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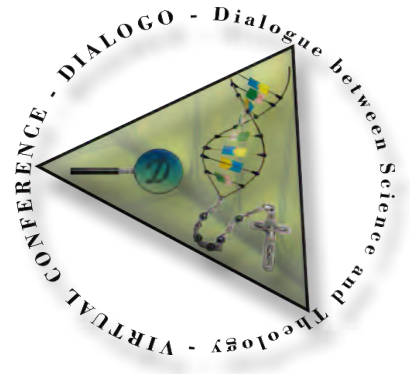
Edited by Cosmin-Tudor CIOCAN

CROSS-CULTURE, MULTICULTURALISM, AND MIGRATION



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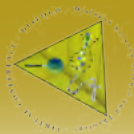
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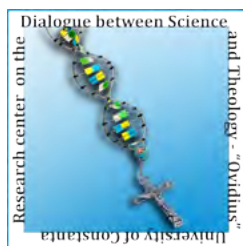
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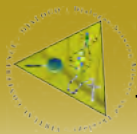
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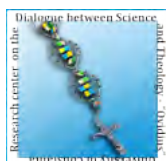


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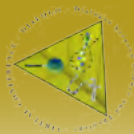
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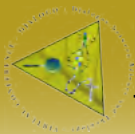
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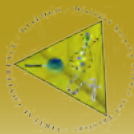
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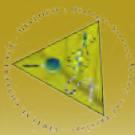
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EDITORIAL

“Cross-culture, Multiculturalism, and Migration”

Dedicated to a confluence of issues of our times, ‘Cross-culture, Multiculturalism, and Migration,’ this volume addresses a necessary and very current desire of our society regarding the need for people to prove their lifestyle, culture and religious traditions to others, in while facing the accelerated phenomenon of migration.

The main session of the Dialogo conferences (in November, each year) is dedicated to the general topic and purpose of our endeavor, the dialogue of all sorts of sciences with every possible theology/religion.

The dialogue between science and religion is one of the most prominent and visible discourses of our time. The complex but enduring relationship between the sciences and diverse world religions has now transformed itself into what some are calling a new scholarly field of science and religion. This multifaceted conversation has developed into a sustained and dynamic discourse with direct implications for contemporary culture. This discourse affects all religions, in both their intellectual and social dimensions. It also analyzes, supports, and constrains the global impact of the sciences of our times. In the light of the many challenges that the world is now facing, a broad understanding of modern science is indispensable in today’s society, so that we are both competitive in today’s high-tech job market, and well informed on scientific matters. The methodology of modern science has been remarkably successful in uncovering the working of the Earth and universe for us. Just in the past half-century science has unlocked the code of life and read the DNA of many organisms, traced the history of the known universe and discovered a set of mathematical laws that explain, at a fundamental level, virtually all physical phenomena with remarkable precision. It is increasingly clear that any movement that opposes the progress of modern science is simply digging a pit for itself. On the other hand, religion still plays a similarly key role of a foundation in the lives of the vast majority of people worldwide. Religion has indisputably inspired some of the world’s greatest art and literature, as it is evident even from a casual stroll through any of World’s great art museums. Even more importantly, religion has played an enormous role worldwide as a governor of moral and ethical conduct through the ages. For these reasons, a ‘confrontation’ in an academic environment designed especially for scholars of both realms is nowadays more than necessary to reconstruct both understandings and positions encompassing cultural traditions as well as new findings. By then, the now classical neo-orthodox position had been formed: Religion and science are separate and mutually exclusive realms of human thought. Dialogo seeks to prove with each of its sessions that it is the other way around and that it is worth developing such an attempt.

DIALOGO’s endeavor - through both its online bi-annual Conferences & Journal - reflects the breathtaking scope and pluralistic character of this ongoing dialogue. It is a very comprehensive

work of its kind, covering a range of themes and subjects of pressing actuality, and it is designed to be accessible to a wide readership from high school students to independent researchers and academics. Anyone fascinated by the ever-evolving impact of the sciences on religious beliefs in a global context will find DIALOGO a rich resource, for the historical relationship between science and religion certainly ranges from harmony and mutual support to stormy periods of intense conflict!

Starting from the keyword `CROSS-CULTURE`, We have invited researchers, teachers, and students to join this global forum, where research, knowledge, and ideas can be efficiently presented and shared. Dialogo conference provides a smart virtual platform to share your research ideas with personal attendance but without traveling or expensive accommodation. Any paper that brings forward a new approach, a research report, or a case study, a decent-provocative supposition, or a challenging hypothesis is more than welcome into DIALOGO Conference. We have the pleasure to discuss findings and ideas with fellow scholars worldwide and the opportunity to publish them in an international, indexed publication!

I. GUIDING KEYWORDS

◊ Abortion ◊ Absolute values ◊ Accidents ◊ Acupuncture ◊ Adolescence ◊ Agnosticism ◊ Agriculture ◊ Alien ◊ Allah ◊ Anthropology ◊ Bahá'í ◊ Behaviorism ◊ Big Bang Theory ◊ Biodiversity ◊ Buddhism ◊ Causality ◊ Chaos ◊ Civil society and civil religion ◊ Consciousness ◊ Cosmetical Surgery ◊ cosmology ◊ creationism ◊ Culture ◊ design ◊ Differentness ◊ Dimensions ◊ Divine agency ◊ Diversity ◊ e-Society ◊ ecosystems ◊ Ecotheology ◊ Ecumenism ◊ entropic coincidence ◊ Eternity ◊ Ethnicity ◊ evil ◊ evolution ◊ Exclusivism and Inclusivism ◊ Extinction ◊ extraterrestrial life ◊ Fasting rituals ◊ feminism ◊ Gender ◊ Gaia hypothesis ◊ Gay marriage ◊ Global warming ◊ Globalization ◊ gene expression ◊ Heredity ◊ Heresy ◊ Higgs ◊ Hinduism ◊ holism ◊ Holyness ◊ Homosexuality ◊ human origins ◊ Identity ◊ Immortality ◊ Inflationary Universe Theory ◊ Intelligent Design ◊ Inventions ◊ Islam ◊ Jainism ◊ Judaism ◊ Justice ◊ karma ◊ LGBT ◊ medical ethics ◊ Meditation ◊ monism ◊ moral values ◊ Neurodiversity ◊ pain ◊ Planck time ◊ placebo effect ◊ random mutations ◊ religious beliefs ◊ Religious freedom ◊ Religious pluralism ◊ Reasonable Faith ◊ resurrection ◊ suffering ◊ stem cell ◊ Social Bias ◊ Social identity ◊ Transcendence ◊ quantum field ◊ Weather and Climate ◊

II. CONFERENCE PAPER APPROVAL PROCESS:

Each registered paper was evaluated in a double-tier approval process.

1. Scientific Committee evaluation (on average 2 reviews were prepared per paper).
2. Conference Editorial Board.

Only those papers recommended by these committees were accepted for online presentation at the conference and publication in the Journal. That was rated to 85% of the total submitted papers.

III. DIALOGO ENDEAVOR PRESENTATION

1. General presentation

As the chief editor and founder of Dialogo enterprise, I have started this endeavor with a lot of anxiety, for there were many failures regarding the same purpose, as well as there are some other already internationally recognized. Still, I have started this quest along with a few fellow researchers in my University [i.e., Ovidius University of Constanta, RO] from diverse fields of science. I was encouraged to propose our version of dialogue in this form, a virtual forum of debates and discussions, capable of bringing people from around the globe more comfortable and environmental-friendly; and I did. Now, after only five years and ten published volumes, I am grateful I had these colleagues beside me and also God, who blessed our proposal since it started with 21 professors. Now it reaches more than a hundred involved academics in a genuine and targeted dialogue. I could not be amazed by the considerable amount of questions these events usually raise, sometimes from the papers as the starting point of discussions, or just as an excuse for considering addressing such items to people who often taught such issues. Overall, I cannot be more proud that we achieve this aim of bringing people of such diversity of research fields, sciences, religious backgrounds, or spirituality in an academic arena for discussions and clarifications. Considering the phrase of Norman Vincent Peale, "Shoot for the moon. Even if you miss, you'll land among the stars", we, at Dialogo, are but proud to see this outcome on our endeavor.

2. Aim and Scope

The Dialogo Journal is a multidisciplinary, peer-reviewed academic journal published twice a year. It aims to study the theory and practice of dialogue between all types of sciences and any religious background, understood provisionally as meaningful interaction and exchange between people (often of different social, cultural, political, religious, or professional groups) who come together through various kinds of conversations or activities with a view to increased understanding on both these two ways of human reasoning, scientific and religious/spiritual. The Journal is published by the Research Center on the Dialogue between Science and Theology of „Ovidius” University of Constanta, Romania, in partnership with several academic institutions and research centers from Romania and abroad. The conference is addressed to scholars from all over the world interested in communicating on topics of interest at the crossroads of science and religion. The participation of young scientists, graduates, and students is greatly encouraged, one of the goals of the workshop being to offer the new generation an opportunity to present original new results and a chance to learn from the experience of distinguished researchers.

The goal of the Virtual Conference on the Dialogue between Science and Theology is twofold. First, it aims to collect high-quality, authoritative, well-documented information on topics placed at the intersection of science and religion. Secondly, it makes an effort to provide a way for leading scholars to share and exchange their views, as well as to comment on the opinions of their peers regarding particular aspects of science and religion. This might include ways to challenge the boundaries within and between religion and science, and or between and within the academy, as well as the boundaries of the sacred and secular, of reason and faith. Ultimately, we want to ask how queer religion, science,

and philosophy, can and/or should be. It is our pleasure to introduce you to this anniversary volume. This book contains all the accepted papers from the 13th conference organized by the Dialogo community of scholars, which is described below in more detail. We hope that all these published papers contribute to academic society and provide interesting information for researchers worldwide.

SINCERE THANKS FOR:

Scientific Committee for their volunteer work during reviewing.

Conference partners for promotional work and their contribution.

Editorial Board for enormous workload and patience.

*Be welcomed to enjoy this accomplishment!
See you again for the DIALOGO 2022 upcoming events!*

your host,
Iect. Fr. CIOCAN Tudor Cosmin, PhD

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Whether you are looking for a place to:

SHARE: *Present your research, share your experience or raise awareness of your work and get valuable feedback from the international community of scholars, professionals, and policy-makers,*

LEARN: From leading experts in the fields of spirituality, religion, mental health and holistic wellbeing or anthropology, society, psycho-sociology, civilization, and other related,

NETWORK: Meet colleagues and likeminded people from around the world, make new friends, and find collaborators for your projects,

DIALOGO International Virtual Conference is the right place for you!

