertirse en *una parte constitutiva del ser*"[5] (Fichte, 1922, XLI, traducción de Isabela Moldovan).

Una nueva plantilla de realidad aparece racionalizada para formar el *héro* [6] nacional (Hossu, 2008, p. 73). Por otra parte, Fichte (1922, p. 31-32) alcanza una posición innegable, ya que - el filósofo lo muestra - „el amor por el bien simplemente,

---

[4]„In nationalist doctrine, language, race, culture, and sometimes even religion, constitute different aspects of the same primordial entity, the nation. The theory admits here of no great precision, and it is misplaced ingenuity to try and classify nationalisms according to the particular aspect which they choose to emphasize. What is beyond doubt is that the doctrine divides humanity into separate and distinct nations, claims that such nations must constitute sovereign states, and asserts that the members of a nation reach freedom and fulfillment by cultivating the peculiar identity of their own nation and by sinking their own persons in the greater whole of the nation."

[5]Esta idea refleja la forma en que las personas tienen que *crecer* en los seres humanos, y es necesario analizar esta frase para resaltar el papel de la nueva *educación nacional* de Fichte.

[6]Petre Hossu proporciona una explicación fenomenológica del heroísmo: „Para nosotros, la *experiencia heroica* significa el intento de cumplir con el ser humano, consciente de su condición efímera, que genera incluso la ruptura afectiva" (traducción por Isabela Moldovan).

solo como tal, de ninguna manera para el beneficio que resultaría de ello para nosotros, parece, como hemos visto anteriormente, en forma de satisfacción íntima sentida a la vista del bien; sentida tan profundo ya que tiene el poder de obligarnos a reproducirlo en nuestras vidas. Esta íntima acción de gracias, la nueva educación traerá al alumno una cosa fuerte y estable, para que, por sí mismo y de una manera necesaria, sea la base de su voluntad invariablemente moral" (traducción por Isabela Moldovan).

Añadimos, para un análisis aditivo, que las exposiciones de Fichte han sido mejoradas a través de las concepciones de Pestalozzi, una personalidad prominente de los manantiales educativos del niño. Al mismo tiempo, en *Doctrina de la ciencia*, Fichte (1995, p. 177) también explica la idea del conocimiento absoluto:

„Es por eso que el conocimiento, como *absoluto* y correlacionado simplemente en su primacía, debe caracterizarse como *simplemente una existencia* (en cualquier sentido de la palabra, diferentes significados, por supuesto, tomándolos solo en términos relativos), una existencia idéntica con el sí mismo, inmutable, eterna e indestructible (Dios - si no obstante le concedemos un recuerdo del conocimiento y de la relación con el conocimiento), y en el estado de esta correlación original, como siendo sensación = A . Sin embargo, este absoluto será un conocimiento absoluto; es por eso que debería serlo para el mismo, lo que puede, como hemos demostrado, ser facultativo, por la realización absoluta de la libertad - en esa medida simplemente porque es – "saliendo de sí mismo, produciendo más adelante y así sucesivamente: series ideales que también agotamos (= B)" (traducción por Isabela Moldovan).

La conclusión de los *Discursos* ilustra la restauración de la unidad de la nación alemán, una sistematización tanto teórica como práctica del espíritu nacional, que confiere la libertad de un mundo nuevo.

### 1.2. Los iluminados franceses y la *identidad étnica*

Ilustración fue el movimiento cultural que habló por primera vez sobre lo que hoy llamamos *identidad nacional.* La necesidad de definir una sociedad no es un tema reciente, siendo debatida también en el período de Ilustración. Por lo tanto, la *identidad étnica* represento una matriz en lo cual los escritores franceses trataron de definirla a través de textos literarios y filosóficos.

Por ejemplo, Montesquieu intenta, a través de una práctica literaria, exponer lo que es la sociedad occidental. Entonces, en *Letras persas*, Montesquieu (1970, p. 150-151) desempeña una verdad que se quiso ocultar: la ironía más allá de los espejos persas:

„En Europa, las leyes son muy duras con quienes se suicidan: los hacen morir por segunda vez, por así decirlo. Están arrastrados en burla por las calles; están acusados de infamia; se les confiscan sus riquezas. Me parece, Ibben, que estas leyes son injustas. Cuando me siento abrumado por el dolor, la miseria, el desprecio, ¿por qué impedirme en poner fin a mis sufrimientos y secuestrarme una cura que está en mis manos? ¿Por qué trabajar para una sociedad de la que admito que ya no pertenezco? ¿Por qué debería, en contra de mi voluntad, respetar una convención que se formalizo sin mí? La sociedad se basa en un beneficio mutuo; pero cuando se convierte en una carga, ¿quién me impide abandonarla? Mi vida me fue dada como un favor; entonces puedo devolverla cuando ya no sea un favor para mí. La causa se detiene, así que también debe detenerse el efecto" (traducción por Isabela Moldovan).

Otro representante del Ilustración francés es Voltaire, que ha tenido una respuesta dura al pensamiento occidental tanto desde el punto de vista de su propia experiencia (sabemos que viajó a varios países, pero también que estuvo encerrado en la Bastilla), como de sus textos.

Deísta convencido, Voltaire escribió *Diálogos y anécdotas filosóficas*, un texto que describe el perfil moral de los franceses.

Con una ironía constante, Voltaire (1985, p. 494-495) los ridiculiza por vanidad y desprecio por el arte y la filosofía:

„Los respondió: si una inundación universal trajo en este lugar ciento treinta millones [*medida de longitud utilizada por los pescadores, igual a aproximadamente 1,50 m*] de pescado, ¿por qué ni siquiera trajo también la milésima parte a otros lugares igual de lejos del Océano? ¿Por qué estos mares en los que se movieron las marsopas no dejaron una docena de marsopas en esos lugares? Debo confesar que los filósofos a los que me refiero no han aclarado este problema; pero no se conmovieron con la idea de que el mar cubriera la tierra no solo a ochocientas cuarenta y cuatro etapas más allá de su costa, sino que incluso recorrió un largo camino. Las disputas no tienen límites. Finalmente, el filósofo galo Telliamed, afirmó que el mar se había extendido por todo el mundo durante cinco o seiscientos mil siglos, y que dio a luz a todas las montañas" (traducción por Isabela Moldovan).

Otra forma del *esencialismo étnico* era la existencia de una *geometría cultural*, como la llamó Hippolyte Taine[7], que tuvo el papel de evaluar el espíritu nacional a través de la literatura. Por ejemplo, la raza del autor ofreció un consenso para el texto literario.

Debido a que nuestra investigación tiene un marco limitado de análisis hermenéutico, nos referiremos al libro *Histoire de la littérature anglaise*, en el sentido de definir la idea del espíritu nacional a través de la literatura. Así, Taine (1863, p. 2), a través de la literatura, recrea el sentimiento nacional del espacio:

„Si camina a lo largo del Mar del Norte desde Scheldt a Jutlandia, primero notará que la característica principal del país es la falta de la ladera: pantanos, pantanos y el

---

[7]Hippolite Taine (21 april 1828–5 marzo 1893) fue un filósofo francés, miembro de la Academia Francesa en 1878, autor de un documento dirigido a la forma de examinar el espíritu nacional en la literatura: *Histoire de la litterature anglaise*, del año 1863.

río; los ríos, dolorosos, fluyendo, hinchados e inertes, con olas largas y negras; su extravagante agua fluye a través de la orilla y reaparece más allá de las piscinas latentes. En los Países Bajos, el suelo es solo un barro que se derrite; solo la tierra flota aquí y allá por una costra de arena fina y frágil, el aluvión del río, que el río parece a punto de ahogarse. Encima de ellos cuelgan nubes pesadas alimentadas por viejas exhalaciones. Poco a poco se vuelven violetas, se oscurecen y de repente se derriten en las duchas; el vapor, como el humo de una caldera, se hunde ininterrumpidamente en el horizonte"[8] (traducción por Isabela Moldovan).

### 1.3. El concepto de *Etno-filosofía*

A la pregunta: ¿*Debe la cultura universal ser necesariamente europea*? trataremos de responder en este subcapítulo precisamente para definir el concepto de *filosofía nacional* en relación con la *etno-filosofía.*

Las investigaciones de etno-filosofía han sido numerosas, sentando las bases para un conocimiento más amplio del término. A continuación, nos referiremos a dos estudios de referencia sobre lo que podemos llamar *etno-filosofía* (el artículo de Fainos Mangena y el de Thorsten Botz-Bornstein).

En su artículo, „Ethno-philosophy is Rational: A Reply to Two Famous Critics", Fainos Mangena (2014, pp. 26) demuestra ser preocupado por el concepto de la

---

[8] „Si vous longez la mer du Nord depuis l'Escaut jusqu'au Jutland, vous vous apercevrez d'abord que le trait marquant du pays est le manque de pente: marécages, landes et bas-fonds; les fleuves, péniblement, se traînent, enflés et inertes, avec de longues ondulations noirâtres; leur eau extravasée suinte à travers la rive, et reparaît au delà en flaques dormantes. En Hollande le sol n'est qu'une boue qui fond; à peine si la terre surnage çà et là par une croûte de limon mince et frêle, alluvion du fleuve que le fleuve semble prêt à noyer. Au-dessus planent les lourds nuages, nourris par les exhalaisons éternelles. Ils tournent lentement leurs ventres violacés, noircissent, et tout d'un coup fondent en averses; la vapeur, semblable aux fumées d'une chaudière, rampe incessamment sur l'horizon."

identidad, teniendo un enfoque orientado a la relevancia de la existencia de este programa cultural de pensamiento tradicional:

„En mi opinión, la etno-filosofía implica dos tareas, la recopilación y el análisis del sistema de pensamiento africano. [...] Estoy mirando el contexto histórico de la etno-filosofía para mostrar que la etno-filosofía es una filosofía en busca de la identidad de África, por lo que no puede ser simplemente una colección de creencias, normas, costumbres y hábitos indígenas africanos que Appiah[9] y la compañía los han llamado filosofía folclórica oral"[10] (traducción por Isabela Moldovan).

No podemos dejar de notar cómo Fainos Mangena (2014, pp. 34) refleja tanto la idea de la filosofía universal como la filosofía de los hábitos o creencias, subrayando que „[…] los proverbios se utilizan para mostrar la verdadera naturaleza de la etno-filosofía. Al igual que los proverbios Shona, estos proverbios nigerianos son el resultado de un proceso riguroso de análisis de eventos pasados y de cómo pueden tener un impacto en el futuro. La razón es crucial en este proceso de análisis"[11] (traducción por Isabela Moldovan).

La existencia de un sistema de símbolos diferente del occidental refleja la diversidad de modos de operación, y esta transferencia, creemos, hace posible la forma

---

[9] Appiah es un filósofo africano que se opone a la existencia de la etno-filosofía, considerando que solo abarca un conjunto de creencias, hábitos y valores sin tener una base racional para funcionar.

[10] „In my view, *ethno-philosohpy* entails two tasks, the *collection* and *analysis* of indigenous African thought system. […] I look at the historical context of ethno-philosophy, with a view to showing that ethno-philosophy is a philosophy about Africa's quest for identity, so that it cannot simply be a collection of indigenous African belirfs, norms, values and customs which Appiah[10] and company have called oral folk philosophy."

[11] „[…] proverbs are used to show the veritable nature of ethno-philosophy. Just like Shona proverbs, these Nigerian proverbs are an outcome of a rigorous process of analysis of past events and how they have had an impact on the present, and how they are likely to have an impact on the future. Reason is crucial in this process of analysis."

en que se hace la filosofía. Por lo tanto, mantener la reciprocidad y la correspondencia es relevante tanto en le interior como en el exterior:

„Dado que la mayoría de los países africanos fueron en algún momento colonias de Europa y dado que los colonizadores europeos son en gran parte responsables de la aniquilación de las culturas africanas a través de sus políticas de asimilación y adopción, África debe unirse para adoptar su propia filosofía que no es más que etno-filosofía"[12] (Mangena, 2014, pp. 35, traducción por Isabela Moldovan).

No podemos concluir este subcapítulo sin recordar la contribución de Thorsten Botz-Bornstein a lo que llamamos *etno-filosofía*.

En su artículo, „Ethnophilosophy, Comparative Philosophy, Pragmatism: Toward a Philosophy of Ethnoscapes", el autor aborda la idea del impacto de la filosofía comparativa sobre la *etno-filosofía*, afirmando que:

„La naturaleza auto contradictoria de la filosofía comparativa se hace evidente especialmente en la etno-filosofía. La etno-filosofía contiene una experiencia cultural rica e intercultural, pero sería erróneo creer que se puede entender desde el interior, es decir, desarrollar sus métodos a partir de su propia tradición. Siempre será imposible comprender la propia experiencia filosófico-cultural interna desde el punto de vista único de la misma experiencia. Para entenderse filosóficamente, la etno-filosofía debe dejar la esfera *inside* y convertirse, como cualquier filosofía hecha y derecha, *universal*"[13] (Bornstein, pp. 158, traducción por Isabela Moldovan).

---

[12]„Since most African countries were once colonies of Europe, and since the European colonizers, to a large extent, are responsible for the decimation of African cultures through their policies of assimilation and adoption, Africa needs to be united in order to embrace its own philosophy which is none other than ethno-philosophy."

[13]„The self-contradictory character of comparative philosophy becomes particulary obvious with regard to ethnophilosophy. Ethnophilosophy contains a rich «inter» cultural experience, but it would be mistaken if it thinks that it can grasp itself *from the inside*, that is, by developing its methods out of its own traditions. It will always remain impossible to grasp one's own inner philosophico-cultural experience from the unique standpoint of that experience itself. In order to grasp itself *philosophically*,

Más allá de la idea de pragmatismo, relativismo o esencialismo, el investigador francés cree que no solo hay una universalidad europea y que „la realidad, si es realmente la realidad, debe abrirse como una chispa frente al espectador para ser vista por el otro"[14] (Bornstein, pp. 168, traducción por Isabela Moldovan).

### 1.4. Lucian Blaga y la filosofía nacional de Europa en el siglo pasado

Lucian Blaga jugó un papel importante en la definición de la relación entre la filosofía y la crítica literaria. Por lo tanto, el autor de *Trilogías* se refirió tanto a los escritores alemanes y francés, como a los rusos también (aquí además podemos consultar el artículo del investigador Kare Johan Mjor[15]) de la época.

Sobre el racionalismo francés, el sensualismo inglés o el romanticismo alemán, Blaga (1972, p. 52) escribió en *Isvoade* usando el mecanismo de la historiografía filosófica precisamente para resaltar la sustancia metafísica entre la filosofía y la crítica literaria:

„El racionalismo de orígenes franceses ha quedado sin respuesta. La réplica más decidida y de mayor tamaño fue el sensualismo inglés. [...] El sensualismo inglés, sin importar el enfoque sobre unos problemas frías de la teoría del conocimiento, tiene el mérito de crear un ambiente favorable a la vida en concreto, la exaltación del pintoresco y de la efervescencia emocional, cualidades que sobresalen el preromanticismo alemán" (traducción por Isabela Moldovan).

Sobre el romanticismo alemán, se han escrito trabajos completos, pero lo que Blaga logra refiriéndose e estas lecturas no es una investigación limitada, sino una

---

ethnophilosophy has to leave the «inside» sphere of the «ethno» and become, like any full-fledged philosophy, «universal»."

[14] „reality – if it really is reality – must open itself like a scape in front of the spectator in order to be seen by the other."

[15] ¡Vea Kare Johan Mjor, „Philosophy, Modernity and National Identity: The Quest for a Russian Philosophy at the Turn of the Twentieth Century", Uppsala University, Sweden, pp. 623- 652.

construcción filosófica amplia y coherente sobre la idea de la razón. Por lo tanto, notamos el objetivo de nuestra investigación sobre el pensamiento de los escritores alemanes (Fichte, Los Hermanos Grimm, Herder).