*Great minds discuss ideas;
Average minds discuss events;
Small minds discuss people.*

Eleanor Roosevelt

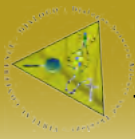


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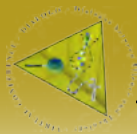


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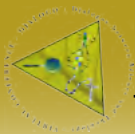


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SESSION 1

Art and Literature & Religion



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The Literary Mind of “Being”: Healing Power in *The Prelude*

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ABSTRACT

Book Fourteenth of *The Prelude* by William Wordsworth serves as a religious conclusion that signifies that a spiritual communion with God, infinite and transcendental and magnificently expressed by Nature, can heal and restore man's mind in his crises of life. God's being is a supreme Dasein, which in terms of essence is the Word/Logos, and which embraces the feature of “de-severance”, that is, eternity. And as a creator, God's being-in-the-world is essentially caring. This article aims to employ hermeneutics to explicate the religious significance of Book Fourteenth, pointing out that Being housed in Logos is actually the healing power in life crises. I apply hermeneutics to explicate the theological significance of Book Fourteenth.

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I. INTRODUCTION

Book Fourteenth of *The Prelude* by William Wordsworth serves as a religious conclusion that signifies that a spiritual communion with God, infinite and transcendental and magnificently expressed by Nature, can heal and restore man's mind in his crises of life. Besides being philosophical and associated with the

tradition of Romanticism, Book Fourteenth conveys a religious significance, which will be hermeneutically explained and interpreted in this article. Accordingly, the universal truths in *The Prelude* can be explicitly manifested.

The Prelude is associated with the tradition of Romanticism, which more often than not upholds the value of Nature and imagination. The strongest passages

in Wordsworth's autobiographical poem are devoted to Nature's ministry of fear rather than her ministry of beauty. His poetry, with its emphasis on the "infinite variety of natural appearances" can enrich mind. [1] Nature and human consciousness are interdependent or "correspondent powers." Especially in the first two books of *The Prelude*, Wordsworth describes the education—mainly by natural influences—of a young boy. From the age of about five to thirteen consciousness of self is merged with nature-consciousness. And the last book of *The Prelude*, in symmetry with its first book, opens with a literary walk which translates itself into a metaphor for the climatic stage of both of the journey of life and of the imaginative journey which is the poem itself. Actually, Nature and imagination are two key words frequently recurring in this autobiographical poem.

In addition, Book Fourteenth serving as a conclusion of *The Prelude* is a paean to the Romantic Imagination, which to Wordsworth was the mystic experience. The climatic vision is taken from his walking tour of Wales with Robert Jones in 1791. In moonlight, from atop Mount Snowden, Wordsworth beholds a gigantic spectacle of sky, mountains, and ocean that to him is "the emblem of a mind/ That feeds upon Infinity" (Book Fourteenth, lines 70-71). This ecstatic experience is vouchsafed by the Almighty as a symbol of Its Imagination, and within Wordsworth's spirit is the divinely implanted Imagination that can thus create universal truths. [2] Actually, Book Fourteenth reflects the history of a poet's mind of which rational 18th-century Nature is discarded for an intuitive Nature in which the poet is one with the cosmos, fully prepared for all of life and eternity.

As W. B. Gallie put it, *The Prelude* is a philosophical poem. It is of course a reflection of the poet's life story; it contains profound reflections on psychology,

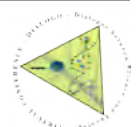
education, and politics; and there are passages of an almost purely lyrical character. And it also contains philosophical poetry.[3] Furthermore, Gallie pointed out that besides being philosophical achievements, the greatness of *The Prelude* lies, like that of all Wordsworth's successful poetry, in its passion, its humanity, its conscientious realism.[4]

II. LOGOS AS THE HOUSE OF BEING, A HEALING POWER

In this paper I apply Heidegger's concept of Being to conduct a theological reflection of "Being" in the Book of Ecclesiastes, which per se emerges as the healing and restoring power in the life crises of the poet. In *Being and Time*, Heidegger's analysis of the features of being can be mainly sorted out in the following ways. First, Being is always the Being of an entity, so it can be considered as an ontological theme. Second, an understanding of Being belongs to Dasein. Third, temporality is the meaning of the Being of that entity which we call "Dasein." Fourth, logos as "discourse" is being of the Dasein of God. Fifth, Being-in-the-world is characteristic of "de-severance." Finally, Being-in-the-world is essentially care.

Being is always the Being of an entity. The totality of entities can, in accordance with its various domains, become a field for laying bare and delimiting certain definite areas of subject-matter. Thus, Being is considered as an ontological theme. It comports itself proximally and in a way which is essentially constant—in terms of the 'world.' In Dasein itself, and therefore in its own understanding of Being, the way the world is understood is reflected back ontologically upon the way in which Dasein itself gets interpreted.[5]

An understanding of Being belongs to Dasein, but this understanding develops or



decays along with whatever kind of Being Dasein may possess at the time. Any of the 'categories' such an idea prescribes may not be forced upon Dasein without proper ontological consideration.[6]

Furthermore, the being of Dasein of God is logos. If we say that the basic signification of logos is "discourse," then this word-for-word translation will not be validated until we have determined what is meant by "discourse" itself. Logos gets translated as "reason," "judgement," "concept," "definition," "ground," or "relationship." [7] Indeed, logos is a letting-something-be-seen. One must let them be seen as something unhidden; that is, they must be discovered. Similarly, 'being false' amounts to deceiving in the sense of covering up; putting something in front of something and thereby passing it off as something which it is not. "Truth" has this meaning, and logos is actually a definite mode of letting something be seen. And because the function of the logos lies in merely letting something be seen, in letting entities be perceived, logos can signify the reason. [8]

In addition to being characteristic of the Hebrew world view, Wordsworth's "The Prelude" also explicitly portrayed his cosmology. Just as God is the center of the universe, man rules over all creations. The created world is confined to an absolute patriarchal power frame in which God is "the compass of the universe." This theological conception of Wordsworth is consistent with Alfred Tennyson's lines in his poem—Crossing the Bar in which he depicted God as an infinite pilot in his life journey.

*For though from out of our bourne of
Time and Place*

*The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar. [9]*

Regarding the infinity and sovereignty

of the transcendental God, I tend to accept Hegel's explanation of world history by the concept of Spirit. "The movement of understanding is constantly from the whole to the part and back to the whole. Our task is to extend in concentric circles the unity of the understood meaning. The harmony of all the details with the whole is the criterion of correct understanding". [10] Wordsworth's language that speaks to us is inseparable from a theological understanding of the following lines:

*To hold fit converse with the spiritual
world,*

And with the generations of mankind

*Spread over time, past, present, and to
come,*

Age after age, till Time shall be no more.

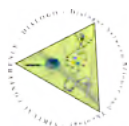
Such minds are truly from the Deity,

*For they are Powers. (Book Fourteenth,
lines 108-13)*

Therefore, I will manifest the theological significance of *The Prelude* on the axis of Logos, which is letting-something-be-seen. [11] I intend to let the theological significance be seen as something unhidden; that is, it must be discovered. Since the Logos is a definite mode of letting something be seen, the universal truths contained in Book Fourteenth of *The Prelude* can be manifested, highlighted, and even applied to our real life.

III. A HERMENEUTICAL EXPLANATION OF THEOLOGICAL SIGNIFICANCES

For it is the whole of scripture that guides the understanding of the individual passage; and again the whole can be reached only through the cumulative understanding of individual passages. The circular relationship between the whole and the parts is not new.[12] Accordingly, as I put it right at the beginning, Book Fourteenth of *The Prelude* signifies that



a spiritual communion with God, infinite and transcendental and magnificently expressed by Nature, can heal and restore man's mind in his crises of life. This presupposition or pre-understanding as a whole can be supported by the following interpretation of the individual parts of Book Fourteenth.

The hero of *The Prelude* restored and built up himself by "beholding the emblem of a mind/ That feeds upon infinity" (Book Fourteenth, lines 71-72). The poet "recognized the transcendental power/ In sense conducting to ideal form" (75-76). It is the infinity which nourished and restored the mind of the poet. "He hath made every thing beautiful in his time; also he hath set the world in their heart, so that man findeth out from the beginning to the end the work that God doeth" (Proverbs 3: 11). The poet sought his salvation and healing via infinity, which embraces transcendental power in Nature.

In addition to the Romantic tradition, the Western civilization is characterized by Christianity, which has its absolute temporal moment in the unique redemptive event. God's chosen people are destined to be restored to the "immediacy of God." And theology was concerned with the biblical tradition. The poet, a hero in the biblical tradition, remembered "that glorious faculty/ That higher minds bear with them as their own./ This is the very spirit in which they deal/ With the whole compass of the universe" (Book Fourteenth, lines 89-92). Instead of seeking what is its own, the poet turned to the transcendental and glorious God who is the compass of the universe. Indeed, all individuality is a manifestation of universal life, so the poet went further to recognize the divine sovereignty of God after experiencing redemption in his communion with Infinity in Mother Nature.

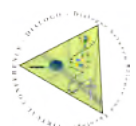
Just as Arthur O. Lovejoy pointed out in *The Great Chain of Being*,

God willed that man should in some measure know him through his creatures, and because no single created thing could fitly represent the infinite perfection of the Creator, he multiplied creatures, and bestowed on each a certain degree of goodness and perfection, that from these we might form some idea of the goodness and perfection of the Creator, who, in one most simple and perfect essence, contains infinite perfections. [13]

Furthermore, David, a well-known Hebrew king and poet, echoed Lovejoy's and Wordsworth's cosmology in Psalms 8:

O our Lord, how excellent is thy name in all the earth! Who hast set thy glory above the heaven. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him (man) to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beast of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the path of the seas. O Lord our lord, how excellent is thy name in all the earth!

In addition to being characteristic of the Hebrew world view, this poem also explicitly portrayed Wordsworth's cosmology. Just as God is the center of the universe, man rules over all creations. The created world is confined to an absolute patriarchal power frame in which God is "the compass of the universe." This theological conception of Wordsworth is consistent with Alfred Tennyson's lines in his poem—*Crossing the Bar* in which he depicted God as an infinite pilot in his life journey.



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Regarding the infinity and sovereignty of the transcendental God, I tend to accept Hegel's explanation of world history by the concept of Spirit. "The movement of understanding is constantly from the whole to the part and back to the whole. Our task is to extend in concentric circles the unity of the understood meaning. The harmony of all the details with the whole is the criterion of correct understanding". [15] Wordsworth's language that speaks to us is inseparable from a theological understanding of the following lines:

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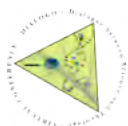
*For they are Powers. (Book Fourteenth,
lines 108-13)*

The theological understanding of these lines is the interplay of the movement of the biblical tradition and the movement of the interpreter. "The grace of the Lord Jesus, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Corinthians 13: 14). The poet's conversation with the spiritual world is essentially a communion with the Holy Ghost. Apostle Paul highlighted the divine communion especially in Galatians. For example, he pointed out the fruit of the Spirit in Galatians 5: 22-23: "The fruit of the Spirit is love, joy, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Through the divine communion with the Holy Spirit the

poet can be recovered and rebuilt and led out of his own crisis, eventually reaping the heavenly blessings. In addition, "for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6: 8). "Such minds are truly from the Deity,/ For they are Powers" (Book Fourteenth, lines 108-13). Everlasting life is truly from the Deity, and the fruits of the Holy Spirit are powers. The poet conversed with the Holy Spirit just as Abraham talked with God like a friend in the 18th chapter of Genesis, in which the forefather of Israel argued with God about the fate of a sinful city which had fallen from grace. The divine conversation with the spiritual world leads to eternal life, which can definitely redeem an individual's crisis in his history of life.

Understanding tends to be a reproductive attitude. Hence the hermeneutically trained mind will also include historical consciousness. If we fail to place ourselves in this way within the historical horizon out of which the biblical tradition speaks, we shall misunderstand the significance of what it has to say to us. The spiritual communion with God in Nature leads to a poet's theological education and mental growth. M. H. Abrams argues that "the Bildungsroman (Wordsworth called *The Prelude* a poem on "the growth of my own mind") and the Künstlerroman (Wordsworth also spoke of it as "a poem on my own poetical education,") were specifically "of a Poet's mind".[16] In other words, the role of *The Prelude* is to recount the mental growth of a "transitory Being," culminating his achievement of a life philosophy.

All affections in the divine communion are "from earth to heaven, from human to divine" (Book Fourteenth, lines 117-19). And the vision goes with the holy words of Scripture, which saturates the poet with peace and freedom, enlarging him in the



vision of Apocalypse, in which the Lamb will be in a union with His chosen people.

*And all affections, by communion raised
From earth to heaven, from human to
divine;*

Hence endless occupation for the Soul.
(Book Fourteenth, lines 117-19)

...

*Our hearts—if here the words of Holy
Writ*

*May with fit reverence be applied—that
peace (125-26)*

...

*Oh! who is he that hath his whole life long
Preserved, enlarged, this freedom in
himself?*

For this alone is genuine liberty. (130-32)

It should be noted that the “communion raised from earth to heaven, from human to divine” is “after the Spirit” which a soul’s mind is spiritually set on. And to be spiritually minded is life and peace. This can be proven by Romans 8: 5b-6—“but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace.”

Furthermore, a spiritual mind results from a meditation of “the words of Holy Writ.” This theological principle can be well supported by Psalms 1: 2-3a—“But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season.”

And then because of meditating on the law of the Lord, the poet’s life is “preserved and enlarged,” and gains “freedom in himself.” This echoes 2 Corinthians 3: 17—“Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty.”

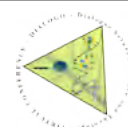
“Horizons change for a person who is

moving, and the horizon of the past, out of which all human life lives and which exists in the form of tradition, is always in motion”, [17]but we can reach “a fusion of horizons” by applying the biblical verses to the interpretation of the poet’s lines.

Furthermore, because understanding is a particular case of the application of something universal to a particular situation, the universality of experience passes into the new universality of the logos. The particular situation of the poet can be universally interpreted by the logos. Judging from the poet’s concepts such as “communion,” “the words of Holy Writ,” and “the freedom in himself,” we can reach a better understanding of the universalities which are proven and supported by Scripture. In his life of journey, the poet contacted the Creator in Nature via a divine communion which set him free from the bondage of the past tragedy and crisis. In addition, his meditation of the holy logos “enlarged” and “preserved” him, restoring and rebuilding him. And this poetical education eventually led to the growth of his own mind.

In fact, *The Prelude* is based on the life experience of the poet. And from the angle of hermeneutics, experience here is something that is part of the historical nature of man. That is, true experience is that of one’s own historicity.

Hermeneutics is a conversation with the text. In addition, it is the whole of Scripture that guides the understanding of the individual passage; and again the whole can be reached only through the cumulative understanding of individual passages. The circular relationship between the whole and the parts is not new.[18] As mentioned before, the fore-understanding of Book Fourteenth is that the poet had been rebuilt and restored mentally and spiritually via a communion with the Creator in Nature. And the following



quoted lines can show us how the divine conversation has been conducted. Indeed, the individual parts of the poem maintain a circular relationship with the fore-structure or fore-understanding.

Yet—compassed round by mountain solitudes,

within whose solemn temple I received.

(Book Fourteenth, lines 139-40)

...

Love that adores, but the knees of prayer,

By heaven inspired; that frees from chains the soul,

Bearing, in union with the purest, best. (183-85)

According to these lines, we can see that the poet's conversation with the transcendental, infinite Creator is conducted by prayers in solitude. In moonlight, from atop Mount Snowden, Wordsworth beholds a gigantic spectacle of sky, mountains, and ocean that to him is "the emblem of a mind/ That feeds upon infinity." It's in his solitude that he prays on knees to experience infinity. This can be echoed by Jesus' prayer in Gethsemane where he prayed to God to seek his will in solitude (Matthew 26: 36-44). Prayers in solitude lead to the mysterious experience of a divine communion, which surely builds and educates the poet during his journey of life.

After indicating the way of conversing with God, the poet further points out the fruits of the spiritual communion.

This spiritual love acts not nor can exist

Without Imagination, which, in truth,

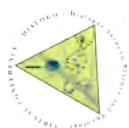
Is but another name for absolute power. (188-90)

According to these quoted lines, we can see that the poet's divine communion with the eternal God produces spiritual love, which is well defined by 1 Corinthians 13:

4-8—"Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; Doth not behave itself unseemly, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." Moreover, the spiritual love proves to be absolute power, which can be explicitly understood by Song of Songs 8: 6-7—"Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned." Since whoever has language has the world, the poet's language is intimately associated with the biblical world. And the fusion of horizons can not be complete without religious faith.

CONCLUSION

In conclusion, first I would like to point out that this article aims to contribute to the studies on Wordsworth's *The Prelude* by applying hermeneutics to explicate its theological significances. It is expected that the biblical and theological analysis of the text can supplement the insufficiency of the past studies at home and abroad. Second, the operation of understanding or interpretation takes place within the principle of the hermeneutical circle. This principle calls for the interpreter's pre-understanding or fore-understanding as a whole. Furthermore, the individual parts of the text are supposed to be dealt with in relation to the whole. It is the whole of the text that guides the understanding of the individual passage; and again the whole can be reached only through the cumulative understanding of individual



passages. Third, the pre-understanding of Book Fourteenth is that the poet has been rebuilt and restored mentally and spiritually via a communion with the Creator in Nature. And the insight marks a significant step in the development of interpreting Book Fourteenth, which can be divided into certain constituent parts understood when the meaning of the whole can be grasped. Fourth, I attempt to incorporate the “specific hermeneutics” of biblical exegesis into a “general hermeneutics” that aims to provide the rules for any interpretation of signs. Thus, I make efforts to facilitate a meaningful interaction between the author’s horizon and the biblical horizon.

Hopefully, a fusion of horizons can be reached. Finally, the spiritual principles based on the life experience of the poet are applicable to the real world. The hermeneutic experiences such as meditating on God’s words, praying in solitude, and practicing a spiritual communion with God in Nature can serve as practical rules to help us with any life crisis.

Actually, theology was concerned with the biblical tradition. And based on a theological understanding via a hermeneutical circle, we can see that all individuality is a manifestation of universal life, and that texts are expression of life. And *The Prelude* is “the history of a poet’s mind” (Book Fourteenth, line 415), which has been restored and rebuilt by religious faith.

And lastly, from its progress have we drawn

Faith in life endless, the sustaining thought

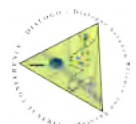
Of human being, eternity, and God. (203-05)

Thus, through a divine communion in faith, the poet can voice his inspiration in eternal Being. He is like a prophet of his

age and race, and his revelation can be eternally preserved as cultural legacy and conventional wisdom.

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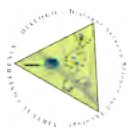


BIOGRAPHY



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Representations of Eastern European Jewish Immigrants in Early Twentieth-Century British Press:

Judaism and the Urban Regeneration of London



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ABSTRACT

This paper examines the (mis)representations of Eastern European Jewish immigrants in the British newspapers of the early twentieth century. As members of transnational networks, as simple travelers or victims of a forced emigration, Jews pursued economic prospects, freedom from antisemitism or the right to assert their political and cultural liberties while exploring new cities. The migration flows brought them to various European metropolises that were not only observed through the eyes of “the other,” “the stranger,” but also shaped by the cultural articulations of Judaism. Jewish migrants were nonetheless often perceived as dangerous to the ideas of national homogeneity. Positioning itself at the nexus of discourse and experience, a particular focus of this paper is to investigate the manner in which the cultural and religious differences experienced by both Jewish migrants and the settled population were depicted and negotiated, as well as the impact that Jewish immigrants had on the development of the modern city, specifically on London’s East End.

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I. INTRODUCTION

The dawn of the twentieth century was marked by a change in the extent of mass migration that subsequently led to the (trans)formation of the modern city. Between 1881 and the outbreak of the First World War, approximately 2.5 million Jews

left Eastern Europe and moved overseas [1]. The majority chose to settle in the “promised land” of the United States, where they created growing communities that were able to attain a sense of keshar (connection in Hebrew), a notable example being New York, a city which still has the richest Yiddish cultural imprint and

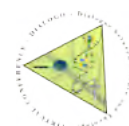
heritage outside of Israel. Nevertheless, more than half a million Eastern European Jews chose to travel to Britain. Even though the Jewish migration was part of a larger modern exodus of more than 30 million people moving from Eastern to Western Europe due to political factors, anti-Semitism, pogroms or economic misery, the percentage of Jewish migrants was recorded as being higher than that of any other ethnicity [2]. This era of mass migration was perceived as a silent revolution by the Jewish international community, one that would change not only the socio-cultural and economic profile of their community, but also influence the urban fabric of their destination countries. In this respect, East End, a district of inner London, arguably represents the epitome of the European melting pot, oscillating between tolerance and segregation.

By examining a selection of articles published in the early twentieth-century British press on the topic of immigration, especially the public voices dissuading the public opinion from allowing “the invasion of London by pauper foreigners” [3], the reader may gain a better understanding of both the changes in the attitudes towards immigrants coming to Britain and of the current connotations attributed to the status of migrant or refugee, especially when the newcomer also belongs to a different religious or ethnic group than that of the host country. Language is never employed in a social vacuum, therefore it is worth noting how the word “alien”, charged with a pejorative meaning, was frequently used in the media when referring to migrant communities. The Eastern European Jewish community, or the *Ostjuden* (a derogatory term used for Eastern European Jews in order to distinguish them from Western European Jews), was further disparaged since it was included by the prejudiced public opinion

in the migrant group of pauper foreigners, or undesirable migrants, that would have no contribution to the economy of the country, arouse religious broils, aggravate criminal activities, racial tensions, or political strives. Nevertheless, it is worth noting the vital economic contribution that the Jewish family businesses had on the urban regeneration of East End. As Panayi observes, migrants from all corners of the world played a role in the development of London economy, but the Jewish elites succeeded in creating global business empires while smaller Eastern European Jewish businesses offered the support needed to second and third generation immigrants for upward mobility [4]. At the nexus of ghettoization and cosmopolitanism, the life of the Eastern European Jew in the East End stands out as representative of a distinct stage in the urban development of London in particular, and of the modern European city in general, into a citadel of tolerance and inclusivity, as well as a global city where different religions and ethnicities can coexist into a multicultural kaleidoscope. Considering these diverging perspectives, the processes through which the Jewish imaginary was constructed and (mis)represented in British newspapers distinguishes itself as important, especially in the current climate of social instability.