La influencia del pensamiento filosófico sobre la crítica literaria también está dada por el romanticismo alemán a través de la idea de una nueva construcción mitológica. También en *Isvoade*, Blaga (1972, p. 54) escribió: „En el romanticismo alemán uno puede entrar, como se puede ver, a través de varias puertas a la vez. [...] Los hermanos Schlegel, que se habían apoderado en especial de la crítica literaria, solo podían aparecer en el clima filosófico de la época. Sin el fondo de la filosofía idealista-romántica, el surgimiento de estas críticas literarias no podría ser imaginado, e incluso la voz de sus oraciones sigue siendo un cuerpo opaco o una despensa con llave perdida para aquellos que no han estado familiarizados con la terminología filosófica del tiempo" (traducción por Isabela Moldovan).

El filósofo del „optimismo cultural e histórico" (Blaga, 1972, p. 373) utiliza el método comparativo en términos de cultura en el espacio alemán, respectivamente, en el espacio francés.

En la *Trilogia cosmologică*, el filósofo rumano compara los estilos históricos de las dos culturas, analizando los factores de los campos estilísticos:

„Si comparamos los estilos históricos correspondientes de Francia y Alemania, por ejemplo, entre el gótico francés y el gótico alemán, entre el clasicismo francés y el clasicismo alemán, entre el romanticismo francés y el romanticismo alemán, etc., se puedo ver que la diferencia siempre puede ser captada por la misma fórmula. La fórmula sería: el francés está en todos sus estilos más *medido*, sobrio, más discreto, más «clásico» que el alemán. El alemán es en todos sus estilos más particular, más *por medir*, más «romántico» que el francés" (Blaga, 2015, p. 371, traducción por Isabela Moldovan).

Entonces, con respecto a la cultura del espacio francés, tanto Voltaire como Montesquieu cultivan, en sus escritos, una plantilla universal, mientras que Fichte, los Hermanos Grimm o Herder, construyen una *individualización* permanente.

Otra situación se encuentra en el *Taine* que intenta, a través de la *geometría cultural*, un sistema filosófico destinado a identificar el espíritu nacional presente en la literatura (ver el subcapítulo que se refiere a las teorías de los iluminados franceses y la *identidad étnica*).

Acerca de sus teorías, Lucian Blaga (1972, p. 54) señala que en la segunda parte del siglo XIX, „la filosofía del arte de *Taine* se hizo naturalmente más pesada. Es decir, la teoría del medio ambiente, la raza, el momento histórico" (traducción por Isabela Moldovan).

La investigación de Blaga hizo posible la continuidad de modelos comparativos en la cultura rumana.

En „Conversații cu Lucian Blaga", Mircea Eliade (1987, p.483) confiesa el coraje con el que el autor de *Trilogías* posibilitó posicionar estos análisis metafísicos en la estructura rumana:

„Lo que admiro más en su trabajo filosófico, lo confieso, es el *coraje de la creación*. Hoy, cuando los filósofos apenas se atreven a atacar dos o tres problemas, usted tienen el coraje de pensar en todos los problemas filosóficos, después de, con anticipación, se ha visto obligado incluso a multiplicar el número de estos problemas, descubriendo, por ejemplo, la subconsciencia de las categorías del subconsciente. Es un coraje que, desde Hegel, no lo tuvo ningún filósofo europeo. ¿Me permitas decir que yo veo en esta sed de creación filosófica una característica específica de la cultura rumana moderna? El coraje de la creación y la obsesión del universo conforman la más bella tradición del romance rumano" (traducción por Isabela Moldovan).

**Referencias:**

Blaga, Dorli, Tatăl meu, Lucian Blaga, Cluj-Napoca, Editura Biblioteca BLAGA, Lucian, *Ființa istorică*, Cluj-Napoca, Editura Dacia, 1977, ediție îngrijită, note și postfață de Tudor Cătineanu;

BLAGA, Lucian, (1972), *Isvoade*, Bucarest, Publicación Minerva.

BLAGA, Lucian, (2015), *Trilogia cosmologică*, Bucarest, Publicación Humanitas.

BORNSTEIN, Thorsten Botz, „Ethnophilosophy, Comparative Philosophy, Pragmatism: Toward a Philosophy of Ethnoscapes", en *Philosophy East and West,* Vol. 56, No. 1, University of Hawai'i Press, pp. 153-171.

ELIADE, Mircea, (1987), „Convorbiri cu Lucian Blaga", en *Lucian Blaga – cunoaștere și creație. Culegere de studii*, Bucarest, Publicación Cartea Românească, coordinadores: Dumitru Ghișe, Angela Botez, Victor Botez, p.483.

FICHTE, J. G., (1922), *Addresses to the german nation*, Chicago and London, The Open Court Publishing Company.

FICHTE, J. G., (1928), *Discursos a la nación alemana*, Bucarest, Publicación Casa Școalelor, traducción por Const. Lăzărescu.

FICHTE, J.G., (1995), *Doctrina de la ciencia*, Bucarest, Publicación Humanitas, traducción por Paul Blendea.

FREEDMAN, R., (2013) *The United Nations Human Right Council A Critique and Early Assessment*, London, Routledge.

HOSSU, Petre, (2008) *Despre condiția umană*, Bucarest, Publicación Academiri Române, publicación cuidada por Andrei-Iustin Hossu, prologo por acad. Gh. Vlăduțescu.

M, Anthony Akpan, *The Role of Philosophy in National Development*, Department of Philosophy, Dominican University, Samonda, Ibadan, Oyo State, Nigeria, p. 1-6.

MANGENA, Fainos, (2014) „Ethno-philosophy is Rational: A Reply to Two Famous Critics", en *Thought and Practice: A Journal of the Philosophical Associstion of Kenya (PAK),* Vol. 6, University of Zimbabwe, Zimbabwe, pp. 24-38.

MONTESQUIEU, (1970), *Letras persas. Cuadernos*, Bucarest, Publicación Minerva, traducción por Ștefan Popescu, prólogo de Irina Eliade.

MJOR, Johan Kare, „Philosophy, Modernity and National Identity: The Quest for a Russian Philosophy at the Turn of the Twentieth Century", Uppsala University, Sweden, pp. 623- 652.

TAINE, Hippolyte, (1863), *Histoire de la littérature anglaise*, Paris, L. Hachette et cie, University of Ottawa.

VOLTAIRE, (1985), *Diálogos y anécdotas filosóficas*, Bucarest, Publicación Univers, en rumano por Doina Florea-Ciornei, prologo y notas por Maria Carpov.

# THE LINK BETWEEN THE PRACTICES OF PHILOSOPHY AND ANALYTICAL PSYCHOLOGY

*Cristian BOCANCEA*

West University of Timisoara

bocanceacristi@yahoo.it

**Abstract:**

The term *philosophy* is one that Jung uses frequently in his work in various ways, either as a study subject, as a spiritual attitude or as a rationalising technique, but especially as a hermeneutic method. On one Jung's philosophy is used hand to put distance between him and any speculative philosophical assumptions, Jung's followers considering him to be a genuine scientist. On the other hand, his philosophy is used to highlight a remarkable proximity between an authentic modern psychoanalyst and an ancient philosopher. Romano Madera thinks that Jung promoted a series of important philosophical ideas.

**Keywords**: Jung, analytical Psychology, Romano Madera, practical Philosophy.

## 1. Jungian Analytical Psychology Roots of the Concept 'Philosophy as a lifestyle', from Romano Madera's Perspective

The term *philosophy* is one that Jung uses frequently in his work in various ways, either as a study subject, as a spiritual attitude or as a rationalising technique, but especially as a hermeneutic method. Most often Jung's philosophy is used on one hand to put distance between him and any speculative philosophical assumption, Jung's followers considering him to be a genuine scientist; on the other hand, to highlight a remarkable proximity between an authentic modern psychoanalyst and an ancient philosopher.

Romano Madera thinks that Jung promoted a series of important philosophical ideas, when he states that: 'schematically it can be said that Jung takes from Kant the critical attitude of gnoseology in relation with the scientific knowledge, but also from Nietzsche, beyond the over-amplified aspects of his thinking, the tendency of an individualised morality'(Madera 2013, 189). Any criticism of philosophy made by Jung enters the metaphysic's coordinates drawn by Kant. In this context, metaphysic has not claimed over time to overcome or to break away fully from the empirical world, even more than that, it is considered experience's exam, with the purpose of contradictory delimitations by individualising the dimensions of a justified reality. Madera considers that: 'it can be said that metaphysic is for the physical world what is meta-psychology for psychology. However there is no psychology that does not involve a meta-psychology, any speech around the psyche, even a description of it, assumes meta-psychological presumptions'(Madera 2013, 189). The psychology of the unconscious has this meta-psychological premise because the existence of the unconscious is a theoretical construct that refers only indirectly to phenomena given by experience. The Italian philosopher considers that the scientific attitude pursued by Jung is synthesised by the quote, 'any interpretation necessarily remains an *as if*. The last core of meaning can be circumscribed, not described.' (Madera 2013, 190).

In a late work of Jung, called *Memories, Dreams, Reflections,* there is a self-defining of himself in relation to philosophy: 'I define myself as an empiricist, I just have to be something honourable to. I am often criticised that I am a stupid philosopher and I do not like to be something inferior. As an empiricist at least, I did something. […] I am just a psychiatrist because my essential problem, to which all my effort is dedicated, is a soul's disturbance, phenomenology, aetiology and its teleology. Anything else plays an auxiliary role for me. I do not feel attracted neither to fund a religion, nor to practise one. I do not cultivate any philosophy, I just think only within the limits of the particular task given to me, that of being a good soul doctor. These are the predispositions that I have found in myself and in this way I function as a member of this society.'(Jung 2017, 420)

In this case, the perspective promoted by Jung is considering the school's and university's philosophy because in his time that was the only type of philosophy practised. Even though in often parts of his works Jung repeats numerous times that, to be an authentic psychiatrist, you must also meet philosophical issues of substance, for example problems of ethics, speech, truth, experience and symbolic thinking. All these are themes that Jung addressed in his works. To illustrate Jung makes the next confession: 'the language I am speaking must be equivocal, respectively, with double meaning, to keep in mind its psychic and its double aspect. I consciously and intentionally lean towards expressing with a double meaning because it is superior to the unambiguity and corresponds to the being's nature. According to my natural disposition I could very well be unambiguous. This is not hard, but it is to the detriment of truth. Intentionally I let all my tones and nuances resound because them, on one side are anyhow present and on the other side they give a more truthful image of reality. The unambiguous expressing makes sense only when facts are found, but not when we are talking about an interpretation, because the meaning is not tautological, but always encompasses more than the sentence's actual subject.' (Jung 2017, 421)

Madera considers that this passage is of a capital importance for the philosophical conception that supports Jung's analytic psychology, through which he justifies the privilege that language and symbolic thinking has, in human behaviour interpretation. Also, Jung is asking the ethical question particularly to a psyche researcher. Swiss psychoanalyst says that: 'the criteria of ethical actions cannot consist in the fact that what we recognised as good has the character of an absolute imperative and that the so-called evil is to necessarily avoid. Through recognising evil's reality, the good is necessarily relativizing itself, thus appearing as one of the halves of a contrary. The same thing valid for evil as well. Together they form a paradoxical whole. Practically, this means that good and evil lose their absolute character and that we are constricted to realise that they represent judgements. The imperfect character of the human judgement makes us doubt that our opinion is always the correct one. We also can be the victim of a wrong judgement. The ethical problem is affected by this, only to the extent that we feel uncertain of the moral evaluation. Nevertheless, we must make ethical decisions.' (Jung 2017, 374)

In any context it would be, the usage of the term of *philosophy* or derivations of it, through its domains of existence, like ethics or gnoseology, is emerging in Jungian work, in a positive aura and which often binds itself to the issue of his analytic psychology and to the particular therapeutic practices. In another work of Jung, *The Practice of Psychotherapy* (Works, vol. 16)[16], Madera thinks that for Jung any psychotherapist must have final beliefs worthy of being expressed, believed and defended, or valid, as a result of demonstrations. These last beliefs, Madera says, have shown, over time, their therapeutic and preventive validity, that is the vision of a world ideational built and which is biographically verified with the purpose of being able to later fundament main therapeutic factors. Human psyche considers Jung is configured by two poles: on one side, the pole given by the physiologic factor and which influences the elementary

---

[16] C.G.Jung, *Practica psihoterapiei* din Opere (vol. 16), Ed. Trei, București, 2003, section *Psihoterapia și concepția despre lume și viață*

psychic formations, more exact the disruption of the pulsing and affective processes; on the other side, the pole given by a superior psychic order no being physiologically conditioned, but influenced by a sphere that encompasses rational ethical and aesthetic representations in a whole given by the extent of philosophy, but they can also be religious or tied to tradition. The human for Jung is a mix of rationality and irrationality: 'the final call to reason would be very nice, if the human were from nature an *animal rationale*, but he is not, on the contrary he is at least just as irrational.

This is why, often reason is not enough to modify the pulsing, in such a way that it obeys rational order. It is unimaginable what moral, ethic, philosophic and religious conflicts come out from that place of the problem; practically it surpasses any fantasy.' (Jung 2003, 95). The consequences that Jung develops in this context are sad for the human species. The important decision of a human life, the Swiss psychologist considers, are much more often subordinated to the instincts and to other unconscious factors, than to a well-intentioned rationality. From a therapeutic point of view, if through methods that stimulate the human reason, I cannot be reached any result, the psychotherapist must orient guide himself by the irrational state of the patient. The conflict of psychotherapy with the conception on the world and life is one that constantly happens, even though not all patients live it. The ethical dimension of philosophy is, however, the one to which every patient is relating, because any human action can be judge in terms of *good* or *bad*. The psychotherapist duty is, says Jung, that of trying everything he can to save the patient from the restriction of the unconscious.

This effort does not suppose the elaboration of another philosophical manual, but a constant philosophical or religious attitude, if the case may be, in accordance with life's dynamism. Any patient is invaded by some archetypal contents that come from the unconscious, but for their understanding the philosophical and religious concepts are not enough, which is why Jung proposes to resort, in this case, 'to a pre-Christian and extra-Christian *weltanschauung material based on the fact that humanity, the state of being a human, is not a prerogative of the occidental type*' (Jung 2003, 100). As worthy

to follow the example, Jung gives medieval doctors (without giving any name), who cultivated a philosophy that had roots in the pre-Christian sphere. These medical doctors considered that except the light of holy divine revelations, there is another spring of illumination called *lumen naturae*, to which they sometimes resorted if the Christian truth was not useful. Jung also brings to attentions the remarkable contribution on neurosis of Freud, who considers that 'neurosis is not a simple congestion of symptoms but represents a deficient functioning that affects through sympathy the entire psyche. What is important is not the neurosis anymore by who has neurosis. From man we have to start and the man we have to be able to treat and correctly appreciate.' (Jung 2003, 101). This signifies the fact that the psychotherapist must enter the patient's universe of ideas, in his conception of the world and life interwoven with archetypal elements from the collective subconscious, to identify and understand all the aspects of acting neurosis. At this point, Madera considers that all these elements are constituted in a biographical philosophy that cannot be dissociated from the existence and the truth of the patient's reality, so it is necessary a metatheoretic thinking, on the mitobiographic line. The biographical philosophy is before everything else a philosophic practice, in the last instance a lifestyle.

The psychotherapist's vision of the world, which supposes consistent philosophical dimensions makes up the opposite pole to the conditioned psyches of the patients, thus being configured a psychic domination of the analysed by the analysing psychiatrist, being able to sketch the future destiny of the patient, or, how Yung synthetically expresses it, the philosophical conception of world 'guides the therapist's life and informs the spirit of his therapy' (Jung 2003, 96). Madera considers that this idea of the Swiss psychoanalyst is a very dense one, with an overwhelming importance, because, in the last instance, the philosophic perspective of any therapist directs his life and from here he extracts the ideas which configure the therapeutically means and methods.