II. JEWISH MIGRATION: FROM THE EASTERN EUROPEAN SHTETL TO LONDON'S EAST END

In Yiddish, the *shtetl* represents the typical form of settlement among the Eastern European Jews in the form of small towns that existed until the Second World War, when anti-Semitism caused the dissolution of the traditional Jewish communities. The foundation of the *shtetl* was religion and tradition. The Jewish topography of East End distinguishes itself



from the “lived spaces” (*espace vécu*) [5] of other ethnic groups through its symbiotic relationship with Judaism and Jewish history. Although subject to negotiations and fluidity of borders, in particular in the modern period, traditionally Jewish space is regarded as a private space that respects the Sabbath laws that is situated within the confines of other public spaces. An example of this enacted Jewish private space is the *eruv*, the Sabbath border that nevertheless remains accessible to all social groups despite the ritual practices that engage with the general urban design, such as the construction of synagogues [6]. There is thus a superimposition of identity and the cityscape which reflected at the time the material culture of a *shtetl*. To quote Lichtenstein and Sinclair, the Jewish community of Spitalfields, known as Little Jerusalem, was “a *shtetl* (an eastern European Jewish village) of the last days” [7], meaning that rather than experiencing a swift integration into the cosmopolitan metropolis, the Jewish communities initially layered their suburbs upon the urban fabric rather than integrate into the cityscape, which caused religious tensions.

For instance, when considering the intersections between Judaism and Irish Catholicism, recognized for anti-Jewish attitudes, it is interesting to note that the Jewish and Irish communities shared the same marginal territory of East End. This fact raises the issue of religious difference as a social marker and of the urban cartographies of the diaspora that had to inhabit the same socio-economic sectors. Written evidence of the interactions between Jewish and Irish communities, representative for the religious tensions within London, offer scarce and contradictory portrayals of everyday life in East End. On the one hand, Irish women were hired by Jews who could not undertake menial tasks on certain days of the week

because of their religious beliefs. On the other hand, the *Eastern Post* newspaper relates in 1901 that “When a Jewish family tried to move into a largely Irish dockland street, people poured out from every house, smashed up the van, and routed ‘the unfortunate foreigners’” [8]. The territorial claims of the Jewish communities were contested by the other settlers, especially in the context of the increasing price of renting accommodation, and there was a tendency towards segregation since “streets tended ‘to become all Jewish or remain all English’” [9]. A question which remains to be addressed would be what other cultural causes may have contributed to this insider/ outsider divide, especially when referring to Jewish immigrants?

The Eastern European Jewish community of East End dates back since the Early Modern period. They had created their distinct Jewish quarter by the 1900s and many streets of East End, including the famous Petticoat Lane market, were almost exclusively inhabited by them, bore Yiddish street signs and even before the Second World War they already had over one hundred synagogues and *shtiebels*, commercial centers and Jewish institutions, as well as Yiddish theatres, newspapers and journals, literary groups and societies, dance halls, movie theatres and various political groups that ranged from anarchists and Zionists to communists who met in places like the Workers Circle. In support of the constant influx of destitute Eastern European Jews, steps were taken to create a soup kitchen in Brick Lane (Whitechapel) that was feeding an average of 1,000 people a week by the end of the nineteenth century. By 1914, 90 per cent of all Jews in England lived in the overpopulated streets of Whitechapel, Spitalfields and St George’s in the East.

Nevertheless, the Judeophobic trope of “the Wandering Jew”, as a nomadic

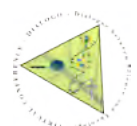
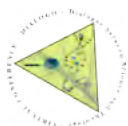


figure and carrier of diseases, was reinforced throughout time, including in the nineteenth century, as pointed out by Michael Scrivener, who emphasizes in his study the deep cultural roots and negative impact that literary stereotypes have on Jewish representations in the collective consciousness [10]. The term anti-Semitism itself was coined in 1879 to express a new form of animosity targeting the Jews. [11] From the peddler, the moneylender or petty criminal stereotypes, to the image of an oppressed nomadic people in search of the promised land or conspiratorial figures holding the metaphorical strings of the economy, Jewish representations raise questions regarding stereotypical discourses and cultural confusions that may degenerate, as the previous century has shown, into extreme forms of xenophobia. Nazism used the Jewish stereotype of transnationalism against them, arguing that rootlessness is actually embedded in their cultural construct, thus justifying their condemnatory rhetoric. Furthermore, the century-long literary representations combined with the negative pieces of news that the press of the time was disseminating, both in countries occupied by totalitarian regimes and in democratic countries such as England, contributed to a discourse on race that harnessed the religious differences between Jews and Christians to give grounds for social exclusion, denial of fundamental rights and even Jewish pogroms.

Eastern European Jews were called in a derogatory manner *Ostjuden* in order to be distinguish from the more desirable Jewish immigrants coming from Western Europe who, due to their economic history and intellectual contributions, could integrate more easily into British society. According to scholars, in 1905 the majority of the British population had the mental representation of 'the Jew' as the Eastern

European outcast from the Russian Empire, Galicia and Romania, whom they had known over the past twenty-five years [12]. They were also the main target of British right-wing anti-Semitism, such as the British Brothers' League, created in 1901 by Major Sir William Evans-Gordon, the National Citizens Union, founded in 1919 and the British Union of Fascists, which came into existence in 1932. These organizations were partly motivated by forged documents, the most infamous one being the *Protocols of the Elders of Zion*, who incriminated the Jewish population of a conspiracy against the national integrity of Britain and which was taken seriously by various newspapers and journals, including by *The Times* and *Tower Hamlets Independent* and *East End Local Advertiser* which, as will be shown in this paper, published throughout the whole twentieth-century articles against immigration, perhaps in a sycophantic continuation of the most prolific writers on this topic in Edwardian Britain, Arnold White and Sir William Evans-Gordon. Although anti-Semitism was never virulent in England, Todd Endelman states in *The Jews of Britain 1656-2000* (2002) that in spite of seemingly being more accepting than other nations, this acceptance was never absolute in Britain [13]. The research conducted by David Beeston on anti-Semitic press following the First World War in the book *Hospitable, Generous England: Anti-Semitic Journalism and Literature in Britain During the First World War and Its Aftermath* (2013) [14] outlines the attacks against immigrants and the Eastern-European alien in particular, whose race was contrasted to that of the English and whose "alien plots" aimed towards the degradation of the empire.

Against this context of postwar social and economic turmoil, Romanian, Serbian, Montenegrin and Bulgarian Jews in England followed the general trend and

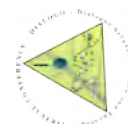


settled mostly in East End. The Romanian Jewish population of approximately 2.500 individuals was concentrated mainly in the Borough of Stepney in London's East End, as well as Manchester and Salford. As other Jewish communities, they specialized in trades such as tailoring, furniture making, cobbling, hat making, shop keeping. They had been forced to leave Romania as a result of the overt anti-Semitism put on display by the elites and a newly-founded *Anti-Semitic Alliance* (1895) that stirred anti-Jewish agitations long before the putsch by King Carol II (1938) and the Antonescu dictatorship (1940), which ultimately led to attacks on Jewish shops during the legionary rebellion of January 1941. According to the Final Report of the International Commission on the Holocaust in Romania, this legionary pogrom constituted only an opening act to the Holocaust that followed, when around "280,000 and 380,000 Romanian and Ukrainian Jews were murdered or died [...] in Romania and the territories under its control" [15]. According to the Romanian Constitution, Jews were treated as foreigners because of their non-Christianity. The legislative discrimination was, however, arguably based on the fear of Jewish economic domination and the necessity of preserving the homogeneous national character of the newly-founded Romania in the context of the general intensification of anti-Semitism.

In the early twentieth century, the condition of the Eastern European Jewish community was made public through the efforts of emancipated Jewish elites who became spokesmen of their oppressed co-religionists. To quote Fink, "the quest for international minority protection in Europe involved the fusing of two powerful opposites: the attainment and maintenance of full national independence versus the expansion of outside control"

[16]. A remarkable Romanian figure who bridged the East End and the Eastern European *shtetl* was Dr Moses Gaster, spiritual leader (*haham*) and Bucharest Jew from an affluent family, Romanian folklorist and one of the founders of the *English Zionist Federation*. His vast archive of correspondence, diaries, notebooks, photographs, press articles, and more are part of the collection held at University College London that form a testament to the efforts that the Eastern European Jewish community made to support its members and improve the image of the Jewish community. Social activism manifested itself in initiatives such as the "Million Penny Fund for Jewish victims of the war" which equally supported the families of those deemed "enemy aliens" because of their nationality after the outbreak of the First World War. During the Second World War, Jews defended their right to preserve their religious customs when they advocated for their right to make *challah*, a special bread eaten on Sabbaths and Jewish festivals that was prepared with white flour and eggs, and therefore did not conform to the bread recipe stipulated by wartime food rationing regulations. By winning such small battles, Eastern European Jews succeeded in preserving their culture.

A particularly interesting Eastern European immigrant group that settled in London's East End was the Romanian Jewish *fusgeyers*. Thousands of Romanian Jews left Austria-Hungary planning to travel to major Western European ports and then to America. The Yiddish term *fusgeyer* means "wayfarers" and hence refers to the main way of travelling of this group – by foot. Jacob Finkelstein's autobiographical account, *Memoirs of a Fusgeyer from Romania to America*, an unpublished Yiddish manuscript finished in 1942 and held by the New York-based YIVO Institute, recounts the journey of Bârlad *fusgeyers* who

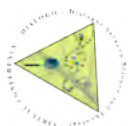


supported themselves by staging theatrical performances and selling brochures. His story was subsequently retold by Jill Culiner in *Finding Home: In the Footsteps of the Jewish Fusgeyers* (2004). The movement did not exceed a thousand people from various Romanian Jewish communities, including a society of seamstresses from the town of Galați, yet it offered a glimpse into the trials and tribulations that Eastern European migrants had to endure. The arrival of these travelers in East End is narrated as an unpleasant experience in Culiner's retelling: "One evening we grouped together and went away to the Shelter. It was already closed, but that didn't daunt us. We knocked on the door. After ten minutes of knocking someone came around who knew us and said, 'Aha. The tramps are here again; get away from there or we will call the police and have you arrested'. We answered that we weren't afraid since we had nowhere else to go. He kept his word, called the police and told them to come and arrest us." [17]. Culer recounts that later that day the newspapers were informed of the event and criticized the Shelter for not fulfilling its obligations. In response, "A second man arrived, Mr. Landau, as we later learned, and he fanned a newspaper straight in our faces and gave us the following welcome: 'You vagabonds, Romanian tramps, which devil sent you to dirty the Jewish name.' ... After hearing such insults, we were astonished." [18] Unfortunately, the name of the newspaper was not mentioned neither in the original account written by Finkelstein, nor in Culer's book. Immigration is arguably portrayed in the writings of Eastern European Jews as a severing event that blocks, just as wars did, the flux of life that preceded the move. The move from the Eastern European *shtetl* to the East End deconstructs the mythology of both instances in order to explore points of friction. The diasporic imaginary presented in newspapers complements the image

outlined so far of the difficult road that Eastern European Jews had to undertake in their journey of cultural re-articulation.