In this ideational context, Madera declares himself a partisan of Yung, considering him a precursor of the updating of the '*philosophy as a lifestyle*' concept. Otherwise, he

rhetorically questions: what are the biographical analyses with a philosophical orientation in the last instance, 'if not the functioning of the concept on world which results from the dialogue with one's own and others' existence, at the same time it can treat the other?' (Madera 2013, 197) Yung becomes explicit when stating the idea, 'we psychotherapist should be philosophers or philosophical doctors or rather we already are without wanting to admit it because between what we do and what is it learnt in colleges there is a huge difference'. (Jung 2003, 96)     In this context he is talking about a completely different philosophy, then the scholar or university's type of philosophy, rather he is talking a philosophy lived according to some philosophical values and principles.

On the idea of a philosopher psychotherapist, Madera considers that Jung couldn't have known in the era what profound intuition he had and what remarkable merit registered in the history of practical philosophy with this idea. From his vast experience in clinical psychotherapy, Jung noticed that many patients bring into discussion life's ultimate principles, the existential fundamental problems, essentially diverse ethical, ontological, gnoseological, religious, that is generally philosophical beliefs. Which is why the one that directs the dialogue during the therapy (the psychotherapist) is necessary to the culturally and philosophically superior having a well-defined ontological conception, but one able to intersect with the analyser's conception. Madera develops further Jung's ideas, stating that any therapy must have a philosophical orientation, and a series of patients can't even be diagnosed, because they have not entered any symptomatology of any psychic condition, being healthy enough and which through the problems brought into conversation with the psychotherapist bring to the surface the civilisations spiritual and cultural terms, mythological conceptions and interpretations, religious beliefs and most often philosophical preoccupations. Jung gives a statistic which can be an argument for this idea: 'around a third of my cases do not suffer any clinic determinable neurosis but from the fact of not finding life's purpose and sense. I have nothing against this being defined as the common neurosis of our time' (Madera

2013, 199). Madera remarks the fact that this sentence was written in 1929 and then until today the situation got worse.

More and more people can't find their life's sense and purposes, connected to different important moments of life such as: adolescence, affective relations, professional career, divorce, grieving, old age or death. At the same time, the Italian philosopher, accusingly critics all Christian confessions' orientations which promote a multitude of superficial interpretations which have as a fundament the Bible, from all continents of the Earth, and which haven't found a adequate language capable of giving a solid orientation of life to those that declare themselves Christians. Not even the ideologies connected to the political administration of the states, which include the entire political fallacy (liberalism, socialism, conservatorism, Christian-democracy or totalitarianism forms), have succeeded in circumscribing any satisfactory existential orientation. Madera comes to the conclusion that: 'in the absence of an epidemiological diagnosis of our civilisation's psycho-cultural disorder and in the absence of a behaviour capable of taking on the individual question as a start of life's journey without compromises, all these have effects on the therapist's analysis' (Madera 2013, 199). This sentence comes in the prolongation of those stated by Jung, that is that fact that the doctor or therapist, more than healing must develop the creative potential of the patient, that is the end of the treatment ends when the personal auto-developing through the knowing of life's sense begins. The Swiss analyst psychologist concludes that for all these it is necessary a radical change of the way of seeing life. To this point, Madera notices that the last Jungian conclusion coincides with the concept of conversion, a term updated by Pierre Hadot, which comes from an antic philosophical terminology, which is exactly that of a radical change of life, which all the antics means a choosing a life founded on philosophical principles, such as the exigency of the permanent search of the truth or the consciousness of belonging to a world alongside the others.

In another quote, the term *philosophy* comes up at Jung when he tries to bring into focus the purpose of psychotherapy: 'the noblest goal of psychotherapy is not that of transposing the patient in an impossible state of happiness, but that of facilitating its philosophical firmness and patience in bearing suffering. The sum and fulfilment of life require a balance between suffering and joy.' (Jung 2003, 99) Madera finds that this statement is similar with those antique philosophical quests due especially to Epicurus and upgraded by Hadot, more precisely is about that human happiness which to be stable must first know to overcome pain.

Jung considers that only the clinical point of view is not enough and can't penetrate the neurosis nature which he concerned himself with an entire life, because these are more likely psychosocial phenomena than a disease in the strict meaning of the word. At the same time, he states that neurosis constrains him to extent this concept beyond the psychic disease of an individual unbalanced in his functions and proposes to consider the neurotic person 'a relational system socially sick' (Jung 2003, 85). For Jung, observes Madera, the validity all therapeutically theories and practices must lead to philosophical meta-dimensions able to take into account the multitude of truth's faces from a gnoseological perspective, Jung considering that 'each carry for only a piece of the journey the light of knowledge, until another takes it on. If we could understand this process in another way than personal, if we could assume for example that we are not the personal creators of our truth, but its exponents, some individuals that only express contemporary necessities of the soul, lots of venin and bitterness should be obviously avoided, and our eyesight will be free to see the profound and supra-personal connections of humanity's soul' (Jung 2003, 85). In this passage appears a new perspective of truth, with reminds of one of the transcendence situations promoted by Hadot in defining philosophy as a way of life. In another way of saying Jung proposes a stopping of human rational when it is not the result of interchanges of true or at least credible ideas with the others.

Still connected to the problem of truth, Jung is asking the question of its understanding. He starts with the premise that the process of understanding is one extremely subjective. The duty of the psychotherapist is that of convincing the patient of his truth, so that 'the sentiment of understanding should be because of this more likely a consent, which is the fruit of common reflection' (Jung 2003, 167). Madera selects two edifying quotes from Jung's works which describe without explicitly naming the concept of philosophical orientation, a term later developed by the Italian philosopher, in his books. The Swiss psychologist consists that: 'just the human conscience created the objective existence and sense, and thus, the human found its indispensable place in the grand process of the Being' (Jung 2017, 297). On the other hand, 'without the human's reflexive conscience, the world is a huge nonsense, because the human is, according to our experiences, the only being which can establish sense. […] As a creation doesn't have a recognisable sense without the reflexive conscience of the human, it is given to the rations of being a veritable cosmogonical meaning, through the hypothesis potential sense' (Jung 2017, 422). These two quotes Madera admits, represent the partial genesis of his concept of *biographical analysis of philosophical orientation*. The Jungian philosophical analysis is, as the Italian philosopher categorises it, the big sister of biographical analysis through discussing the problem of the search of life's sense.

The idea of philosophical practices generator or habits and skills so closed to the Greeks, later to the Christians as well, and upgraded by Hadot, is recognised by Madera in Jung's works. The latter warns that the neurosis gives a series of unfit habits, which do not disappear if not replaced by others through a series of practices. Only education through philosophical practices can propose the way this work can be done, and the patient must be fixed on other existential orbits through educative want. This idea, Jung takes from Adlerian school, another psychoanalytical orientation which continues and develops Freudian psychoanalysis, having success especially with teachers and clerics, because they place the accent on the force of education in forming the individual. In this context, starting with his experience in analytic and therapeutic practice, Yung imagines

a new educative form, more precise a school for adults in which to be addressed the existential problems, completely different from the classical school meant to prepare persons for the social-professional and existential integration. Actually, Jung wanted that the patient, after finishing the therapy, under psychotherapist's guidance, to not be completely abandoned, but to continue to developing of his personality, through a formal education, in which to be studied the essential and existential problems, that is philosophy.

Madera observes that all the directions of philosophical consultancy avoid or even refuse the analytical psychology's legacy, remaining the prisoners of a philosophical intellectualism, appealing only to texts and philosophical practices found only alongside philosophy's history. Going back to G. Achenbach, the founder of the first society of philosophical practice, and who defines consultancy as *philosophiche praxis*, this practice must equally address to any individual with a well-defined professional education, like lawyers, doctors, engineers or economists. The biographical analysis with philosophical orientation, though, besides the fact that takes back the Jungian ideas and capitalises the richness of analytical psychology's concepts and methods, puts all these into relation with philosophy as a lifestyle. Romano Madera explicitly states that 'the biographical analysis with a philosophical orientation tries to bring back the philosophical practice in relation with the vocational fundament which encompasses and exceeds any profession, addressing to the philosophy as a common path of any specialisation which wants to encompass a generally human dimension.' (Madera 2013, 210)

**2. Jungian analytical psychology therapeutics contributions to the philosophical practices proposed by Romano Madera**

The beginnings of psychotherapies are obviously assigned to Sigmund Freud, and the psychological treatment is founded on the Freudian theories and concepts of psychoanalysis like the trauma theory, the repression theory or the libido theory. Adler

enlarges a neurosis's sphere of approach, naming his theory as individual psychology and the weight centre is that of inferiority theory and educative practices. Jung names his field of study analytical psychology and develops a theory in which psyche's structure has three levels. Analytic psychology's therapy operates according to the following psychic model. On the surface conscience is found, more profoundly is the personal subconscious, where the life's acquisitions are found, specific to one person, but also a series of skills, and at last the collective subconscious which contains in personal stratification, mythological connections or archetypes. The conscious is that part of the psyche to which the individual has direct access, and which contains attitudes through which he adapts to reality. Under this area is the personal subconscious which is unique for every man and is gained throughout life. In this place lost memories, repressed ideas, subliminal perceptions (perceptions that are not strong enough to reach the conscious) can be found. The collective subconscious is the deepest and the most extensive, being formed of images or primordial representations common to the entire humanity, representing an impersonal fundament.

The premise from which Jung always starts is that of the man being a mix of rational and irrational, stating that 'perhaps each has in his form of life an irrational which can't be surpassed by any other. All these, of course, do not stop to first try normalisation and rationalisation as far as it can go. If the therapeutic success is enough, we can leave things as they are; but if it is not sufficient than therapy, for good or for worse must orientate itself after the irrational state of the suffering. Here we must guide ourselves after nature, and what the doctor does after that is less to treat and more to develop the creative seed planted in the patient. What I have to say starts where the developing begins and the treatment end. As it can be seen, my possible contribution to the therapy's problem is limited as such to those cases in which the rational treatment does not achieve a suitable result.'(Jung 2003, 55)

In this passage Jung has the intention of showing that when we discuss the problem of solving neurotic malfunctions with rational means, psychotherapy gets

scientific dimensions, like Freud or Adler tried as well, by reducing individual manifestations to universal treatments, by addressing the common and collective dimensions of the psyche, When the psychotherapeutic means and methods are exhausted, Madera observes, the irrational components with specific manifestations persist further, Jung claims his own contribution in the moment in which the treatment ends, proposing an individual developing, by using a dialectic method, confronting the dreaming and therapy tendency of the patient, which the therapist's imagination. Madera considers that with this proposal appears a new form of freeing truth for the patient. In this way the therapeutic positions owed to Adler and especially to Freud are consequently outdated. After Jung, the problematic specific to therapy can't be approached exclusively causal, but the symbolic thinking tightly connected with the creative possibilities of each, taking into account also the developing age of the individual, must be stimulated. Jung generalises when stating that 'all men's works come from the creation fantasy. How could we think depreciative of the power of imagination? And fantasy is never wrong, it is too profound and too intimately tied to the basic stock of the human and animal instincts to fail […] the effect I'm trying to achieve is to produce a state of mind in which my patient starts to experiment with his being, in which nothing is forever given and frozen without hope, a state of fluidity, of change and of becoming' (Jung 2003, 60). In this point a new therapeutic practice is open, which Madera calls philosophic practice, beyond empirically limited rhetoric, founded on an empiric metaphysic of which Jung is not conscious. It is natural, specific to the Swiss psychologist, that effective disorders of the patients to correspond to some religious or philosophical factors. Which is why, to search for support and help in philosophy or religion is unavoidable. Madera highlights that this relation pointed out by Jung between the philosophical and religious ideas and the emotional states of a patient represent one of the most important researching directions for his interests, formulated by an analyst psychologist, being about the possibility to correlate the analytical psychology with the philosophical practice.

A psychotherapist that wants to treat the patient until the end, for Jung, must unconditionally research the religious and philosophical ideas which correspond to the emotional states of him. Significant to highlight is the importance Jung gives to the pulsations and how they occur in the concept of world and life of man. The Swiss psychologist states that: 'the pulsation is not isolated, and it can't be practically isolated. It always carries with itself archetypal contents with spiritual aspect, through which on one side it is established, on the other side it is limited. In other words, the pulsation associates itself always and unavoidable with something similar, with a concept on world, no matter how archaic, unclear and nebular it is' (Jung 2003, 98). Madera understands this passage as a manner of releasing the human nature with a fundamental spirit which is both a limit of the instinct, a source of myths and a direction for the life's sense for the individual. At the same time, in this point it is articulated nature with the culture, thus appearing anthropological constants or original cultural models which configure the ethnic nature of people's spirit. The Milanese philosopher considers this archetypal theory of Jung an extraordinary research and therapy direction capable of freeing the neurotic tendency to rummage the personal past.

Thus, ample spiritual and philosophical horizons have been opened starting from the therapeutic practices of analytic psychology. Madera concludes that 'philosophy is not understood as a random set of knowledge, but the attitude of the one who loves knowledge, seeks for a sense and doesn't stop to examine, for this search, his thoughts in life'(Madera 2013, 180).

### 3. Jung's concept of *spirit* and its significance for Romano Madera's *philosophy as a lifestyle.*

The concept of spirit is one that accompanies philosophy through its entire history but is also met in other fields of the existence. Generally, *the spirit* is considered a basic factor of the existence, being opposed to matter and identified in some religious conceptions with the divinity. Also, the spirit is understood as a supernatural entity, an

imaginary being, a ghost, a soul, emotional state or even a feeling. Etymologically the word *spirit* comes from the Latin *spiritus* which means: soul, breath, life and breeze. A multitude of philosophers has used this concept along the history of philosophy.

Jung starts from the German *geist* (spirit), which means a principle opposed to matter, that is an immaterial substance which is equal in Christianity with God. 'The immaterial substance is also represented as a carrier of the psychological phenomenon or even life' (Jung 2014, 240), the Swiss psychologist points out. Spirit's characteristics are highlighted firstly by the fact that it is a principle of movement and spontaneous activity, secondly by its capacity of freely generating images, beyond perceptions, and thirdly there is a sovereign and autonomous manipulation of the images. If, initially, the primitive man, Jung specifies, projected the spirit beyond him, as a follow-up of its development, the spirit came to be encompassed in the sphere of human consciousness. It's not the human that created the spirit, Jung points out, but it, with its traits, is the premise of the man's creativity logic; moreover, it is the foundation of perseverance, enthusiasm and inspiration of the human. But spirit is so strongly associated to man, that the human being is tempted to believe that it is the creator of the spirit and it is directing it. 'The original phenomenon of the spirit installs itself as the master of man. (…) The spirit is threatening the naïve man with inflation'(Jung 2014, 241), specifies the Swiss psychologist. For Jung, the spirit manifests itself even in dreams. After his clinical experience with a series of patients, concludes that the psychic phenomenon the spirit shows an archetypal nature, basing itself on the presence of autonomous original images, that universally exist in the subconscious, in the human's psychic structure dowry. The term of archetype, for Jung's analytical psychology, indicates the presence in the human psychic system of some universally spread pre-existent forms. The Archetypes are founded on the concept of collective subconscious. The contents specific to this collective subconscious are indebted exclusively to heredity, so they are not acquired along the life of the human being. Anthony Stevens, an important psychiatrist and Jungian psychoanalyst highlights the fact that Claude

Levy-Strauss, a remarkable structuralist anthropologist, came to the idea that the existence of an infrastructure of the subconscious, and Noam Chomsky promoted the concept of universal grammar common to all the languages of the world and ethology (a part of behavioural biology) adheres to the idea that in the animal world there are native mechanisms which are activated when they met with adequate to the environment stimulus, the animal developing and behavioural pattern specifically adapted that in this way confirms Jung's archetypes.