III. JUDAISM AND JEWISH COMMUNITIES IN A SELECTION OF ARTICLES FROM EARLY TWENTIETH-CENTURY BRITISH NEWSPAPERS

Searching through the digital British National Archives one may discover articles that support Finkelstein's account, such as the "Occasional Notes" published in *Pall Mall Gazette* on Tuesday, 3 December 1901. Here, an anonymous commentator complains about the fact that immigrants – a deluge of Eastern European immigrants in particular – are robbing the English laboring class of employment opportunities: "Even if the manners and morals of the labouring classes leave a little to be desired, they have a right to live in their own country, and not to be elbowed out by Polish or Roumanian refugees. [...] Let Mr. Emanuel study the reports of the Jewish Board of Guardians and of the Poor Jews' Shelter, and he will discover that the roost charitable of his coreligionists – and their charity is great – are perplexed by the recurrent deluge of the underfed and ill-taught children of the East" [19]. Moreover, the representation in the collective conscious of Eastern European Jews as tramps and vagabonds can also be found in press articles, which use a more sanitized language, such as the article titled "A Word for the Pauper Alien", anonymously published in the *Tower Hamlets Independent* and *East End Local Advertiser* on Saturday, 15 February 1902, and addressed specifically to Romanian refugees: "[...] during the preceding year, there was an extraordinary increase in the number of Roumanian Jews arriving here, some 650. It will be remembered that shortly after their arrival in this country, these Roumanian refugees were enabled to emigrate to Canada and the United



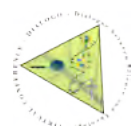
States" [20].

The popular (mis)representation of East End as a separate "alien land" inhabited by Jews from Eastern Europe, among other foreigners whose ethnicities blend into the diffuse image of "the other", has been read by Homi K. Bhabha as a symptom of the imperial imagination of the English who associated the center with the 'heart of the empire' and the margins with the colonized. [21] The presence of Jews in the peripheries of London's East End holds a peculiar status in the sense that they occupy a liminal cultural location as colonizers who pose a threat to the national homogeneity or/ and as the colonized who come in swarms that must be assimilated into the socio-cultural fabric of London. Suggestively, another anonymous article titled "The House of Lords and East End Sweating" from *Tower Hamlets Independent* and *East End Local Advertiser* states: "[t]he swarms of foreign Jews, who have invaded the East End labour market, are chiefly responsible for the sweating system and the grave evils which are flowing from it. Of course, they are numbered amongst its victims, too; but the brunt of the hardships involved in its fall with tenfold severity upon the English men and women who cannot live upon the same paltry pittance as their foreign rivals. If this foreign immigration can be checked, half the battle against the sweating system will be won." [22]. Public discussions about acts of murder committed by aliens, the sweating system that burgeoned in impoverished area and manifested itself in the form of the hyper-exploitation of the immigrants due to the economic downturns, as well as the overcrowding of East End caused drastic legal changes.

The Daily Mail describes on 18 September 1902 the docks of East End as "a huge vessel of ... gargantuan proportions ... No sooner is she made fast than out of her bowels swarms a horde of dirty, half-starved, evil-

smelling immigrants – Poles, Russians, Germans, Italians, every nationality under the sun [covering] the dock as a cloud of locusts [on] a field of green corn" [23]. In the case of this article it is stated that the anti-immigrant attitudes can presumably be justified by the massive flow of immigrants who either could not support themselves and were causing an economic deficit in an already unstable economy, took the jobs of the already settled population and had unsanitary practices that caused both diseases and a "sweating system" that risked propagating beyond the invisible confines of that overpopulated district.

Nevertheless, it was recorded that by the inter-war period, Jews in London rose to middle-class status at a far faster rate than any other social group and that at the start of mass migration from Eastern Europe had entered the middle social ranks by using commerce as the vehicle for their socio-economic transformation [24]. Due to their affluence, the Anglo-Jewish community defended their rights and interests through the intervention of important political figures, such as Sir Samuel Montagu (banker, philanthropist and Liberal Member of the Parliament) or Henry Herman Gordon (Russian-born engineer and independent politician elected to the London County Council in 1904). The desire for upward mobility constitutes a common element for both the Jewish and the aforementioned Irish immigrant communities who, despite their religious differences and tensions arising from diasporic territorial intersections, were both publicly perceived as undesirable aliens and assigned negative stereotypes. In America, for instance, the Irish were depicted as disruptors of the idyllic American urban life, yet various Irish-born political figures were in charge of urban politics [25]. It might be argued that the intertwinement of shared values, history and spirituality transformed ethic



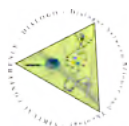
otherness into an asset as more and more Jewish immigrants surpassed the marginal social status that British society was willing to offer.

Despite the criticism of the “sweating system” enabled by immigrants, there was an equal fascination with the successful adaptation of the Jewish community to conditions that would have demoralized the wider population, their financial success that helped the country’s economic advancement, as well as their philanthropy aimed towards supporting the Jewish poor, as recounted in the 1906 newspaper article on the “sweating system” written by Israel Lebovitch. Lebovitch argues that, although he does not claim that the Jew represents “a pattern of righteousness”, “he will compare very favorably with any nation, and in most instances Jews prove themselves superior to those who point the finger of scorn at them”. In defense of the accusations that the Jewish population represents a burden to the rates, he argues that “[t]hey have their own Board of Guardians, their own poor shelters, and other institutions supported by voluntary contributions”. The Jewish population were stereotypically perceived as both exploiters and the exploited. In this respect, the article argues that “[t]hose people who accuse the Jew of sweating would be far better employed by organizing these girls in the factories and teaching them how to work for a living wage, instead of sitting in a common ale-house accusing the Jew of taking the bread out of the Englishmen’s mouths” [26]. The immigrant workforce in general and women employees in particular spent considerable amounts of time in factories as tailors, who were traditionally accustomed to work even thirteen hours per day, depending on the amount of orders they received, usually followed by extended periods of rest. Within those factories, women employees

were nevertheless provided with the requisite skills needed to be successful and a certain degree of financial autonomy that alleviated the expectation that they should only undertake the role of home-makers.

Thus, alternative views to the profusion of articles depicting East End as solely a place of exploitation and poverty introduced the readers to a national problem that was not caused by a certain ethnic group, but by a flawed immigrant employment and wages protection. In fact, Eastern European Jews themselves were among the targets of unfair treatment “owing to the ignorance of their language”, according to a 1902 article published in the London newspaper *St James’s Gazette*. The article features an interview with a Polish Jew who recounts his long hours of work that were required to learn the boot finisher’s trade. His opinion was that the sweating system actually constituted a result of the introduction of machinery that could imitate hand-work and produce a larger volume of products, as opposed to using the traditional methods [27], a reality correlated with the waves of immigrants who were desperate enough to accept any employment available, which resulted in meagre salaries and inhumane working conditions.

Another relevant example of Jewish self-representation in the media that addresses the difficulties faced by Eastern European immigrants trying to enter England, thus departing from the publicized narrative that there was not border control whatsoever, comes from the *Jewish Chronicle*. At the turn of the twentieth century the anti-alien movement had become embedded in the public discourse surrounding immigrants through publications such as *The Alien Invasion* by W.H. Wilkins or *The Destitute Alien in Great Britain: A Series of Papers Dealing with the Subject of Foreign Pauper Immigration and The Modern Jew* by Arnold White, English journalist. In contrast, the



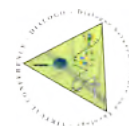
Jewish Chronicle, founded in 1841 and based in London, remains to this day the oldest and most influential Jewish newspaper in Britain and worldwide. An article published on July 27, 1900 in the *Jewish Chronicle*, whose events were also reported both by the American newspaper *The Jewish Voice* on the same day and alluded to in a Romanian newspaper called *Emigrantul* (21 May 1900), concerns the repatriation of Russian and Romanian Jews who were hoping to get to Canada with Anglo-Jewish help. The only media attention they received was from the Zionist press who ran a human interest story. The story was focused on the arrival of a large group of Romanian Jews in 1900 in London. Although the term *fusgeyer* is not mentioned in the article, the Romanian immigrants reached England by marching across Europe on foot as a sign of protest against the anti-Semitic laws that compelled them to leave their homeland. They were helped along their way to London by various charitable Jewish associations and by people who paid to watch their amateur theatrical performances. Despite their efforts, it was bluntly stated that Romanians were not considered fit because what Canada sought was not locksmiths or carpenters whose appearance left much to be desired, as the *Jewish Chronicle* recounts. It was argued that East End was already flooded by Jewish migrants, consequently repatriation was deemed the only solution in this case.

The Romanian response to this situation was surprising. In retaliation to the decision to be sent back after completing a strenuous journey on foot across Europe, the refugees held public demonstrations and sent letters to Rabbi Moses Gaster, a Zionist leader hailing from Romania. They argued that they had no direction since forcing them to go back to a land that persecutes them after having made so many sacrifices was nothing short of an infernal proposition.

The general anti-Romanian publications issued by the Austro-Hungarian press dispelled the impression that the reason for emigration was purely economic, suggesting persecutions.

These persecutions are directly addressed in the Romanian journal *Emigrantul* (The Emigrant). The first number, published on May 21, 1900, is inaugurated by an article about the causes of emigration from a migrant perspective: "Care să fie pricina că evreii s-au sculat cu toții, mic și mare și fug din țară, pripiți, pe jos, fără a ști încotro apucă, întocmai ca Lot din Gomora? Criza economică ce a încercat țara e fără îndoială o pricină evidentă. [...] Pe lângă aceasta, crîncena propagandă antisemită, întreținută de oameni sus puși, favorisată de consimțământul tacit al lumii oficiale și de indiferența oamenilor mari ai națiunii romîne, seamîină ura în contra evreilor." ("What caused the Jews to get up, all and sundry, and flee the country, in a hurry, on foot, adrift, like Lot from Gomorrah? The economic crisis that affected the country is without a doubt an obvious cause [...] Furthermore, the terrible anti-Semitic propaganda, supported by people in high places, favored by the tacit consent of officials and the indifference of important Romanian figures, sows the seeds of hatred against Jews.") [28] The economic crisis and the anti-Semitic sentiment tacitly adopted by officials established a logical justification of the fervent desire to resettle that transcends the superficial rapaciousness associated with Jewish migrants.

Furthermore, the group of Romanian refugees stressed the contrast between immigration and transmigration as skilled workers who wanted to get to Canada, America or South Africa, where they had connections, without becoming a burden to the Anglo-Jewry. Rabbi Moses Gaster hesitated to send the immigrants back



to Romania. However, even he did not wish that they become British citizens, and he suggested changing the migrants' sea route towards American or Canada via England. This change was nonetheless impossible in the context of the general advertisement of British cheap fares. Initially, the demands for transmigration of the fugeyers were met and 350 Romanian emigrated to Canada, but in time concerns were raised again regarding the continuous flow of immigrants demanding assisted repatriation. More than half of Romanian immigrants crossing the borders were sent home, 1,399 also having the stamp "never to return" on their documents [29]. The fear of Zionist connections determined Sir Samuel Montagu not to support a resolution against repatriation, a decision which was harshly criticized by the Jewish Board of Guardians. The idea that money from organizations was used not to help a smooth integration of the immigrants, but for repatriation in a country where they will be marginalized because of their ethnic and religious otherness was publicly denounced.