The Swiss psychologist explicitly mentions: 'The collective subconscious is not formed along the man's life but is inherited. It consists of pre-existent forms-archetypes – which can become conscious only helped and give the contents of consciousness a well-determined form.' (Jung 2014, 56) So that it is understood the role of the archetype, as a part of the human psyche, it is required for some of its fundamental features to be mentioned. Firstly, the archetype is a manifestation the deepest levels of the subconscious, most specifically the collective subconscious. Secondly, a differentiation between the form and the content of an archetype must be made. If the form is an a priori predisposition of the subconscious to build images, on the other side the archetype's content is a way of realising the form, to be more exact its concrete representation. The form is not acquired and independent from experience. Thirdly, the archetype's content can be known, being made up of several elements from specific acquisitions and the social experiences of each man. Not least, an archetype has a dynamic nature and operates after the principle of contraries (often containing contrasting elements) but which also owns the possibility of psychic imbalance. To example, Jung gives a few options archetypes and the way they manifest. *Persona* is an archetype that manifests itself through an example of simulated personality, as if it would wear a mask in which the waiting of the social role has the significant influence. Also, *persona* might become a rich source of neurosis if the artificial personality dominates or suppresses the other specific characteristics, the man thus becoming inflexible and suffering from a form of grandeur or too pliable generating deliriums of

insignificance. The *shadow* is another archetype that consists in that part of the individual that he doesn't wish to show and that which consists of a series of repressed, dark or unadjusted elements. These accumulations may lead to psychic imbalances or even more to the generations of neurotic personalities. *Anima* and *animus* represent the counter sexual side of the psyche. To detail, *anima* is the feminine part of man, and *animus* is the masculine part of the woman. To man, for example, the anima archetype is firstly identified in his mother, and the projected upon other women that awoken in that man positive or negative feelings. *God* is the most critiqued archetype proposed by Jung. The divinity is looked at as a structural component of the psyche, to be more precise a predisposition which starts to function at a certain moment in the developing of the human spirit. The idea of *God* is founded on this religious predisposition emitted by the collective subconscious, generating a specific energy and manifesting in different phenomena that belong to different religions. As an archetypal content, God represents a concrete manifestation of a a priori predisposition and may adopt some ways of expression. The symbol is the preferred form of expression specific to divinity as an archetype, and the symbolic speech is the most used religious speech. Through the symbolic images of religion, the man gets and gives the meaning to the archetype named by Jung *the God in us*, resulting an immediate religious experience with a persuasive character. Shortly, for Jung, the spirit is an archetypal structure from the collective subconscious and it most often takes the form of the figure of an old wise man.

Analysing Jung's concept of spirit, Madera makes the following comparison: the contrast between nature and spirit is configured in the same way as the contrast between the instinct and the sense. The noticeable behaviour is described by using the last two concepts in the following way: the instinct is characterised by a minimum of plasticity and a maximum of predetermination, and the sense is characterised by a minimum of sketching and a maximum of transformation. In the moment in which the spirit takes the form of the life's sense, the sense's features are applied to the spirit as

well. Madera considers that there are three levels of meaning of the concept of *sense* encompassed though in one organic unit. A first level of the sense is given by life's orientation, which actually becomes a problem of the freedom of choice starting from the given of reality, to the elaboration of an oriental cultural world. As Madera specifies: 'sense means before anything else the relative freedom of imagining and thus, the relative necessity of having to choose for the human being an orientation of the achievements and of his life.' (Madera 2013, 272) A second level of the sense is given by the relations between the structures and the terms which characterise the existence, to be more exact, the sense is given by an order of the terms' existential relations and significations. A third level of the sense supposes an order of the significations which implies a structure of preferences, to be more precise a sense characterised by the construction of a hierarchy of values which can suffer change in time. Starting from Jung's text: 'the univocal expressing has sense only when there are noted facts, not when it is about interpretation, because sense is not tautology, but always encompasses more than the concrete subject of the sentence'(Jung 2017, 421), Madera considers that what exceeds the concrete subject through the sentence is the sense which actually is the manifestation of the spirit. A part of reality is predictable, but there also is something that escapes us, that goes wherever it wants. The spirit corresponds to Madera to the liberty – which constitutes the condition of biological and logic-transcendental possibility of the concept of sense. The most eloquent example in which the sense and the spirit met is the world of the artist, which can encompass more than the hermeneutical dimension, the religious one. In this environment, the concept of *spiritually* first appeared. Life's orientation, the order of significations and the hierarchy of values constitute the intention of the term of sense and are found in different forms, in any culture of a human community. Jung's merit is that of introducing or most likely lowering the concept of the *spirit*, in the sphere of human conscience, correlating it with archetypes and the collective subconscious or, in Madera's words: 'Jung confirmed the presence in the psyche of this dynamic phenomenon of this energetic resource (…), in

opposition with another force (matter). (…) Jung adopted a classic attitude of an antic sceptic refusing to respond to the type of reality of the spirit, but at the same time continuing to affirm the reality of the psyche.' (Madera 2013, 275)

The spirit, for Jung, is subordinated to the concept of *sense* and transcends the *id*, that is the centre of a conscious psyche. There is another extremely suggestive passive in Jung's works, which expresses the relation between the sense, the human existence and the spirit through the term of *divinity*: 'the necessity of mythical expressing is satisfied if there is a concept which sufficiently explains the sense of human existence in the cosmos – a concept that springs from the soul's wholeness, that is from the cooperation between the conscious and the subconscious. The lack of sense stops life's plenitude and consequently means disease. The sense makes many things to become bearable, maybe even everything. No science will ever replace the myth and a myth can't be manufactured by any science. Because no God is a myth, but the myth is the revelation of a divine life in the human.' (Jung 2017, 386) Madera comments on this paragraph pointing out that the sense of human being's life finds a place in the human through the collaboration between the conscious and the collective subconscious, with the help of the spiritually charged myths, which can be divine.

The weight centre and the problematic remain for the Italian philosopher: how can the way through which the sense generated spirit find a place through the help of the collective subconscious be consciously rationalised? The existence of the sense appears on the intersection between an external dimension created by ideas and values and an internal dimension created by the psychical experiences connected to an implicit memory which manifests itself through a spiritually given by an anterior reality. 'This is a matter of maximum theoretical seriousness which today could be deduced from the development of the Hillmanian tendency of the archetypal psychology,' (Madera 2013,

276) Madera concludes. The promoter of this archetypal psychology, James Hillman[17] managed in 1992 to organise an archetypal psychology festival with over 500 participants. His main idea was to highlight, to admit and to cultivate mental and psychological connections of the postmodern human with antic cultural or even archaic roots which have been perpetuated in time and have generated collective or individual pathological disruptions. For Hillman, the archetypes are the most profound models of the psyche's functioning, looked at as soul's roots which govern human life's perspectives and with the help of which the man perceives the world. To explain a few significant details, the archetypes are axiomatic images to which the man's psychic life is always returning. To them, one can arrive with the help of dreams' analysis and from their interpretation the correlation between the universal images and the collective subconscious may be determined.

The conceptual construction of the sense and the figurative or narrative intuition given by the spiritual symbol can't be reductionist approached, Romano Madera considers. The sense and the spirit indicate and refer to the purpose and the value. These can't become a philosophical religious or artistic preoccupation if they are not implied and rooted in a lifestyle. Madera comes to the conclusion that 'the lifestyles reach the sphere of the spirit when it admits being inhabited by a dimension which overcomes the focusing on egoistic interests and which opens in intuition the feeling of mystery as well.' (Madera 2013, 279) In this context the term of *mystery* has a few features which remains as Lucian Blaga's conception, which defines the man as a being into mystery and for revelation. For the Italian philosopher, knowledge always opens more questions than it closes, that is 'the mystery increases at the same time as the knowledge itself' (Madera 2013, 279). If through the spiritual dimension can be understood this opening of the unknown which increases at the same time as the

---

[17] J.Hillman, American psychologist and analyst, has identified in his work *Re-Visioning Psychology,* 1975, a series of spiritual forms and symbols common to the entire human species, able to have derived from the collective non-conscience.

known, in the same way the horizon is always getting further away from the one that gets closer in order to reach it, then the human being would understand exactly the bringing of the mystery to a symbolic meaning.

The direction opened by Jung is very appreciated by Madera because it vastly overgrows the clinical barriers of analytical psychology, but any therapist has often enough the occasion to ask in their daily practice questions regarding spirit's symbolism and sense's conceptualisation. If the symbol form of the spirit offers the possibility of the sense's existence in the case of interior conflicts, as well as in the case of exterior conflicts, it also opens new directions, organises the significations, sets the hierarchy of values, recomposes the experience and the self-knowledge and generates a more extensive and profound horizon of the inhabited time. Madera qualifies 'this possibility as an opening from the conflictual tensions which immobilises the life's potential, as an opportunity of transforming the interior and exterior world's perception, as a chance to convert the existential orientation and the id's transcendence.' (Madera 2013, 280) It is actually the same seeking of life's sense together with its spiritual dimensions that P. Hadot also proposes in his conception regarding philosophy as a lifestyle, the Italian philosopher remakes.

The spiritual dimension potentates itself with the help of spiritual exercises pulled out from antic philosophical lifestyle, which can be renewed and readapted to the sensibilities and the context of post-modernity, stimulating the feeling of living in society, overcoming egoistic interests which come from a manner of seeing the human existence even if the central purpose is self-affirmation.


**4. Significant Jungian concepts for the philosophic practice, from Romano Madera's perspective**

The necessity of the contemporary philosophical practices that Romano Madera proposes is constantly argued in the horizon of Jungian analytical psychology's ideas and

of the radical interpretation given by Piere Hadot's philosophy[18]. The Milan philosopher starts from a quote of Jung, in which he confesses: 'my writings may be looked at as some stations across my life, they are the expression of my inner development, because the preoccupation for the subconscious contents mothers the man and determines transformation. My life is my action, it is what I have done, it is my spiritual work. One can't be separated from the other. (…) To the spirit that has broken me down, I have given the word. I have never counted on a strong echo of my works.' (Jung 2017, 260) It is one of the most profound conclusions Jung has written at the end of a humanly scientifically and culturally fulfilled life that has generated an important direction in therapy and in psychology's school. Madera interprets these Jungian ideas with the meaning that a human's life, just as Jung's, must be formed through self-education, exploring territories that are as far as possible from their own id, but that can predetermine the energy and the form of a destiny. In this way, the life essentially becomes a product of the researching of this world experience. In other words, through Madera's saying: 'it can be said even that education thought profoundly makes it be discovered that to live is to humanly live, that is to live educated and educating, and from this process the id is formed. The human nature consists in the necessity of this process which is formation in the continuous reformation in the framework of the cultural process.' (Madera 2013, 314) It must be pointed out though that the germinated blanket on which Jung sets the human life is potentiality given by the collective and the personal subconscious. Even more than that the biography of a person results from the confrontation with the myths of the collectivity or even of humanity which pre-defines the human existence, but also the other way around, if the myth can be the generator of sense, which takes the form of spatial, temporal and cultural framework.

---

[18] See Mesaroş ( 2017, 205-231).

The concept promoted by Jung, *the self-education of the educator*[19], essentially represents for Madera the contribution of the Swiss psychologist to the renovation of philosophy in the direction of pedagogy and which is to be found in the relationship between the conscious of the educator and the constructive spiral of the report between myth and biography. What Jung lives behind him is the idea that man must permanently ask question in his biographical construction and reconstruction starting from the myth of collectivity, of which he is a part and overcoming the personal biographical conscious. The questions about the myth must be asked starting from the actual contextualised life, but also the other way around, the personal biography, is circumscribed in a trans-personal, collective and synchronic current in which the story of the myth incorporated everything. Madera warns though that the contemporary period has a tendency towards demythization and it almost likely deformed and contaminated the remains of the myths from wherever and whenever it has appeared, in which grotesque fantasies constitute their appearance especially through mass media. The renovation of the authentic myth's creative force is necessary for it to become an appropriate environment for the individual's biography. The Italian philosopher considers that in this doubled spiritual move of myth with biographies and self-education of the educator become the method and technique of any therapy with the help of spiritual exercises. The cure or the therapy of the individual becomes in this way a dynamic process, and not a static one, as it is in the case of psychoanalytic therapy between a psychoanalysis and the patient, and Jung's idea of self-education of the educator gives the necessary dynamic impulse for the nursing of a person. The familiar and classic figure of the educator, teacher of professor, met in schools, is otherwise passé. The permanent education must make its appearance in psychotherapy, social services, nursing of the human spirits through philosophic practices. The Milan philosopher concludes that Jungian term of self-education of the educator is 'an open

---

[19] See Jung (2003, 91)

ethic process which comes from a daily discipline or becomes a handy formula for self-justifying, thus the philosophical practices in all their expressions exists in this commitment as a guarantee of the report with the others and the world. This must be their moment of honour and on this, their proposal will be judged' (Madera 2013, 318). In this the essence of education will oscillate from this point of view between two very delicate processes: of contamination and of influence. Jung, points out Madera, anticipates this idea through the concept of *transfer* characterised through contagion and infection. This is why, Jung claimed that the therapist that lets itself be infected surely misses the goal of his therapy. It is necessary though an important differentiation, from Madera's point of view, between the meaning of the terms of contagion and influence and of the terms of transfer and countertransference. Contamination and influence make their appearance known between the exchanges specific to recognition and ignorance, trust and distrust, want and refusal, which come up in a truly human relationship. From an extended point of view the terms of *contamination* and *influence* have a broader sphere of meaning and contain within themselves the terms of *transfer* and *countertransference*. The concept of *transfer* is one of Freudian origins that Jung takes and enriches its meaning, by putting it in relation with terms specific to his analytical psychology. To Freud, through *transfer* one can understand away of moving, wants from the subconscious in the conscious due to the contact with objects, phenomena or persons. Largely, in psychoanalysis *transfer* is 'the process through which the subconscious wants update themselves upon some objects in the frame of some type of relationship being formed with them and especially in the frame of the analytic relationship.' (Lapanche and Pontalis 1994, 437) Jung enlarges this meaning by considering that the transfer process is actually a content projection of the subconscious, that is, of the archetypes in a pure state. Moreover, the transfer for Jung is also a phenomenon of conjunction, combination or division in the context of the human subject's subconscious projection, which is under psychotherapy, upon the therapist. 'The transfer may be compared with that medication that acts on a person as

a cure and on other as pure poison. Its appearance means in some cases a sudden turn towards good, the stopping and weighing it down, if not worse, or in some cases is relatively inessential' (Jung 2003, 186) Jung points out. The transfer has as a starting point the negative and conflictual affects towards the parental figure starting from young childhood. Of transfer it can also be talked about in the framework of educational psychology, especially regarding the effect of an older teaching over a newer one.

If a new learning process is favoured by the old one, a positive transfer takes place, and if the new learning process is stopped by the old one, a negative transfer takes place. Madera takes in consideration the positive transfers because they increase the field of intellectual actions and the sense of social values, in learning. Because of strong reasons, that derived from the contamination of pedagogical type, Madera considers that it is necessary for a psychological care or a philosophical consultation with the same educational values to be sustained.

Another important concept is that of *individuation* that Jung considers the central concept of his psychology. Individuation is the psychic concept through which the man becomes himself, indivisible, authentic, as an expression of the fact that he is unique and enough for himself, to put it shortly the accomplishment of the *Self*. Individualisation represents the fulfilment of the individual potentialities that finally lead to wisdom. How can this wish be fulfilled, Madera asks, if not through practices philosophical exercises? In an interview for BBC in 1959, Jung said that man can't bear a life without sense, and that sense stems from unequivocally affirmation of the Self. The Self must participate with a full involvement to individuation, targeting the perpetual growth and development of the human life. Jung's word is edifying for this idea: 'The Self is also the goal of life, since it is the complete expression of that combination of the destiny which is called individual.' (Jung 2017, 473)

**References:**

Jung, C.G. (2017) *Amintiri, vise, reflecţii,* Bucureşti, Ed.Humanitas

Jung, C.G. (2014) *Arhetipurile şi inconştientul colectiv*, *Opere (vol. 9),* Bucureşti, Ed.Trei

Jung, C.G., (2003) *Practica psihoterapiei, Opere (vol 16),* Bucureşti, Ed.Trei

Laplanche, J. ; Pontalis, B.(1994) *Vocabularul Psihanalizei,* Bucureşti, Ed. Humanitas

Madera, Brentari ; Natoli, Tarca (2006) *Pratiche filosofiche e cura di se,* Milano, Ed.Mondadori

Madera, R., *Una filosofia per l'anima, All'incrocio di psicologia analitica e pratiche filosofiche*, Milano, Ed.IPOC

Mesaroş, Claudiu (2017) Filosofia în societatea contemporană: activităţi şi practici filosofice , in Claudiu Mesaros (ed.), *Filosofia în universitatea contemporană*, pp. 205-231,Timişoara, Editura Universităţii de Vest.

Stevens, A. (2006) *C.G.Jung,* Bucureşti, Ed. Humanitas

# BOOK REVIEW:
## *SOCRATIC DIALOGUES*. BUCHAREST, HUMANITAS, 2015

Armand VOINOV
*West University of Timisoara*
armand.voinov96@e-uvt.ro

More than two thousand years ago, a young, twenty years old boy, found himself listening to the conversations of an old Athenian. That old Athenian was Socrates and that young man is known today by his nickname: Plato. The conversations which Plato listened to were the starting point of some of the most appreciated writings in the history of philosophy and these writings made him, maybe, the most important philosopher known up to date. He wrote his philosophy in the form of the dialogue and his works were continuously rewritten, translated, read, commented and learned since then.

The need to republish Plato's works did not disappear and is as high as always. This is confirmed by the appearance of a volume full of Socratic spirit for the Romanian-speaking reader - one of the most recent volumes containing works of Plato. The volume with the title `Plato. Socratic dialogues` (in the romanian original: Platon. Dialoguri Socratice) was published in Bucharest, in 2015, at the Humanitas publishing house. It is a hardcover volume of 345 pages containing graphic illustrations made by Mihail Coșuleţu. The volume is composed of by older Romanian translations of Laches, Lysis, Charmides, Hippias Minor, Euthyphro, Apology of Socrates and Crito. Every dialogue has an introductory study and is abundant in explications, under the form of endnotes. The translations of the dialogues, as well as the introductory studies and the endnotes, are realized by Francisca Băltăceanu, Alexandru Cizek, Petru Creţia, Marta Guţu-Maftei, Gabriel Liiceanu, Simina Noica, Constantin Noica, Manuela Popescu and Dan Slușanschi. Gheorghe Pașcalău wrote the foreword and made the selection of dialogues.

The foreword, which has the title `Who is the true disciple of Socrates?`, starts with a discussion exactly about what is the role of a foreword. Gheorghe Pașcalău is sustaining that the foreword, always, had the meaning to dissolve the tension which exists between the content and the form of Plato's works. We also find out that `the introduction` or `the prologue` were born in the context of Platonic philology. A reason for why `the introduction`, `the prologue` and `the commentary` are so closely related to the Platonic philology is the existence of different interpretations of the dialogues, which were encountered even between Plato's direct pupils. `The administrators of the Platonic opera always felt the need to systematize what, at Plato, often floated between uncertainty and ineffability`[20] (p. 8).

The next topic debated in this preface is maybe the most important because it is helping the reader understand why were these dialogues chosen to be part of this volume: What is, exactly, a Socratic dialogue? Sustaining that the use of aporias is the first common characteristic of Plato's Socratic dialogues, Gheorghe Pașcalău wrote that `between those two extremes – on one side Antisthenes' and Xenophon's *positive* and preachy use of the Socratic method, on the other side Aeschines' interest for the aporetic therapy and *pedagogical* impact of Socrates' method – are placed the so-called *Socratic* dialogues written by Plato.`[21] (p. 12)

Before debating the chronology of Platonic writings the author of the preface is making a historiographical commentary on the custom of *Sokratikoí diálogoi* mentioning different antic authors which wrote in this manner without forgetting to note the hypothesis according to which Alexamenos of Teos was the inventor of this genre. Moving forward and reading about the chronology of the dialogues, the reader will

---

[20] In the romanian original edition: `Administratorii operei platoniciene au simțit dintotdeauna dorința de a sistematiza ceea ce la Platon însuși plutește adesea între incert și inefabil.`
[21] In the romanian original edition: `Între aceste două extreme – pe de o parte socratismul „pozitiv" și moralizator al lui Antistene și Xenofon, pe de altă parte interesul pentru terapia aporetică și pentru impactul „pedagogic" al socratismului aischineic – se plasează așa-numitele dialoguri „socratice" ale lui Platon.`

encounter the names of Aristotle, Thrasyllos, Tennemann and a larger discussion about Friedrich Schleiermacher's way of organizing the dialogues. Putting an emphasis on the fact that the use of aporias is specific to Plato's Socratic dialogues, the preface debates Socrates claim of knowing nothing before concluding on the question asked by its title. Gheorghe Pașcalău ends by saying that we should always reask `Who were the *companions* of Socrates?` and that `the task to justify Socrates is delegated by Plato to his readers.`

The dialogues and their introductions, as is mentioned in the editor's note, are reproductions from an older edition of Plato's works coordinated by Constantin Noica and Petru Creția, volume I and II. Dan Slușanschi translated the dialogue Laches and wrote an easy to read introduction, which contains a blueprint of the dialogue from R. G. Hoerber. The dialogue Lysis is translated by Alexandru Cizek which also wrote a short introduction which debates the chronology, the role of the dialogue in the Platonic opera and the stages of the dialogue. It is not the case for Charmides, translated and commented by Simina Noica, which has comprehensive introductory study debating the characters, where we have Plato's family tree, problems of time and space dating. Also, we encounter a discussion about different linguistic, historical and philosophical meanings of the dialogue, as well as an exposure of different interpretations. Hippias Minor and Euthyphro were a team project to which Manuela Popescu, Pentru Creția, Constantin Noica, Gabriel Liiceanu and Francisca Bălțăceanu worked for the translations and for the introductory studies – similar in structure with the first mentions. The Apology of Socrates was translated by Francisca Bălțăceanu which also wrote an introduction resembling a historical narration of the event. The last dialogue of the volume is Crito, translated and commented by Marta Guțu-Maftei which wrote about chronological matters of dating the dialogue as well as the internal structure and philosophical interpretations.

We can say, without being wrong, that this volume, published at Humanitas, will undoubtfully bring joy to the Romanian readers of Plato and not just them. By the

selection of the dialogues and with the help of the introductory studies this volume can be easily read by someone who didn't `meet` Plato or any philosopher yet. For the philosophy reader, the publishing of this volume is very helpful for the simple fact that is compiling multiple dialogues of Plato in a new edition of high printing quality which was certainly waited. We can only say that we are waiting for others dialogues of Plato to be published in the same manner as these were.

*SECTION II:*

*COMMUNICATION STUDIES*

# INFORMATION, RUMOUR AND NEWS IN CONTEMPORARY COMMUNICATION

*Lucian-Vasile SZABO*

*Iasmina PETROVICI*

**West University of Timisoara**

vasile.szabo@e-uvt.ro
iasmina.petrovici@e-uvt.ro

**Abstract:**

Information in contemporary times uses new ways of research, development and evolution, especially through enhanced dissemination capacities. At the same time, under the pressure generated by the promoted mistrust of the postmodernist trend, the use of information, the effective ability to reach people/audience for whom it is relevant and necessary, is disturbed by mistrust. On the one hand, we have the, informed and technologically apt global village with increased access to in-depth information. On the other hand, much of the information is of dubious quality. It is difficult for users to discern, especially when the information sources are no longer classic media channels, but social media. The data is collected (or rather made up!) by non-professional, but very persistent individuals, often uninterested in ethical valences. Media communication professionals are in a delicate situation, being faced with giving up some of the rigorous conditions of the job in order to cope with this assault. The purpose of this study is to bring back into focus some of the principles of quality information in the communication process. The study analyses the characteristics of information, the relationship between the journalistic piece of news and the entertainment content regarding the events it depicts. In this context, deficient information is analysed, as rumour, being very present in contemporary communication.

**Keywords:** information, communication, rumour, event, opinion, message, mass-media

## 1. About communication

Information is a fragment of the world that brings something novel to the audience who receive it. The element of novelty brought to the attention of the user is the essence of the information. There are several fields of research and use of

information, areas that bring, in some cases different definitions for the term. Even in the field of communication, information defining solutions are embedded in a wide range of concepts. There are attempts to demarcate one meaning according to one of the characteristics of the communication process. Information is defined by confusion and diversity, both stimulated by postmodern mistrust in a definitive, immutable status of the concepts and fields of reference, but also by social-media expansion that facilitates the interactivity and involvement of any person, not only the communication professionals, collecting, processing and transmitting information. Some landmarks can, however, be identified.

Rémy Rieffel will consider information thusly that "it belongs equally to the vocabulary of computer science, biology, linguistics or telecommunications (as a set of coded signals). Consequently, information will be understood as a *data stock (messages, signals, symbols) that are transformed through the communication process*" (Rieffel, 1995). Obviously, information means more than this linear pattern. At this level, we retain an element that characterizes it, given the ability to be modelled. Communication is a human action marked by subjectivity, the emotional dimension will also mark the information transmitted. However, the selection and organization of data takes place through an objectification phenomenon (Szabo, 2017).

In the media process there even are strategies for engaging the public to make them actually feel what is being related. It is a context identified by a researcher who will reformulate the problem: "In the everyday sense, the word information refers to very different objectives: news, data, and knowledge. We seek information to clarify a legal issue; we offer journalistic information; we transmit electromagnetic information" (Lohisse, 2002). Obviously, in this paper we will address the information according to its practical utility. However, this way of working does not exclude suggestions from the theoretical approach. The philosophy of information is a fertile and interesting subject. In order to understand the concept, the synthesis of Andrew Iliadis in *The quick history*

*of philosophy of information*, starts off from the mathematical model practiced on the first calculating machines and reaches to today's computerized digital expansion (Iliadis, 2017). A specialized approach is that of Luciano Floridi, perhaps the most important contemporary author in the field of information philosophy. He makes a distinction between information and knowledge with a higher dose of scepticism than we would have expected (Floridi, 2010). In fact, L. Floridi was one of the first researchers to warn about the increase in misinformation opportunities in the Internet era. In a study published in 1996, he showed that misinformation is possible by affecting the internal structure of information, i.e. lack of objectivity, being incomplete, or being censored (partially or completely) (Floridi, 1996). In this way, we also find out what the basic characteristics of the information in the communication process are, the qualitative choices sought by the collector, who then writes them in communication content and passes them on to the public. There are topical issues, increasing media and technology convergence by facilitating the dissemination of manipulative communication content (Szabo, 2014).

In an instrumental approach to how information circulates, some Dutch researchers have proposed another meaning for communication information. Their proposal to define is as follows: "What is communicated in one or the other of the available languages", arguing that "information must be considered as a combination of signals and symbols" (Van Cuilenburg, Scholten, Noomen, 1992, 25). New notions are introduced into the system, specific to the communication process, but the advance towards the complete understanding of the information term is not very high. Information does not only represent the message; it is not only identified with the quantitative elements transmitted from one side to the other. However, there will be a breakthrough, because of another specialized journal, *Small journalism dictionary*; there will be no fixation on the term information, although we will notice the attempt to define close notions such as zero informational content, misinformation, information,

false information, pseudo-information, under-information or over-information! (Popescu and Bâlbâie, 1998).

**Information and content**

The information is defined by a few characteristics, starting from the need to have it present; it means searching (which can be a difficult action), collecting (also with many difficulties in the actual process), fixing, editing, storing, publishing and using it. What is transmitted is often more than a linear message, but an unpredictable content in its effects. It does happen that seemingly benign information in ordinary conversations between people (even at the level of gossip) inflames spirits or cause unexpected reactions and actions. Here we realize that an explosive potential exists in every such content. All the more so in the field of communication, where significant data, from the beginning, is searched for and collected, even with a "bomb" character, as is the case in journalism. The communicator (journalist, relationalist, and librarian) works with relevant information (important to a specialized audience or the mass-media consuming audience). It is not a simple data carrier from a source to a recipient, but it has a complex role throughout this route.

Umberto Eco distinguished information as the potential of the source from the one actually transmitted (Eco, 1979, 42). At the source, the information is massive, from which the communicator selects what they consider significant. Selection, of course, is a subjective component, but collection is made according to the rules of the profession, with an increased attention to the negligent or intentionally manipulative approaches (by omitting some data or by highlighting some of it). Subsequently, the researcher will return and make a distinction between the source's information and the message information, which can be "defined as a state of disorder in relation to a subsequent order; as an ambiguous situation in relation to a subsequent disambiguation" (Eco, 1979, 262-263). The Eco formulations are rather ambiguous and disordered themselves,

but what we have to remember is that meaningful information about a fact worthy of communication can be ignored and nothing is transmitted. Certainly, in nature and in society, there are worldly notions that no one knows about! When something is communicated it is made content (messages), then, in turn, it become the source for other acts of communication or prolongs the existing one. Robert E. Babe, who will study the information in accordance with Carl Friedrich von Weizsäcker's theoretical assessments, will speak of the dual nature of information, that is, an objective (what we think) and a subjective side (what we perceive) (Babe, 2011 ).

In this context, we can opt for a classification of information present in content-based communication. Methodologically, four types of specific content can be identified: 1. Data with strictly informative content, tasked with focusing the attention of an audience interested in new things about the surrounding world; 2. Entertainment content with the purpose of creating good mood, facilitating escape from everyday life; 3. Educational data, structured from the start to help train the user; 4. Elements of communication with a low informational load, designed to facilitate socialization, to get together people to connect. These are rumours and gossip. This taxonomic division has the role of facilitating understanding, because in practice, information is hardly ever found in the simple forms of each category. A single unit of communication may also contain a novelty element of information, may amuse and offer the possibility of training, but may also have the role of bringing together people, which is one of the basic meanings of the notion of communication (Szabo, 1999).

The Romanian press has had a long tradition of organizing itself in the two components: 1) to inform; 2) to comment. It follows the French model, particularly combative, and less English (and American), which favours the informative dimension. It is a situation in which there is a bipolarity of journalistic activity, "characterized by the opposition between information and commentary, if by commenting we mean the distancing of the information itself" (Mouillaud and Tétu, 1989, 62). The two authors will

go further and identify in two large French publications, *Le Monde* and *Libération*, a kind of "metajurnalism" in which "information is partially a discourse on information", which means "we cannot understand the information without reflecting on the forms of language through which it is constituted." It is also important to keep in mind that the media report is not a true copied depiction of the event, does not replicate it in detail, nor is it a reflection of reality (Eco, 1989, 112). The information is structured in media content (speech), loaded with meaning stemming from the place where it was collected and the psychological (emotional) implication of human sources.