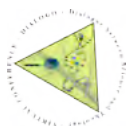
The Jewish Voice, The American counterpart of the *Jewish Chronicle*, released an article titled "Should Romanian Jews Emigrate to Canada?" on the same day, July 27, 1900, which includes a reproduction of a conversation between the *London Jewish Chronicle* and the *Canadian High Commissioner* in England on the topic. Although the article starts in a very optimistic tone that implies that all migrants will be received with open arms, it goes on to specify that Canada is only willing to accept migrants under thirty, engaged in agricultural pursuits, who have at least £5-100 and grant them 160 acres of land. [30] It is interesting to observe the way in which newspapers illustrated the tensions brimming against the urban imaginary. The policy of repatriation eventually proved to

be inefficient in not only decreasing the flux of migrants settling or transiting British territory, but also preventing an anti-alien legislation.

Historically, the recurrence of the "alien problem" in the press of the time and the constant political debates which revolved around it led to the Aliens Act of 1905, which came into force the following year. The Aliens Act of 1905 represents the first recognizable modern law aimed to restrict immigration to Britain through a set of systematic criteria implemented by a new public functionary – the immigration officer. The outbreak of the First World War in 1914 will bring the influx of immigrants to a stop for a period, yet not the fervent anti-Semitic activity of various British right-wing associations that targeted the *Ostjuden*. Although the subsequent 1919 Aliens Act does not refer specifically to Jews, many scholars, including Tony Kushner, have regarded both documents as a sign of British anti-Semitism and general xenophobia [31] that inadvertently resulted in wearing the label of immigrant as a badge of disgrace and a mark of danger.

CONCLUSION

The British press of the early twentieth century had a significant contribution to the reiteration of Judeophobic tropes that ultimately laid the foundation for discrimination and social exclusion. In recreating the imago of the great migration of the twentieth century there is no source that can capture more efficiently the mutations and fluctuations of the social perceptions than the printed word. By the end of the First World War, Eastern European aliens were associated with poverty, coarseness, disease, fraud, misconduct, violence, crime and revolutionary politics. The law was changed in order to limit their access as "undesirable" elements and,



as a consequence of the anti-Semitism overtly displayed by a significant section of the host population that clashed with the doctrines of Judaism, East End gradually became a symbolic liminal space of the “insider-outsider”, a space that permitted nevertheless a voyeuristic engagement with the unknown. As it has been demonstrated in this paper, despite being a repository of the potent myth of the self-made man, this district held a special significance for the Eastern European Jewish migrants who were engaged in shifting states of solidarity or segregation, tolerance or conflict, persistence or dissolution. Today, the modern version of the East End *shtetl* may stand as a symbolic reminder of the annihilated Jewish communities of Eastern Europe. In this respect, East End could be regarded as much a geographical area as a psychological construct. To quote from *Geographies of Memory and Postwar Urban Regeneration in British Literature: London as Palimpsest*, “individual and collective memories accumulated in the fabric of the city make London a *mnemotopos* with manifold (hi)stories [...] The city acts as a mnemonic record which can be accessed by walking the convoluted streets” [32]. The history of East End is a complex compound of roots and routes that grew as the metropolis sprawled and new communities emerged over the centuries. A site of regeneration and change, the East End of London has reflected the capacity for reinvention of its inhabitants as successive waves of settlers were added to its urban fabric.

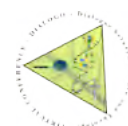
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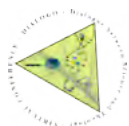
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BIOGRAPHY



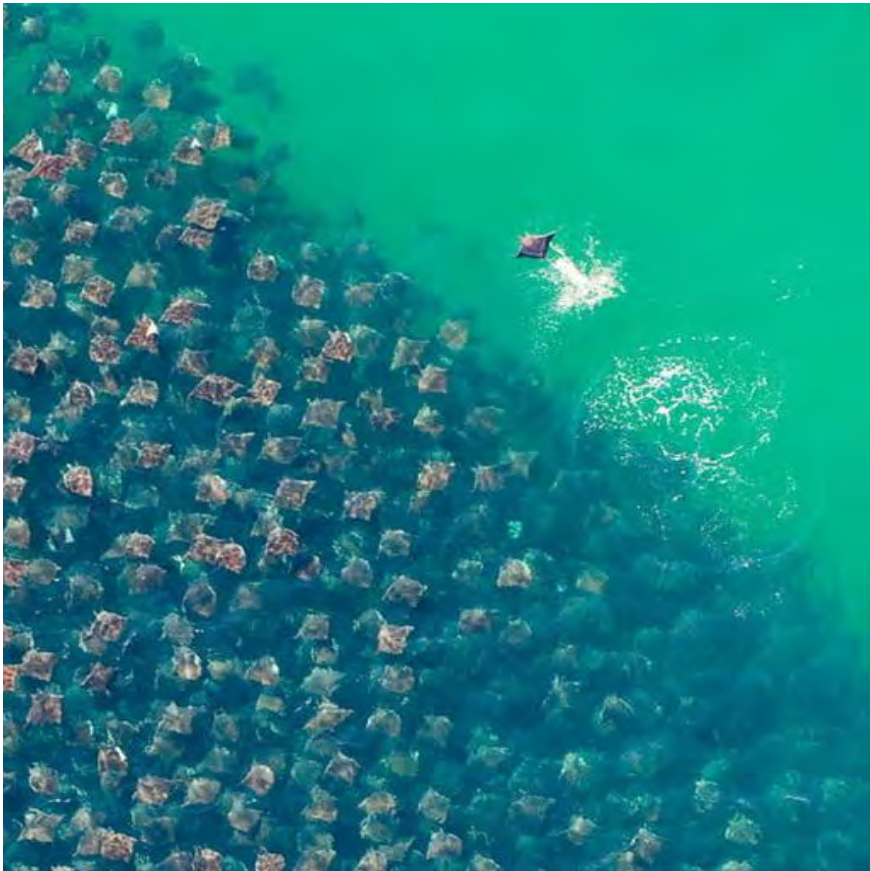
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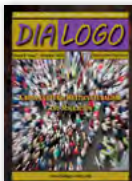
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SECTION 2

Earth Sciences, Ecology, Environment & Theology



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South African Study into Healing Planetary Pollution



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ABSTRACT

The accelerating destructive effects of pollution threaten the existence of all inhabitants of planet earth. Health promotion interventions inevitably include a dynamic harmony of various interacting planetary components and contexts, bio-psycho-social as well as spiritual, cultural and ecological. This study was based on a broad research question as to what would best heal polluted planet earth. As with most countries, South Africa is slowly recovering from the effects of COVID-19. It seemed timeous to investigate a local sample of knowledgeable and experienced persons with regard to their views on pollution prevention and health promotion. Sixteen local KwaZulu-Natal persons responded to an online google questionnaire. There were 5 men and 11 women, with a mean age of 55 and age range from 25 to 73 years. Data analysis using NVivo12 software indicated that participants' responses generally coalesced into a coherent health promotion theme including subthemes of awareness, education, regulation, and action to prevent human destructiveness, promote healing and the holistic integrity of nature. Unique local findings as well as those similar to other studies are discussed. Further research could include formal scales with larger local and international samples in interconnected, ecological and health promotion initiatives.

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I. INTRODUCTION

Planetary pollution is impacting the health and all natural environments of Planet Earth. For example, a systematic review (178 publications) of the psychological effects of air pollution indicated significant negative psychological, social and economic effects (Lu, 2020). COVID-19, a form of pollution itself, may be viewed as a contemporary ecological blessing in disguise in the effect of the lockdown reducing environmental pollution (Muhammad, Long, & Salman, 2020). However, the likelihood of further global pandemics (Saqr & Wasson, 2020) emphasizes the need for greater global consciousness and effective action.

A further potential noetic blessing in disguise has been the observed influence of COVID-19 on global consciousness (Nelson 2020). COVID-19 and related pandemics could well serve as catalysts in interconnected planetary collaboration for health promotion and regenerated ecology. Liu and MacDonald (2016, p. 311) argue for a greater awareness of both humanity's interconnectedness and differences, as well as a willingness to take appropriate moral actions. In this context, the golden rule of love applies (Küng, 1997), with resonances in many wisdom traditions, e.g. African Ubuntu, Christ's commandments, and Buddhist interdependent origination (Thwala et. al, 2021; Loy, 1997).

The COVID-19 pandemic provides a contemporary global frame for various other issues such as global warming, overpopulation, inequity, unemployment, poverty, illness, violence, corruption, crime and injustice. Long ago, Freud explained such destructive tendencies through the idea of Thanatos, the death instinct or drive. Freudian psychoanalysis is specifically aimed at stimulating creative life drives, through making the unconscious conscious, facilitating greater

consciousness, behaviour and health promotion (Freud, 1952). The obvious, desperate need for global, planetary healing provided motivation for this study.

Research question: This study was based on an open-ended research question as to what would best heal polluted planet earth.

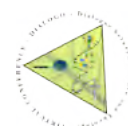
II. METHOD

Survey. A semi structured questionnaire was composed with the abovementioned rationale, with the intention to investigate people's experience of pollution and their recommendations on how best to heal our polluted planet. Prospective participants were required to provide five rank ordered responses to each of two questions (a) best ways of preventing planetary pollution (b) best ways of promoting planetary health.

Data collection. The online google questionnaire was sent to email addresses of persons the authors considered would have experience, knowledge and interest in pollution prevention and health promotion. This sample generally comprised the wider Umhlanga and Umhlathuze municipalities of KwaZulu- Natal, South Africa.

Instrument. The online questionnaire consisted of three open-ended questions, namely 1) Please rank order the five best ways of preventing planetary pollution; 2) Please rank order five best ways of promoting planetary health, and 3) Please add any further information you think relevant concerning your experience of pollution.

Participants. There were 16 participants, 5 men and 11 women, with a mean age of 55.1 (SD 16.8) and age range from 25 to 73 years. In terms of home language, 11 spoke English, 5 Afrikaans and 1 Zulu. Christianity was the main religion with 11 adherents, with 5 respondents not indicating any religion. The sample included: three retirees, two students, two lecturers, two



psychologists, and one each from the following occupations: health professional, artist, purchasing agent, technical sales manager, logistics specialist, lawyer and social science researcher respectively.

Data Analysis. Raw data were subjected to three levels of analysis. Firstly, QSR’s NVivo 12’s software (Richards, 2005) was used for inductive content analysis, provided a coarse sieve of the global twenty most frequently used words, with synonyms Nodes were created based on the final themes developed and for further data analysis. The second component of the analysis was the emergence of themes independently elicited by the two researchers. The third step in this study was to validate, integrate, and select relevant examples that were congruent with the themes. Finally, NVIVO 12 was also used to code and create nodes based on the final themes in the third step.

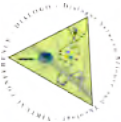
Ethical Considerations. The study complied with ethical standards in keeping with the Declaration of Helsinki, and as approved by the University of Zululand, community psychology project number S894/97. The authors are academics and clinical psychologists attached to this University.

III. RESULTS

Results. Word frequency provides valuable information on the location and comparison of individual words in a text and assists with finding possible themes (Nvivo 12 Plus).

Table 1: Global Twenty Most Frequent Words

Word	Length	Count	Weighted Percentage (%)	Similar Words
education	9	24	2.17	develop, educate, educating, education, schools, teach, teaching, training
recycling	9	20	2.13	recycle, recyclers, recycling, reuse, reusing
pollution	9	19	2.03	pollute, polluter, polluters, polluting, pollution
use	3	19	1.90	consumption, habits, practice, purposing, usage, use, uses, using
people	6	18	1.81	mass, people
government	10	19	1.47	authorities, control, controlled, controlling, governments, governments, organic, politically, regulation, regulations, rules
environment	11	12	1.28	environment, surroundings
waste	5	12	1.28	waste, wild
make	4	21	1.26	building, causing, construction, create, creating, get, getting, give, giving, make, making, take, takes, work



awareness	9	12	1.17	aware, awareness, conscious, mindful
less	4	11	1.17	less
power	5	11	0.99	electric, electricity, might, offices, power, strongly
living	6	17	0.95	alert, animal, beings, inhabit, live, lives, living, population, populations, support
sustainable	11	13	0.92	get, getting, maintenance, support, sustainable
nature	6	9	0.91	natural, naturally, nature, raw
control	7	15	0.89	accountability, accountable, contained, containers, control, controlled, controlling, ensure, ensuring, see
litter	6	8	0.85	litter, littering
plastic	7	8	0.85	plastic, plastics
products	8	10	0.83	generate, generated, generation, production, products
involved	8	12	0.77	involved, involving, need, needs, required, take, takes

Graph 1: graphic representation of the 20 most commonly used words/themes



Essential findings follow in the form of five overlapping themes, each with five participant's experiential descriptions followed by their respective codes in parentheses.

a) Theme 1: Awareness, Consciousness, Mindfulness.

This theme is implicit in all participants' responses. It was explicitly expressed by five in the following terms;

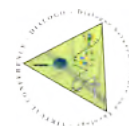
Bring awareness on health of the environment (E).

My answers include a wish list and I am aware not all is possible, but I feel strongly that conservation and healing of the planet, starts with me. I would ideally like to see positive things, like the Octopus story recently. I love the idea that someone got so close to something natural and to have their friendship develop (C).

Making people more conscious about their responsibilities (not sure how this might be accomplished though (L)

Become mindful of nature and people around you. Awareness campaigns (N).

Awareness of better alternatives to activities that create pollution, awareness of the effects of pollution on human, animal and plant life. Creating greater awareness of pollution prevention and



control amongst members of the public and industry (O)

b) Theme 2: Behavioral and Social Change.

This second theme, which includes various diverse factors, naturally followed the first theme, just as awareness and insight often naturally lead to action, and vice versa.

Practice clubbing when going to work (C).

Change people and their habits will follow (F).

Change from carbon-based fuel sources. Stop eating meat Change all plastic based products to earth friendly ones. Have fewer children. Sustainable farming. Sustainable energy. Wind, water, sun. Stop felling forests plant them. Have fewer children. Stop mass animal farming. Learn to live in a sustainable manner grow own veg...etc. (H).

I would like to say more education of the population, but just giving out information does not quite work. It is however also the attitudes of people that need to change. Although media attention might be important, more experienced input into the policies and laws to ensure that these are sustainable. (L).

I think living positively and mindful, removing all toxic elements from life, whether it is people, cigarettes, unhealthy lifestyles and thoughts, etc. Declutter your life and surroundings, be it too many friends, phones, things. Become passionate about something, like anti-poaching, etc., and make contributions. (N)

c) Theme 3: Education.

This theme includes informal and formal education, from basic to higher forms.

By setting an example by not trashing places with plastic. Rewarding big businesses that do not pollute the

environment. Fining businesses that pollute the environment (A)

Getting actively involved in conservation projects and promoting it (B)

Education and leadership (D)

Teach people about the health of the environment. Introduce curriculum in schools about the health of the environment (E)

Educating children from an early age to respect the earth (O)

d) Theme 4: Nature.

Great respect and love for the integrity of nature is passionately expressed.

Respect for nature and a teaching our kids a love for all and anybody. To allow nature/areas in nature to recover and not over burden it with farming and building new offices, etc. (C)

Recycling out of the materials. Implement better solutions to assist both humankind and the environment (E)

More corporate and governmental support for recycling/reusing/re-purposing. Re-connecting people with "Nature" that we have always been an integral part of. (F).

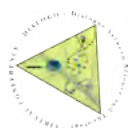
People lack respect for the planet, we are all responsible for litter and need to do our bit (J).

We live in a small community on a wet land, residents are very aware of rubbish lying around and pick up what they see. It is home to many birds and frogs and fish and has become a community project. We try and help the vagrants who occasionally inhabit the wet land and pollute the water. Only small in the greater plan, but a start! (M)

e) Theme 5: Regulation.

Recommendations related to regulation needed express great concern.

Campaigns to alert everyone to litter



and to promote a culture of discarding waste in designated places and of picking up any waste/litter seen (A).

Enough local recycling depots, education of usage. Littering and illegal dumping is a big problem. People have no respect for the environment. For example, informal recyclers are sorting and dumping plastic in the veldt. They burn the waste, causing air pollution. The residue is blown into the waterways. Informal settlements have no infrastructure for waste and sewage disposal. The litter and sewage flows into wetlands and waterways. Companies are not held accountable for dumping chemicals and oils into drains which lands into the rain water system. Ensure infrastructure/ maintenance is sufficient, ie sewage plants, power stations (G)

Recycle, reuse whatever possible. Do not litter. Reduce junk mail, go paperless where possible drink tap water. not bottled water. Use nontoxic cleaning materials.

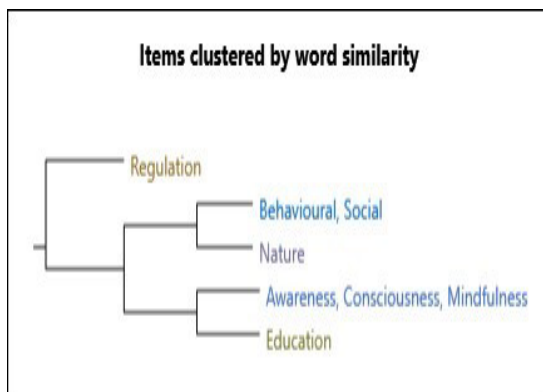
Plant trees, walk or cycle whenever possible. Grow organic vegetables, eat less meat. Dry clothes naturally. Plastic is the curse of our society. Litter and the lack of recycling is appalling (I).

Enforce strict rules (J).

Although media attention might be important, more experienced input into the policies and laws to ensure that these are sustainable. Enforceable regulations (not just policy statements or laws that are ignored). Ensuring that companies are required to take responsibility for their impact, and repair for the damage that is done (L)

Air pollution must be contained through government intervention, single use plastics must be banned (P).

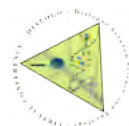
Graph 2. Word similarity cluster in the shared themes



IV. DISCUSSION

The coherent, unifying theme that runs through all experiential descriptions is that of awareness, education, regulation and action to prevent human destructiveness, promote healing and the holistic integrity of nature (Jordan & Hinds, 2016). As indicated in Graph 1, the theme of awareness, consciousness and mindfulness incorporates words from other themes, and interconnects with behavioural changes, education and a need for policy and regulatory interventions. The sample were clearly skewed towards well educated, professional, social strata, so emphasis on all forms of education and training is particularly understandable.

Although this is a small non-representative sample of concerned people from respectively urban and rural municipalities of KwaZulu-Natal, awareness of pollution was high. This is not surprising as pollution is a planetary problem. In fact, at the time of writing all swimming at Umhlanga beaches has been banned for some six months now and reports are that this situation will continue for at least another six month. The initial banning was due to heavy rain causing a chemical spill containing arsenic, which was illegally stored in a factory being washed into the



local river. The situation has worsened with heavy rains, overpopulation and chronic sewage spilling. In this context Participant O's response says it all. She calls for greater awareness of better alternatives to activities that create pollution and the effects of pollution on human, animal and plant life.

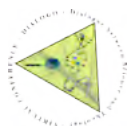
Creating greater awareness of pollution prevention and control amongst members of the public and industry implies ongoing behavioural and social change, as indicated in words such as "change", "recycling", "less waste", etc., particularly involving improved lifestyles and greater mindfulness. Participants L and N laid special emphasis on attitudes, removing toxicity, decluttering and becoming passionately involved in change. Other participants provided further detail with regard to changes needed. In addition to increased awareness campaigns and clubbing to work (C), habit change recommended included diet, carbon-based fuel, plastic products, children and learning to live in a much more sustainable manner (F, H).

Participants' insight into human destructiveness as well as great respect, love, and faith in Nature to heal itself if allowed to do so, with less human interference or at least human action in employing technology and recycling to facilitate this natural regenerative process. As respectively expressed by Participants C and F this meant "allowing nature/areas in nature to recover" and "re-connecting people with "Nature" that we have always been an integral part of." Whilst many educational programs do exist and, more recently, feature documentaries that educate people on the symbiotic relationship between humans and nature, several participants felt that more can be done at school and tertiary educational level. Documentaries were recommended that highlight "feel good stories", like the

impact "My Octopus Teacher" (Participant C) (Dutton, 2021) had on the world audience.

Global planetary health includes global mental health. According to Clayton (2020), environmental changes can weaken social networks by dispersing communities, reducing interaction and increase conflict. Extreme weather conditions, natural disasters such as floods, earthquakes and tsunamis contribute to mental health issues. The impact of healthy environments is increasingly recognized. Several studies recently reflect on the effect of planetary pollution and climate change on the psyche of humanity. Bakolis et al., (2019) found direct links between air pollution caused by traffic and dementia. Weintrobe (2020) found that a culture of uncared leads to conflict between self-serving behaviour and socially responsible values, whereas Chen and Nakagawa (2018) stated that the inevitable 'dysbiotic drift' "at planetary scale is reflected at the personal scale" (p.1). Taking a step back from single exposures, the dysbiotic drift theory reveals that the risk factors for dysbiosis are the very same ones related to the total lived experience in socioeconomic disadvantage. Jean-Pierre Dupuy (cited in Briggie, 2021) stated that psychic energies are central to the climate crisis and psychologically related to the solution. Humans feel obliged to do something, "it starts with me" (Participant N) but adds that knowing what is right will not necessarily lead to doing what is right.

Governments are globally developing protocols and goals for sustainable development, gas emissions, exponential increase in populations to shape consumption behavior (Zucconi, 2021), but recognizes many obstacles in sustainable governance. Zucconi (2021) claims that it takes the Earth eighteen months to regenerate what is used in twelve months by humans. Governments,



policies, and regulations are central to how people live, and resources are being consumed. Relationships with the self and Self, others and nature determine well-being. Graph 2 strongly illustrates the relationship between the main themes of awareness, consciousness, mindfulness, and education that leads to behavioral change that ultimately affects nature. These are concepts that the individual can control. The broader theme of regulation involves discussions and interventions at government, social and individual level.