**Events, information and news**.

Between the three elements there are instances of meaning overlapping but also differences. Information refers to an event, to a fact, the specialized form of news as it gets into the communication circuit. In fact, about a story, something worthy of reference, we do not have one piece of information, but many, these are concordant or contradictory, obscure or incomplete, which sometimes makes drafting the news difficult. The information, that is, the interesting and new content, is not in the air or in a diffused place, but in everyday reality. And important facts that are worth mentioning are the events. There has to be something important, relevant, out of the ordinary to capture the attention of a communicator to consider collecting the data and disseminating it to those interested. We identify this significant occurrence with the term event. They can happen unexpectedly; they can be considered or be programmed. Speaking of what might be the maximum event, the mega-event, in relation to the catastrophe, also considered maximum odds, of extinction, Jean Baudrillard. It is a theme of reflection on the meaning of life and of the world, the misunderstanding and the lack of values or benchmarks: "The catastrophe is the maximum gross event, the something more eventful than the event - but an event without consequence that leaves the world in suspension" (Baudrillard, 2001).

In communication sciences, especially when dealing with the practical aspects of information and opinion exchange, such depths are rarely addressed. We work with concepts with a more prosaic meaning, finding that public events and events with a public impact are numerous and diverse, context in which "the more a particular fact or event is more unusual, the more the information value of a news about that fact or event is higher "(Vassas and Ulmanu, 1997).

Events are conflicts (armed), road accidents, explosions, epidemics (generally catastrophes and threats), but also scientific discoveries, political assemblies and statements, elections, competitions (sports), cultural or tabloid-type activities. Obviously, the way such incidents are perceived is different (but not opposed) for journalists and relationalists. The former are less interested in the fact that the image of a person or organization suffers and rush to disseminate the news. It can be the case that the news is built precisely on the negative aspects identified in the actions of some people or in the activities of some companies or institutions. Public Relations Professionals are concerned with maintaining a positive image, mitigating the impact, when problems occur, and the image is affected, by a rapid return to an area of acceptability. The analysis of significant elements is also tempting for researchers even in the arid-academic registry. When analysing Franz Boas's glosses stared from the sentence "The man killed the bull," Roman Jakobson will provide a list of 28 verbal forms for to kill, although he could have chosen a more prosaic verb!

As a temporal arrangement and as a succession of communication operations, the event has an essential role. First something happens, and then the data is written in professional formats. There is news (as a generic name) for mass-media or public relations materials in public relations. Considering the metaphor of the river, Mouilland and Tétu will state on the route: "we can represent the information device (agency networks) in the form of captors who capture the "facts" *in situ* and guide them to a centre. When the same device disseminates agency news from the centre to the

periphery, we can talk about information or news (Mouillaud and Tétu, 1989, 21). *In situ* is the very place where something significant has happened.

In mass communication, the circulation of information has its own specificities. From the source, the information finds its way to the recipient (audience), where it is updated according to the proposed novelty degree. Under these circumstances, we identify the information as novelty, that is, content item previously unknown for the receiver. A second association presents information as news, represented it in the mass media register. The term "news" has several meanings in the field of communication (especially the journalistic one), two of which are fundamental. The former refers to the news as new information with a high degree of relevance. The second meaning is journalistic, with two areas of coverage: 1. news as a small media product, in which the subject is presented in the essential data; 2. news in the broad sense, meaning any advertising product in the area of informative genres. A fundamental relationship is established between information and event; the latter being understood as a significant occurrence in the life of a community, an event that community members want to know about.

### Information and opinion

The goal of every communicator and every media organization is to provide, to place information of maximum interest in the public sphere. For public relations professionals, it is important that the significant news be favourable or to reduce the negative impact on the represented institution as much as possible. For journalists, all significant news with wide impact, often with negative implications for some people or institutions, is important. It is a continuous struggle, where the results can be contradictory when we analyse the impact through effective information. The tendency to overestimate events, information and news is a constant phenomenon of today's media activity. Analysing this type of work in the American press, Raluca Soare will

conclude: "The declared goal of the Anglo-American journalistic model is doubtless what we might call, in an approximate translation, the news bulletin *(Major News),* a concept that defines a shocking piece of information meant to overturn the edifice of the common perception of reality, but defying this true hunting of the unprecedented and the spectacular, most news of a day does not go beyond the status of facts that no one would miss if it would not be included in the evening news discourse "(Soare, 2004).

The Anglo-Saxon model favours producing news in which the accuracy of the facts is the main target. It has also been theorized in Romania after 1989, and was even followed in times to come, but often only declarative, not materialized in practice. The Romanian media rather followed the continental (European) model, which favoured the comment, "forming opinions and educating, rather than presenting facts" (Petre, 2013, 11). The Romanian press has a long tradition of the French press and, to a certain extent (in Transylvania and Banat) of the German press. Opinions are highly valued on the French channel, but German influence translates into focus on analysis and reporting. However, we note that quality information is indispensable for the journalistic approach. There cannot be a political or economic commentary without the situation to claim its necessity. Thus, we see that quality information is necessary in any type of journalistic approach, but the presentation form differs. Information has an upward impact on opinions, influencing them decisively. Consistent opinions can only be formulated if there is sufficient and valid information, otherwise if there are no new elements, "in the absence of any other information, people put more weight on their own opinion than on the opinion of others" (Trouche et al. 2018).

### Significant novelty

The information in the sphere of communication has various characteristics, appreciated by the final recipient in the transmission process, it being the public, important aspects of the collection activity carried out by the specialist in the field.

Some information is more important than other, but its selection and presentation raise issues of context analysis. Adapting to the public, especially to a specialized one, requires the communicator to provide only a certain type of information. Readers of a sports daily newspaper will be less interested in a government change. The flow of information is not kept constant. There are days with important events, thus with first-hand information, and then other news, interesting in its own way, is removed or limited in time and space in the broadcasting process. On other days, when major events are missing, a second category news can be used as a flag-carrier.

In society there is a manifest interest in recent, "fresh" information. Novelty is again a criterion for analysis. The already familiar data, especially broadcast on the major channels of communication, is only received by accident. However, there are situations when the facts are not recent, and even some are very old, but signs of their existence are only recently received. The information can therefore have a great deal of novelty. We can exemplify this with a natural phenomenon in a cave or a well masked crime by the perpetrator.

Information in the field of communication sciences is collected by professionals, i.e. communicators. They may be journalists when talking about mass communication, librarians in information science, and relationists or public relations professionals in public relations. The data is not kept for personal use but has the wide or specialized public as end-user receiver. In this context, the methods and techniques employed will be adapted to the subject and field specificity in order to facilitate good transfer to the receiver. In other words, information will be gathered in formats that allow for proper writing and presentation in accordance with the information purposes assumed.

In the field of communication and information sciences another structural characteristic of information is the significance character. Significance is understood in this context not in language, the meaning of the elements of language (words, gestures, signals), but in the representation level of the related event (the one under discussion).

77

The information is all the more powerful when the subject in discussion has a broader meaning, with an interest in a wider audience. Information cannot exist outside the event, that is to say, the occurrence characterized by out of the ordinary elements, those capable of stirring up the interest. Journalists gather decisive information to characterize the facts relevant to human existence, and their impact is measured by several values of the news, including the interest for a widened audience. Low-profile, often specialized, information is also important in two situations: 1. Have the potential to be used later in wide-audience reporting; 2. Are relevant in specialized fields (education, research, army, security, justice, etc.). Scientific data becomes interesting for researchers, for specialists, but later, often processed, becoming various subjects for mass communication. The significantly wide or specialized information potential is also exploited in library science, where events are rarer, abounding documentation on already systematized data. However, we keep in mind that any information circulates (is communicated) in specialized circles or for the general public, if it is significant, if it transmits relevant elements for the audience.

### Information, knowledge, entertainment

There are three main directions of public communication. Rarely is the information presented in its raw state. A certain degree of structure will always exist to make communication possible. At the same time, some ways of presenting leave the data in its simple form, and such presentations are often encountered in everyday life. The stock exchange indexes, the evolution of stock prices, the exchange rates, to take a few examples from the financial and banking domain, the train and bus routes, the program of the artistic show institutions, the timetable of the community services, in the utilitarian-bureaucratic field of everyday life, eloquently shows the occurrence of accurate information. The data will be remembered according to the interest level of the users, who will use it as needed or integrate them with information or broader

knowledge structures. In this way, the information will find its place in the education system, embodying the form of knowledge. The education system is complex, its efficiency being given both by the quality of the information provided and by the way knowledge is structured according to certain criteria (learner age, ability to understand, type of education followed, etc.). A specialized form of information, accumulation and use of knowledge is scientific research, where the rigors of activity are set according to certain standards (sometimes quite high).

Entertainment is, at the same time, more and less than information. It builds on more easily accessible data, structured in ways capable of facilitating simple access. These products are items meant to bring about a feeling of well-being, in contrast to the problems of current existence, which they cover to a certain extent or make them easier to accept. Entertainment is based on specific types of speech, using positive information, but also fictional elements. Consequently, in entertaining we will not necessarily seek information, although it exists, but the fun, the escape from the everyday life. All three dimensions are important, their evolution being linked: "Both education and entertainment have a long history that goes back to antiquity, being found in academies, libraries, games and theatres. So is the case of «news». The verb «to inform» derived from Latin, originally meant, both in English and French, not only to expose the facts, sometimes incriminating, but also to «form the mind». The importance of the information was already evidently appreciated in some 17th century (political and scientific) circles, but it was further accentuated in the commercial and industrial society of the 19th century, when the notions of *speed* and *distance* (and others) suffered changes" (Briggs and Burke, 2010, 179). The three components of communication will never separate, for nowadays users read books and newspapers, or watch TV programs to get informed, to learn for entertainment as well.

**Using rumour**

Following the route of the methodological delimitations (at least to setting some working concepts in the realization of this work), it is necessary to talk about true or false information and rumour. The truth is that false information (in whole or in part) can very well constitute news items. There are three types of approaches here. One is serious and professional, where steps are taken to remove monumental fakes. A second direction is the promotion of fake and falsehood as a reality, such printable materials not being verified or, if they are, the opposing elements are silenced or interpreted in order to confirm the sustained thesis. The third category, the most common one, is the mixture of false and real data, with the use of vague or unsubstantiated sources to support, often only partially, what is contained in the message. There is a registered difference from true content information, but it cannot be proven. Some professional communicators refuse to make information public if they do not have confirmation from safe sources. The link between rumour and public communication is emphasized by Jean-Noël Kapferer, one of the great specialists in the field: "We will therefore call rumour the appearance and circulation within the society of information either unconfirmed publicly by official sources or denied by them" Kapferer, 2013, 13). Of course, nuances are possible, as do other approaches.

The rumour has a complex structure, being defined as a fuzzy mixture of mostly false data, generally covering a subject with a significant emotional load. Like the true and verified information, the rumour refers to areas of greatest interest in human existence, and thus its ability to survive and circulate in the community is explained. In a way of deeply subjective perception, "the public calls information what they consider to be true and rumours what they consider to be false or unverified" (Kapferer, 2013, 12). The same author will show that we are witnessing a value judgment, the attribution of the quality of information (truth) / rumour (fake) being made according to the beliefs of the persons in the data they are processing. The doubted rumours die, claims Kapferer,

and the beliefs survive, sometimes despite systematic efforts to prove their groundlessness. In communication, rumours are not to be neglected. The specialist in the field knows that they also contain real elements that can be communicated to the general public after a thorough check and completion with other relevant information. For public relations people rumours are a test stone. Often, companies suffer under an intense rumour that leads to the boycott of their products and services.

However, the problem of the rumour in communication is not easy to clarify. Yves Agnès radically affirms: "The rumour is not information" (Agnès, 2008, 392). Then he admits that it is present in the media landscape, underlining that it is used in dubious practice. Further on, however, the same rigorous author will admit that there are rumours that can rely on real elements, a sense of truth, or even less well-known real facts. The process of ignoring rumours by communication specialists, journalists or relationalists may be a professional mistake. Press people do not ignore of a thread, which, being spooled out, can lead to an important discovery. Also, PR people cannot ignore rumours about the organization they represent. Sometimes, stifled at an early stage, rumours and lies tend to go away, though, as we see in practice, a shadow of doubt remains, especially when it comes through the process of media amplification. Rumours, with their rare, but persistent, even irritating content, require attention. Checking them is the correct action to follow. Covering them in newspapers (printed or online) or on radio or TV stations, without the information being clearly attributed, often amplifying the facts by assumptions that seem to be believable, deriving from the logic of the facts (supposedly true) taken from the audience, is clearly in the category of fake and lack of professionalism

Other researchers pay much more attention to rumours, arguing that they can be the basis for widespread social change in crisis and danger situations: "At such times, interpersonal communication networks are particularly active, which leads to spontaneous, unusual, uninstitutionalised phenomena such as agitated behaviour and

crowds, demonstrations, generalized panic, leaving home" (McQuail and Sven Windahl, 2001, 85). If the rumour is not information, however, these important consequences cannot be ignored, and even become the first-hand communication topics. The two authors form these opinions in 1993, so before the generalization of Internet communication, the virtual environment is currently experiencing an extremely surprising dynamics of the rumour and mobilization in discussions and actions.

**Conclusions**

This analysis has pursued some classic aspects of mass communication, focusing on understanding a basic concept, information. Definition difficulties are obvious, because the term information is used in various fields. The mistrust generated by the postmodern approach and the fluidity of understanding the information in the vast social media and virtual communication platforms could be methodologically overcome in analysis by referencing the field of media communication and its actors. We have thus found that the term information can be more easily understood in practical communication situations, on a scale that has strong information at the one extreme, and on the other the weak information (pseudo-information). There was also a need for breakdowns in relation to the event, news, entertainment content and the rumour.

Research has limited itself to the pre-internet expansion period, in order to facilitate the understanding of some fundamental elements of communication. In the future, the investigation will also focus on other contexts, such as those generated by generalization of Internet access, interaction and interactivity, and how information and misinformation, rumour and manipulation become visible phenomena especially through social media expansion and offered facilities. Also, a research route is represented by information manipulation ways in contemporary society, creating false content, and spreading messages, especially through altered or counterfeited images (photo and video). It is, of course, a vast field of research.

**References:**

Agnès, Y. (2008) *Manuel de journalisme: écrire pour le journal*, La Découverte, Paris.

Babe, R.E. (2011) "Media Studies and the Double Dialectic of Information", *Javnost-the public*, 18(2), 77-86.

Baudrillard, J. (2001) "Fatal Strategies", in Selected Writings, Stanford University Press, 188-209.

Briggs, A. and Burke, P. (2010) *A Social History of the Media. From Gutenberg to the Internet*, Polity Press, Cambridge.

Eco, U. (1979) *A Theory of Semiotics*, Indiana University Press, Bloomington.

Eco, U. (1989) *The Open Work*, Harvard University Press, Cambridge, Massachusetts.

Floridi, L. (1996), "Brave.Net.World: the Internet as a disinformation superhighway?", *The Electronic Library*, 14 (6), 509-514.

Floridi, L. (2010), "Information, possible worlds and the cooptation of skepticism", *Synthese*, 175, 63–88.

Iliadis, A. (2017) *The quick history of philosophy of information*, in The П Research Network, *Philosophy of information*,

https://www.academia.edu/7956204/Introduction_to_the_ Philosophy_of_Information.

Kapferer, J-N. (2013) *Rumors: Uses, Interpretations, and Images*, Transaction Publishers, New Brunswick.

Lohisse, J. (2002) *Comunicarea. De la transmiterea mecanică la interacţiune*, Polirom, Iaşi.

McQuail, D, and Windahl, S. (2015) *Communication Models for the Study of Mass Communications*, Routledge, London.

Mouillaud, M. and Tétu, JF. (1989) *Le journal quotidian*, Lyon, Presses Universitaires de Lyon.

Petre, R. (2013), *Journalism in times of major changes. Critical perspectives*, Tritonic, Bucureşti.

Popescu, C.F. and Bâlbâie, R. (1998) *Mic dicţionar de jurnalism*, Fundaţia Rompres, Bucureşti .

Rieffel, R. (1995) „Notions et modèles", *Médias. Introduction à la presse, la radio et la télévision* (dir. Claude-Jean Bertrand), Paris, Ellipses, 13-25.

Soare, R. (2004) „Modelul anglo-american în culegerea, redactarea şi prezentarea ştirilor", *Schimbări în Europa, schimbări în mass-media* (coord. Ilie Rad), Limes, Cluj-Napoca, 125-137.

Szabo, L-V. (1999) *Libertate şi comunicare în lumea presei*, Amarcord, Timișoara.

Szabo, L-V. (2014), "The Future of Communication: From New Media to Postmedia", *Procedia - Social and Behavioral Sciences*, 163, 36–43.

Szabo, L-V. and Petrovici, I. (2017) "Quality Journalism and Other Challenges,", *Professional Communication and Translation Studies*, 10, 21-31.

Trouche, E., Johansson, P., Hall, L. and Mercier, H. (2018) "Vigilant conservatism in evaluating communicated information", *PLoS ONE,* 13(1), 1-16.

Van Cuilenburg, J. J., Scholten, O. and Noomen, G. W., (1992) *Communicatiewetenschap*, Muiderberg, Coutinho.

Vasas, F şi Ulmanu, A-B. (1997), „Reporterul şi rolul său în procesul jurnalistic", *Manual de jurnalism* (coord. Mihai Coman), vol. I, Polirom, Iaşi.

# My VOICE

*Georgina Oana GABOR*

*West University of Timișoara*

georgina.gabor@e-uvt.ro

**Abstract:**

The Romanian field of Communication Studies needs to become autonomous. Autonomy means the distinctive character, in substance and form, of everything which relates to the study of the complex phenomenon of communication. The object of inquiry, as defined within the context of the numerous theories, the specific ways to approach it (methods or methodologies), as well as the subject of inquiry, who delineates between "important" and "less important" from a particular perspective radically differ from their correspondents in other disciplines such as social, political, or administrative sciences. The issue is delicate. The Romanian landscape of Communication Studies presently comprises voices whose tradition in research remains tributary to other areas of academic interest, such as persons whose academic origin varies from literature to sociology and from philosophy to ... law. Thus, construing the foundations that reside at the basis of an orientation towards Communication Studies is an imperative which my books define.

**Keywords**:  voice, autonomy, Communication Studies

The 4th of July came all over again. Another year passed of the fifteen I spent looking for my way home. In an entirely *symbolic* manner, I chose the 4th of July to be the day I commence new academic projects, after I resolutely left the United States without looking back on a 4th of July. Thus, symbolically, I responsibly reiterate my return home, which I construct daily *within and through discourse*. Throughout my perpetual return, I continue to leave "my America", which gives my departure the new meaning that the return to "my Romania" produces in the hindsight. I adorned myself with all the gifts I received along the passage of time. I feel a Cleopatra on the verge of finding her voice. It is this search for my own voice that I want to write about. Beyond my adornments, which, as you all, I will *not* take with me in my grave, the *fundamental* me exists who is about to tell you the unfinished story of her return *home.*

On the 4th of July, 2003, I descended from the bus that brought me to Timisoara from Budapest in about six hours. As always, I flew in through Germany. My trip began on July 2nd on American territory. I recently searched into my memory and remarked that I flew back and forth over the Atlantic eighteen times total since I first left home, on August 7, 1999 to April 30, 2005. The flight over the Atlantic I just referred to was the fourteenth. At the time, I mistakenly thought it was my last. Still, that particular 4th of July, the National Day of the United States of America, the Independence Day, which I celebrated with my heart full of mixed feelings through my deliberate, self-conscious, and, symbolically, definitive desertion of the foreign country *and* return home will stay with me till my last breath.

I did not have the slightest intention to give up my plane ticket, although I was still waiting for my provisional permit of work in the United States, at the end of my doctoral studies. That permit did not arrive in proper time. I knew, on that July 2nd, that if I used the plane ticket, I was implicitly giving up my student visa (still valid at the time for another year) and lose any legal possibility to return to the States on the basis of extant documentation. I was foremost aware that if I ever return to the United States,

that would happen on the grounds of a *new* legal possibility, which would require new actions on my part. I had to choose between two very different options. I chose to return to Romania. No one made me do it. Therefore, I am the only one responsible for my decision. I could speak of my choice and its implications any number of ways, from metaphorical to legal, but ultimately what matters is *the fact* that I did decide. At the age of twenty-seven, I experienced uncertainty for the first time in my life. I am an extremely calculated person. I like to anticipate my future. I transformed my obsession for *knowledge* into authentic play with certainties. I imagined I could *write* my future, which is to say play *its (de)script(ion)*. Then I would run as fast as I could to catch up with my own words. I thought that way I prove their truth. I always managed to reach my own "limits of the sayable", as Michel Foucault would put it. My doctoral dissertation, *Play(ing) With(in) Parentheses: A Meta-critical analysis of communication and culture*, published by the ProQuest database, in 2003 and by the West University of Timisoara Press in Romania (Gabor, 2004) stands proof for my claims.

During my first six months in Romania, nothing significant happened. I only remember the day when my diploma of Doctor of Philosophy in Communication Studies arrived in the mail. My father found it and gave it to me. I was supposed to get my diploma at the graduation ceremony, scheduled for August 9, 2003. I missed the graduation because I left the States right after I defended my doctoral dissertation. Ironically, my diploma had just a moment of visibility, which I shared with my dad. Since then, it lays on the bottom of a drawer. I only took it out occasionally to photocopy it for whatever miscellaneous file. In Romania, my PhD diploma fails to mean a valuable object which one exposes on their office wall to confess one's professional identity. By the end of my six months adrift, I got a phone call from a former professor. He informed me our Faculty posted a couple of employment opportunities. Would I be interested in any? Would I consider applying? My response came promptly: I said *yes*. The first in a line which represents way too little of what I wish to do for the place where I grew as a

young intellectual, the West University of Timisoara. So, I had the unique opportunity to return to the Romanian academic system and commence my work *somewhere*. I stopped keeping not only my PhD diploma, but also the energy of my youth "in a drawer".

At that time, the Philosophy department joined Political Science and became a Faculty with a new name. Miraculously, when I returned to Romania, I joined the Faculty of Political Science, Philosophy, *and Communication Studies*. Journalism brought its resources to the newly created Faculty, which later produced Advertising and Science of Information and Documentation. My first semester as a simple instructor was long and difficult. I was unsuccessfully trying to follow some "lesson plan". I reckoned it would be wise to lecture less and dialogue more. I proposed "unorthodox" readings: intersections I could track between the two complex fields of Philosophy and Communication. That way I undertook an alternative approach to pedagogy, whose limits I feverishly tested ever since. Since January 2005, when I became an assistant professor, I became free from the chore of desperately searching for the possible connections between Philosophy and Communication. I put my entire effort into the edification and consolidation of the new field of Communication Studies in Romania. I stepped into the classroom fully aware that, given my expertise in Communication Studies, I was the right person in the right place.

The thing I really care for is the reading process itself. I let my students know it was more honest on their parts to miss a class than show up with their readings undone. The only ground and the unique legitimacy of our meetings resides in our prior to class encounter with the texts. I prompt my students to see those encounters as personal events, to identify their personal reactions to the readings, and to share them with others. Once they accept the terms of "our pedagogical game", my students understand that their voices represent an essential part in the discursive construction of knowledge. More importantly, they see freedom in expressing themselves comes with the

correspondent responsibility to themselves, to others, and to the texts. Our pedagogical game slowly changes Romanian academic culture.

Transforming every lack, deficit, shortcoming, or absence into an advantage, an excess, or a plus was and remains my destiny, which transcends the spatio-temporal limits of my own history. I spoke at large of my "orientation" or "inscription into the world" in every book I wrote. My practical ability to re-symbolize my personal events by referring to some ideal point out of any crisis opened countless doors, especially those to my own heart and mind. I place an explicit emphasis on the importance of research methods in Communication Studies. Instructing my students as concerns the "touch stone" of scientific work is my challenge, my *credo*, and my educational goal. I speak of research methods every time I step into a classroom. I use texts that facilitate students' direct experience of qualitative research methods in Communication Studies. Spreading the word on qualitative and critical research methods in Communication Studies among the students I worked with constitutes a long-time effort, which not rarely had no echo whatsoever beyond my classroom's walls. In other words, few people choose to use qualitative and critical research methods in their senior theses. The majority blindly believe in quantitative research methods.

Thus, nothing helped my students more than my books on qualitative research methods in Communication Studies (Gabor, 2014) and on rhetorical criticism (Gabor, 2015). For the first time, I could step into the classroom with my head up and got rid of my old defensive stand: I know the language barrier, but trust me and I will prove it to you that *these* American texts, not others are the best you could possibly read on the issues of interest in Communication Studies. Believe me, if there was anything just as good in Romanian, I would have found it. To help someone who simply could not read in English, I would peer them with colleagues who could facilitate their access to the meanings of the texts. However, the rate of "abandonment" as regards the reading process *per se* was still high, so I often felt compelled to lecture more than my principles

on the democratic character of the discursive space prescribed. My books help me and my students in our *Intercultural communication, Rhetoric*, and *Rhetoric in negotiations* classes. The alternative of reading in Romanian represents a welcome choice among my students. They feel ready to share their views as regards the readings, to the benefit of everyone else. Therefore, my books changed my/our lives indeed.

In the end, what is left for me is to continue my journey forward on the way of discourse. I will continue to write books which contribute to the edification and consolidation of the new discipline of Communication Studies in my home country. Since 2004-2005 when we may talk of Communication Studies here in Timisoara to 2018 it is not as if a century passed… which our fellow American colleagues may say about the history of *their* field. Yet, the Romanian field of Communication Studies still needs to become *autonomous*. Autonomy means the distinctive character, in *substance and form,* of everything which relates to the study of the complex phenomenon of communication. The *object of inquiry*, as defined within the context of the numerous *theories*, the specific ways to approach it (*methods* or *methodologies*), as well as the *subject of inquiry* who delineates between "important" and "less important" from a *particular* perspective radically differ from their correspondents in other disciplines such as s*ocial*, *political*, or *administrative sciences.* The issue is delicate. The Romanian landscape of Communication Studies presently comprises voices whose tradition in research remains tributary to other areas of academic interest, such as persons whose academic origin varies from literature to sociology and from philosophy to ... law. Thus, construing the *foundations that reside at the basis of an orientation towards Communication Studies* is an imperative which my books define... and resolve?

**References:**

Gabor, G. (2004). *Play(ing) within parentheses: A meta-critical analysis of communication and culture.* Timisoara, West University of Timisoara Press.

Gabor, G. (2014). *Politics within parentheses: Qualitative research methods in communication studies.* Iasi, The European Institute Press (in Romanian).

Gabor, G. (2015). *Rhetorical criticism in communication studies: Workshop for a dream.* Iasi, The European Institute Press (in Romanian).

# DOCUMENTATION AND FIELD RESEARCH IN JOURNALISM IN RELATION WITH ETHNOGRAPHY

*Ionuț SUCIU*

West University of Timisoara

*ionut.suciu@e-uvt.ro*

**Abstract:**

Stating the experience, the theory and the ideas of practitioners in Ethnography and Journalism, this paper analyzes the common aspects related to the documentation within the two research fields as well as the elements that differentiate them. Using concrete examples, it shows how Bronislaw Malinowski's participatory observation applies in journalism, or under what conditions the journalist is at regular intervals in the same place to follow the evolution of a phenomenon like the ethnologist. The paper contains a parallel between the most important elements that make up the documentation in the two fields of socio-cultural study, treating similar concepts as name but different as ways of approach. The comparative study is not presented by a terse division between the two areas, because although there are some exclusive elements, many problems or methods are questionable and can be applied to a certain extent to the documentation in both spheres.

**Key words:** journalism, ethnography, documentation, fieldwork, participatory observation

**Introduction**

Documentation is one of the fundamental stages of investigation in many scientific and cultural fields and is specific to both ethnographic research and journalism. As part of the documentation, fieldwork, primarily involving direct contact with people, is irreplaceable in both research areas related to the socio-cultural reality of the present or past. The present paper analyzes the importance of documentation and field work, presenting a series of techniques and methods common to both domains or specific to only one of them, through which an ethnological research or journalistic report can be made. Beyond the interpretation of the way in which the stages of the investigation are put into practice, the present research aims to analyze the extent to which people trained in different disciplinary paradigms but with a common interest in a particular subject can co-relate iin order to build a credible product.

**Collecting and Reporting Information**

Until the early decades of the nineteenth century, ethnographic research tasks were shared between the observer and the researcher. The latter did not do any fieldwork - a mission that at that time was thought to be made only by travelers or missionaries. They provided the information to the researcher, who only analyzed and interpreted them. The situation has changed with Bronislaw Malinowski's fieldwork. It was the moment when the ethnographer left his study room and began to combine office and field work. The division of tasks is also practiced in journalism, between the field man and the editorial staff. There are cases where the reporter goes to the field, collects information through specific methods, and passes it on to an editor who analyzes them, makes a selection of the most relevant aspects for the public and then handles the text. But this is not a rule and it is recommended that reporters should write their own texts because, by documenting a topic, they have the most information about

it and, implicitly, are the most skilled to forward the information to the public. Usually, the above solution is used either if there is a time pressure and the information obtained by the reporter must be broadcasted as soon as possible on the radio or television station or if the newspaper is near the closing of the edition and until the reporter manages to send the text precious time would be lost. A second reason for sharing activities is related to the reporter's writing talent, as one can excel in establishing relationships with some sources and collecting information, but it can be more difficult for him to express himself in writing, in which case the intervention of someone specialized in copywriting is natural. In ethnography, gathering and writing the information are made by the same person since the first decades of the nineteenth century, when the researcher concluded that direct observation is part of his work. Thus, as François Laplantine says, "a true professional ethnography is created, which is no longer content with gathering materials, but tries to understand what constitutes the specificity of a given culture." (Laplantine, 2000, 96).

Both professions require knowledge in several areas, because research means dealing with different situations. Laplantine states that the ethnologist must "have multiple skills to be able to be "good at fieldwork", to be geographer, demographer, linguist, historian." (Laplantine, 2000, 33) Similarly, the journalist must also be a detective (in order to carry out investigations, perhaps even before law enforcement) and a psychologist (in order to be able to adapt to the behavior and language of the different human typologies with which he collaborates) and a sociologist (in order to be able to analyze social phenomena and to be able to collect data or compile statistics). At the same time, any journalist must master the field or fields he / she covers at the editorial level, both from the legislative point of view and in terms of the sources whom he can call and get information.

**Demand for Globality**

There is a major difference between the material researched by the journalist and the one documented by the ethnologist. If the former attempts to emphasize the unique and the exotic part of each phenomenon presented, the latter will cover the phenomenon studied in its entirety, "without making a difference between what is common or monotonous and what seems to be amazing and out of the ordinary" (Malinowski, 1922, 11), as theorists recommend detaching from exotism and presenting things as they are. It is what François Laplantine calls the "exigency of globality" (Laplantine, 2000, 80) according to which every observed thing must be reviewed, without "making any difference between what is banal, tern or normal, and what strikes and strikes over" (Malinowski, 1922, 67). The technique is applied both to objects and traditions, as well as to non-verbal forms of thinking: body expressions, gestures, mimics. However, this complete description of all objects is not limited to drawing up an inventory, but to establishing relationships based on concrete facts. Laplantine supports the idea, adding that: "in order to make a phenomenon understandable, one must relate it to the social totality in which he enters and, at the same time, to study it in all its dimensions. [...] Nothing is more alien to the sensible than abstract thinking" (Laplantine, 2000, 81). The anthropologist stresses the theory that, in any ethnographic description, the value of an object is rendered using any visual, auditory or olfactory information. Malinowski, for example, manages to make his readers aware of the meaning, function and purpose of the Trobriande canoe only when describing it in relation to the group that manufactures and uses it, with the magical rituals that consecrate it and the regulations that define her possessions. Not only the ethnologist uses connections and links between the various topics under investigation. The journalist also resorts to this method, especially when conducting inquiries, when making connections between information and data.

The way these descriptions are approached is also different in the two areas. In ethnography, the researcher must explain every detail, provide a clear outline of the

social organization and try to "dismantle the laws and rules of all cultural phenomena [...] If he sets out to study only religion, or only technology, or only the social organization, he will remove some fields of investigation, and his work will have many shortcomings" (Malinowski, 1922, 11). From this point of view, the journalist has more freedom of approach, because he will adapt his documentation to the desired genre as well as to the extent the material he is working on. Thus, for a short story, he will try to find the answer only to the basic questions (Who? Where? Where? When? How?), while an inquiry or a documentary film will require a broader and multifaceted research of the phenomenon.

The common element is that in both cases, research will turn to unresolved or unclear issues. The situation also presupposes a pre-documentation, which, in the case of ethnologists, may consist in studying similar works, for them to be able to see which are the places that have been researched, how complex the researches have been and what has been their object. Knowing the conclusions reached by the previous researchers can form a comparative material, but also working hypotheses: it will be determined whether the research will involve a territory or a phenomenon or whether the same subjects will be studied to see their evolution, the changes they have passed through, which are "important for establishing the relationship between folkloric tradition and contemporary culture." (Pop, 1998, 113)

In journalism, studying reports on the same subject the reporter wishes to write about are due to giving him a picture of the situation at a certain time and creating a working context, but another aim is to know what is worth to be approached and documented further on. Refocusing a topic is not recommended in this area, because an article that does not bring anything new has no journalistic value, since it is based on the premise that the public is already familiar with the exposed data. In this case, there are two possibilities: either a follow-up is produced, showing the consequences of a major event or the current state of affairs, or the same subject is approached from a different

angle. The website casajurnalistului.ro often covers public interest subjects in a different way from the traditionalist press. By using multimedia tools, journalists offer their readers different information from those which one can find in almost any other newspaper. This is how they illustrated reportages on the elections in the separatist region of Donetsk (http://casajurnalistului.ro/placinte-si-razboi-in-donetk/) or of the Kurds trying to rebuild the province of Rojava in northern Syria, destroyed by the war between the Americans and the ISIS troops (http://casajurnalistului.ro/ne-aparam-pamantul-si-femeile/), but also others with soft topics (human interest, life stories, or the context in which an event occurs), such as the report *Martorii lui Ponta (http://casajurnalistului.ro/martorii-lui-ponta/)*, in which one of the reporters of the site traveled three days through the country, in the PSD campaign in 2014, in order to share leaflets with other members of the campaign staff.

During this period, the journalist tries to adapt to the group he travels with towards several cities in the country, he eats with them, sleeps in the same places, does field activities and meet with the same people. In this case, there can be a parallel between this type of journalistic research and the participatory observation defined by Bronislaw Malinowski, because the journalist is directly involved in the studied group and becomes familiar with the people they are informing about. The term of participatory observation also appears in the theory of journalism, where it can appear in the form of several different nuances – "it can be a limited participation, such as the carrying out of activities with the ones involved, or a profound one" in which the reporter describes the emotions in first person, especially in case of reports. (Szabo, 2016, 105) Continuing the similarities between the two areas, the British researcher's theory, according to which, starting from a single element or custom, we can outline the profile of a society, can be applied in journalism, in the above case, on the group of PSD supporters. Of course, the proportions must be preserved if a comparison is to be made

between those two cases, because the journalist's involvement is much shorter, as is the level of familiarity with the group and implicitly the complexity of the resulting report.

Another common feature concerning documentation in journalism and ethnography is that both professions appeal to all social categories to gather information. Franz Boas, the father of American anthropology, believes that in ethnography there is no noble object and unworthy object, giving the example that the jokes of a simple storyteller are just as important to consider ”as the mythology expressing the metaphysical heritage of the body” (Boas, 1940, 263). By extrapolating, in order to collect as complex and accurate data as possible, the researcher must use as many sources as possible. Similarly, journalists do not take account of the social status of the source when he or she becomes an informant. Often, an institution's gate-keeper, janitor or caretaker can be better sources of information than the director or spokesman, who are interested in providing information that directly benefits them or benefits the firm they represent. Of course, the journalist has to select the information he receives from the sources according to their knowledge or ability in a given field. Often, rumors from unauthorized sources prove to be false, but there are cases when they can open new research tracks, and more, they can trigger investigations. Therefore, it is important for the journalist not to omit them. Only one item that is confirmed may be enough to start a larger documentation. In order to begin an inquiry, the journalist asks himself two questions: "Who owns this information?" and "Who is willing to transmit it?". The information needs to be deepened and the details of the context are essential. Each element in the context (numbers, tangent actions, etc.) must be verified by crossing the sources.

However, ethnography does not use the term rumor, as the ethnologist is looking at concrete things that either existed or still exist. Remaining with the informants, we must also specify that both the ethnologist and the journalist can obtain information from several types of informants. Folklore, for example, can be collected

either directly from the medium in which it has been formed or indirectly from performers, bearers, or even from witnesses to popular rituals that have left the areas in which they were preserved. This is also the case for the journalist who can obtain information directly from the"crime scene" (the most recommended version), but also indirectly from witnesses or intermediaries, if he did not attend the event.

In ethnography, an important element of the research is prospecting the field and the technical organization of work. The ethnologist will determine the composition of the research group, its equipment, the tasks of each person and the places where the phenomena characteristic to the researched area are to be found. In addition, he will also make a first search of these places, primarily to establish a few contacts with community members, and secondly, to confront the data gathered in pre-documentation with the reality found in the field. In Journalism, on the other hand, rarely does it come to such profound prospecting. Most of the time, when the distances require a few hours' travel, the reporter uses a confirmation call to convince himself that the situation on the ground is the same as he knew. In case of news, it is explainable, because the reporter is pressed by time and does not afford one day just for prospecting. There are exceptions, however, when things can change from day to day, but also in the case of extensive reports. Investigations, special reports and especially television documentaries require such prospecting, not just for the crew team to receive some confirmation of the information they have held before, but also to establish some technical details: which are the most offering places from the visual point of view, where is the best light at a time, what are the conditions for filming or recording the sound in a place or what is the most appropriate time for filming.

**Integration into the Studied Community**

Field documentation can be done in several ways. In the case of ethnography, the most effective is considered to be the one by which the researcher integrates into the studied community, living with his members for a period of time long enough to be

adopted by them, so that he can assist not only at the daily habits that will become familiar with, but also to those that are periodic or conditioned by certain elements of human life (birth, marriage, death). This method developed by Bronislaw Malinowski is rarely encountered in journalism. In this case, the presence of the reporter is usually announced, and the time spent by him in the community is directly proportional to the length or duration of the report.

However, there are also exceptions: for the eight episodes of the Human Planet documentary series, the BBC team has filmed for three years in 70 locations across the globe. In some of these, journalists spent weeks or even months together with locals (in some places they even came back after a while, in order to capture possible changes) to track, for example, the process of catching an eagle, its taming and training, then the moment when it is ready to hunt for his master; or to capture the whole process of building a house in a tree at 40 feet high by the Korowai tribes living in the jungles in New Guinea.

There are also similar examples in Romania. In November 2013, journalists Elena Stancu and Cosmin Bumbuţ left the studio they were living in, in Bucharest, and moved in a camper van, in order to have the mobility and the freedom to spend more time in the communities they were going to document for their journalistic reports. "Life in the car has given us the privilege of working only on the subjects we believe in: because we are not restricted by the pace of a newsroom, we can stay in one place until we finish our documentation", the two journalists introduced themselves on the website that hosts their projects. (https://teleleu.eu/despre-noi/).

For the documentary "The Last Kalderash", which approaches the story of Roma workers who are trying to take the craft further but have to go to work or beg in Western European countries, the team spent more than half a year in the village of Corcova, Mehedinţi County, while the entire period of documentation and prospecting spread over another year. It was a prerequisite for journalists to be adopted among the

Roma community. Once familiar with journalists and the equipment they use, the Roma have begun to behave naturally around them and to open themselves in front of them. They drank beer from plastic bottles, spoke intimately, ate at the same table, filmed, laughed and cried with them. "The recorder was always on the table, they got used to it there, between rolls in cabbage and a lot of pork." (https://www.vice.com/ro/article/3dxy8y/filmul-asta-romanesc-iti-arata-viata-trista-a-romilor-care-pleaca-la-munca-in-strainatate). However, this style of documenting and filming cannot is almost impossible to be applied to all journalistic genres. It can be used for reports that do not depend on their immediate delivery. "We were not going there to do something necessarily, it was not like a movie you're being pushed for. We woke up, took our breakfast, then went to the community to see what Geo would do on the day. Of course, we knew what interviews we needed to do, what we needed to shoot, but we were part of their lives, we were invited to coffee in the morning to the boss' wife, or to have a beer with them and we were even invited to some of their events." (https://www.vice.com/ro/article/3dxy8y/filmul-asta-romanesc-iti-arata-viata-trista-a-romilor-care-pleaca-la-munca-in-strainatate)

In journalism, returning to the field is a very rare practice. The above examples are exceptions to what happens in everyday work in this area. Instead, the method is adopted in ethnography, where it can be put into practice both shortly after the first landing, but also after an appreciable amount of time, such as that which separates two generations. In the first case, it is recommended that the returning should be made prior to the publication of the study, because the method may reveal new problems, contradictions or, on the contrary, may clarify certain aspects. Much more common is the second situation, which will focus on studying places and habits previously researched to see the changes they have gone through. The study will now have a comparative character and will review what factors have affected these

transformations. There are researchers who return at regular intervals in the same place, just to follow this evolution more closely.

Speaking about folklore research, Mihai Pop said that this method was "important for establishing the relationship between folkloric tradition and contemporary culture." (Pop, 1998, 114) In journalism there is no specific term for reviewing the land. By joining this issue with the fact that most of the journalistic reports are produced without a field prospecting, it would result that documentation in this field is much more superficial. But we still speak of two different domains, and theory cannot be common to them. Nevertheless, journalists return to the field for follow-ups, but they can also do it, as well as the ethnologist, at regular intervals to observe the evolution of a place or phenomenon. An example is the growing number of journalistic reports that are written each year around the commemoration of the Chernobyl explosion. Beyond the event's remembrance reports, there are journalists who go to the Ukrainian city to note not just what remained after the explosion, but also the way nature is trying to regenerate from year to year, either by lowering the level of radioactivity or by adapting to it.

**Team Work**

There are cases when several arts (music and dance, music and literature, theater and music etc.) bring their contribution for one artistic act. In ethnography, their study and analysis will be carried out by specialists in those domains and with specific methods. The research campaign in Fundu Moldovei, led by Dimitrie Gusti, is such an example. In this case, there must be a permanent exchange of information and opinion among the group's specialists. "This leads to permanent coordination, to a unit of research, overlaps are avoided, and more importance is being given to certain data found in the interference of the research fields of different specialists." (Pop, 1998, 129)

Teamwork also exists in journalism when doing fieldwork. The difference is that in this profession, the team is not made up of specialists in areas related to the subject,

but from reporters, operators, sound technicians and other technicians. The development of the technique and the reduction of investments in human staff have led to a decrease in the number of employees in the editorial offices, so in most cases the field team has been replaced by a "good at all" man, who can both write and can take pictures or record. This is not the case for televisions, where the team is made up of a reporter and an operator, but here has also gained ground the concept of video reporter, which involves the inclusion of a team's tasks in a single man ready to shoot, ask questions and then write. Regardless of the case, journalists are very rarely accompanied by specialists in all their fieldwork, but they call on them for documentation or consultation before or after the field trip.

Henri H. Stahl emphasizes the efficiency of teamwork, as ethnologists can complement one another: one can ask questions, another one can write the answers, even if hidden, if necessary. "It has happened to me to write very interesting texts from a room with the open window, while on the porch my teammate asked for the information I needed", he explains, recognizing however the character close to the espionage of the work done in this way (Stahl, 1934, 43). But this does not detract from the value of the collected texts, because the specified method does not collect information that could be harmful to the informant. The role of this method is to keep the note of authenticity, given by the natural conditions in which the informant is placed, conditions that will allow him to ”naturally think, with his usual syntax, with his vocabulary, with the style figures that are his own.” (Stahl, 1934, 43). In a similar manner, journalists use hidden cameras in order to capture dialogues that either would not have existed or would not provide the same information or authenticity under normal television shooting conditions. In this case, the deontology obliges the journalist to let the filming person know that he was caught in this hypostasis. Moreover, it even offers him the opportunity to come up with an official position on what he said during filming.

In field research, direct observation is one of the main methods of collecting information. Even if it does not lead to collecting concrete data, this technique is designed to create a context, to project an overview of the studied society. Whether we are talking about ethnologists or journalists, they will take complex notes to the extent that circumstances permit them to, so that details are not lost by omitting or forgetting them. "The experience of so many years shows that [...] the observation that is not immediately recorded can be considered lost." (Stahl, 1934, 17) The use of means for image or sound recording is also recommended because it allows the creation of an archive that can be used later. Deontology forces the ethnologist to indicate how he could have changed the context or the situation because of his presence and actions. In case of journalism, these mentions are very rare, and they are used particularly on reports written on first person.

It is interesting that the questions about which all journalism theorists say that they are essential at any news (Who? Where? When? How? and Why?) are also reviewed by Marcel Mauss when explaining how to do field observation in ethnography. Thus, he states that, in order to be precise, it must be complete, meaning that it should ”include where, why, when, how and for what is done or has been done, and who has done it." (Mauss, 2003, 34).  Mauss argues that the observation calls for objectivity: ”say everything you know and nothing to remain unknown. Avoid historical or other hypotheses that are unnecessary, often dangerous” (Mauss, 2003, 25). Those are features specific to the journalistic deontology too, but they are respected by today media only to some degree, as media often exploits rumors and unconfirmed assumptions, in the constant rush of followers and audience.

**Conclusions**

There is a number of common elements in ethnography and journalism documentation, but also differences that can be explained by the different focus of the two specializations, as well as the different working conditions. The most important factor is

the term of rendering the report for publication in the case of the journalist, which generates time limits for the documentation. The same subject can be documented in a single day for a short story by a journalist, or for months on ethnographic research. Of course, the meaning of the finished product will be directly proportional to the time it takes to achieve it.

While news lose their value from day to day, ethnographic research becomes more precious as time passes and the documented rituals disappear or are altered. The ethnologist does not work under the pressure of time, and the the temporal proximity does not affect him in any way. There are also differences in the treatment of a theme, because the journalist will always look for the novelty of a situation, while the ethnologist will not make a difference between a common subject and one considered amazing. The complexity of ethnographic research is also given by the fact that there are cases where one act is studied by specialists from all the fields that contribute to its realization, while in journalism the reporter seldom goes on a field accompanied by a specialist, primarily from financial considerations, but also because of time pressures.

**References:**

Boas, Franz (1940) *Race, Language and Culture*, New York, Macmillan;

Laplantine, Francois (2000) *Descrierea etnografică*, Iaşi, Polirom;

Malinowski, Bronislaw (1922) *Argonauts of the Western Pacific*, London, George Routledge & Sons LTD.;

Mauss, Marcel (2003) *Manual de etnografie*, Bucureşti, Editura Institutul European;

Pop, Mihai (1998) *Folclor românesc*, Bucureşti, Grai şi suflet – Cultura naţională

Stahl, Henri H. (1934) *Tehnica monografiei sociale*, Bucureşti, Institutul Social Român

Szabo, L. (2016) *Culegerea informaţiilor. Media, relaţii publice, intelligence,* Timişoara, ESP System.