One of the main contemporary concerns is air pollution. All beings need breathe to live and since ancient African times, various religions, philosophies, beliefs and practices, have built foundations on the vital link between breath and life. and is related to the survival, meaning, preservation and promotion of life in this world and the afterlife. In its original, essential, and literal sense, psychology deals with the spirit of breathing, energy, consciousness, soul, or life that drives a person to death and survives in another way. The term "spirit" comes from the Latin word "spiritus", which means breathing and healing, meaning the process of perfection. Spiritual healing, in particular literally, is associated with the overall changes associated with breathing that originally focused on the rhythmic heart (Edwards, et al., 2022). A classic case is of Jesus's breathing Holy Spirit on his disciples.

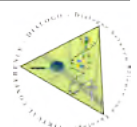
Ancient spiritual healing traditions view the soul as a form of life force that leaves the body at death and continues in some other form. Jung recognized the decisive importance of such traditions and their archetypes as precursors and modifications to the types of scientific psychology that developed in Europe, England and the United States in the early 20th century. This meant the psychology of correctly recognizing the soul as an individual

expression of spirit -"a psychology with the psyche -that is, a theory of the psyche ultimately based on the postulate of an autonomous spiritual principle" (Edwards & Edwards, 2006).

Beliefs regarding climate change is not just based on individual cognition but also involves cultural cognition. Greco, (2021) claims that systemic information comes from "trusting the testimony of others" and is therefore integral to who is to be trusted when it comes to concerns of global change. People trust individuals who share the same worldview as them. If the worldview includes rational (Bayesian conditionalization) and irrational (confirmation bias) through culture, information acquired is made on second-order judgements through cultural objects and subjects.

From an Ubuntu perspective, we become people through others and Nature is our original ancestor or Creator (Mvelingangi). From Taoist, Buddhist and Deep Ecological Perspective this Humanness simply means the most recent stage of existence. As Loy 2007, p.6 puts it, you become in touch with yourself as mammal, as vertebrate, as a species only recently emerged from the rain forest". You love your neighbor who is yourself. If there is temporal need, from Teilhard de Chardin's Christian perspective, this process is mediated by God as Alpha, Holy Spirit and Jesus as both human ancestor as well as teleological Cosmic Christ drawing us all to an Omega point, some will call Kingdom of Heaven (Kreeft, 1989; Haught, 2021). Others will simply note that this is what it means to live a fully embodied spiritual life (Ferrer, 2008).

Delaney's (2005) developed a Spirituality Scale in which spirituality was viewed from personal, interpersonal and transpersonal context with four interrelated domains: (a) belief in a higher power or universal intelligence (b) the process of self-



exploration and discovery leading to growth, healing and transformation; (c) relationships based on a deep respect and reverence for life and (d) “eco-awareness – an integral connection to nature based on a deep respect and reverence for the environment and a belief that the earth is sacred” (Delaney, 2005, p. 152). She notes that eco-awareness itself is rooted in deep ecology and the Gaia hypothesis (Lovelock, 2000), which understands the Earth as a living organism and humans as the Earth consciously evolved to experience itself. Edwards (2012) standardized the scale and noted the high levels of spirituality in a South African sample, a finding supported by various related studies (Twala, et al, 2021).

Broadly speaking, panentheism recognizes the divine nature of the world. Phenomenologically it implies experience of the sacred in the ordinary. Philosophically, it could be described as an integral, transpersonal, position that may include and transcend what Wilber (2000) has described as those states and stages of consciousness typical of nature, divine and formless mysticism. It recognizes and honors the interdependent origination and continual co-creation that occurs among all inhabitants of any planet or cosmos. Although ultimately ineffable, and indescribable in logic and language, poetry provides at least a glimpse of the panentheistic experience, which has been described in William Wordsworth’s famous poem Tintern Abbey, especially the following lines.

“And I have felt

A presence that disturbs me with the joy

Of elevated thoughts; a sense sublime

Of something far more deeply interfused,

*Whose dwelling is the light of setting
suns,*

And the round ocean, and the living air,

*And the blue sky, and in the mind of
man,*

A motion and a spirit, that impels

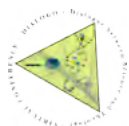
*All thinking things, all objects of all
thought,*

And rolls through all things.”

The original Word Health Organization (WHO) constitutional definition of health as a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, is still in use. Moreover, contemporary integrative, holistic approaches emphasize an ongoing process of navigating a dynamic and harmonious balance among various health components, physical, social, emotional, mental, occupational, environmental, and spiritual. Contemporary integrative medicine resonates with Yogic, African Ubuntu as well as Eastern Yogic, Buddhist and Taoist wisdom traditions. In addition to meditation and the Ancient Greek emphasis of “know yourself” and “heal yourself”, Wilber (2000) has summed up the essence of the contemporary integral approach as exercising body, mind, and spirit, in self, culture and nature. Although the spiritual component may be neglected in economically affluent countries, it remains foundational in many Asian and African countries, not least because of the local role of traditional and faith healers in community health, development, and education (Thwala, et.al, 2021).

CONCLUSION

Global, planetary pollution is a huge problem for all planetary inhabitants. Planetary health is viewed as a coherent, dynamic integrity of various interacting



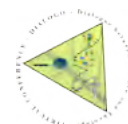
dimensions and contexts. The study highlighted participants' concern for stronger interventions and actions at all spheres of life. Although the sample is small, themes appear consistently in similar global studies. Further studies should include formal scales. As this is a local South African study, it seems appropriate to conclude with Participant C's "I am aware not all is possible, but I feel strongly that conservation and healing of the planet, starts with me. I would ideally like to see positive things, like the Octopus story recently. I love the idea that someone got so close to something natural and to have their friendship develop. As mentioned above, this "octopus story refers to an award winning documentary of a free diver who attempts to reconnect with nature during the COVID-19 lockdown, befriends an octopus in a kelp forest and journeys with the animal until it dies. Many more such relationships, as well as planetary wide initiatives are needed.

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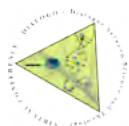


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BIOGRAPHY



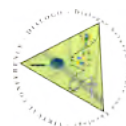
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The Urgency of Interreligious Ecotheological Praxis to Protect the Earth and the Vulnerable

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ABSTRACT

Interreligious ecotheological praxis is urgent and most needed as a real form of dialogue between science and religions to overcome the increasingly severe current ecological crisis. This paper focuses on interreligious ecotheological praxis to maintain the integrity of creation and environmental sustainability. The aim is to explain the meaning of interreligious ecotheological praxis and its urgency in protecting the Earth and the vulnerable. To achieve this goal, this study qualitatively examines the grassroots practice of caring for the Earth and the vulnerable by Muslims, Catholics, and *Sedulur Sikep* in Pati and Rembang Regencies, Central Java, Indonesia. The results provide a new reference on interreligious ecotheological praxis for the Earth care movement, especially from the perspective of Islam, Catholicism, and *Sedulur Sikep*. This work suggests everyone move together in facing and overcoming the ecological crisis that befell the Earth and defending as well as protecting the vulnerable people most affected by environmental destruction.

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I. INTRODUCTION

Teachings on environmental preservation and the integrity of creation in Islamic, Catholic, and local wisdom from the *Sedulur Sikep* community as indigenous belief can synergize into interreligious ecotheological praxis. However, academically, there are no experts and scholars who have researched the topic. In fact, the interreligious ecotheological praxis to protect the Earth, our common home, is very important and urgent in the present and the future when we face an increasingly severe environmental ecological crisis [1], [2].

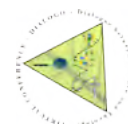
This paper will demonstrate the urgency of interreligious ecotheology praxis through a study based on real experiences struggling with the people of the Pati and Rembang, Central Java, Indonesia to maintain the integrity of creation and environmental sustainability. It is called interreligious because the struggle involves various religious communities, especially Muslims, Catholics, and indigenous beliefs represented by the *Sedulur Sikep* community [3]. The praxis is carried out to maintain the integrity of creation and the preservation of the environment according to the theological teachings of each religion to protect the Earth. The praxis becomes ecotheological because it is the actualization and contextualization of theological teachings that are caring and environmentally friendly. So, what is meant by interreligious ecotheological praxis is a joint movement of all people, regardless of religion and belief, in accordance with their respective theological teachings to maintain the integrity of creation and environmental sustainability.

Considering that the ecological crisis can only be overcome together, including interfaith cooperation, the praxis of interreligious ecotheology is very

important to be studied academically. This study is a theological reflection of the experience involved in the ecotheological struggle between the three religions and beliefs (Islam, Catholicism, and *Sedulur Sikep*) in Pati and Rembang. It is hoped that this reflection will inspire a movement to preserve the integrity of creation and preserve the environment everywhere in the future. Thus, the effectiveness and positive impact of this research will make efforts to care for the Earth stronger and more realized. The more widely this research is published, the more people will benefit from it.

While experience proves the positive impact of this idea at the grassroots level as well as at the public policy level, scientific studies on this subject are still very limited. Therefore, of course, this study will enrich the dialogue between science and religion, especially about the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable.

After this introduction, in order to understand the meaning of interreligious ecotheology praxis, first of all, the teachings, doctrines, and perspectives on caring for the Earth in Islam, Catholicism, and the *Sedulur Sikep* community as one of the representations of the original religions, namely *Agama Adam* ("Adam Religion"), will be discussed. Next, in the second part, I will explain the praxis of interreligious ecotheology as a basic concept and its praxis. In the third part, I give examples of grassroots experiences of interreligious ecotheology praxis in Pati and Rembang, Central Java, Indonesia. This work concludes with a closing remark to emphasize the urgency of interreligious ecotheological praxis in caring for the Earth and the vulnerable.



II. TEACHINGS, DOCTRINES, AND PERSPECTIVES ON CARE FOR THE EARTH IN ISLAM, CATHOLIC, AND SEDULUR SIKEP

The task of caring for Earth as our common home is the responsibility of all religions. All religions and beliefs teach the importance of caring for the Earth and protecting the vulnerable. How does interreligious ecotheology praxis get a foundation in religious teachings, doctrines, and perspectives, especially in Islam, the catholic church, and the religious principles of the *Sedulur Sikep* community as indigenous beliefs? To answer this question, this section describes the basic idea of caring for the Earth and the vulnerable according to the three religions that are the subject of this research. The three religions are Islam, Catholicism, and "Adam Religion". "Adam Religion" is an indigenous religion that is lived by the *Sedulur Sikep* community.

A. Islamic Teaching on Caring for the Earth

Islam teaches that all things originate from God Almighty, Holy and Infinite, Omnipresent and Omniscient, All-Merciful and Love, Supreme Creator and Supreme Sustainer. God is the Creator of the universe. The sun, the Earth, and everything in it - the oceans, land, plants, animals, and humans are God's creations. The essence of Islamic teachings regarding the importance of maintaining the integrity of creation and environmental sustainability refers to the text of the Qur'an, for example in QS 14:19; QS 21:16; QS 22:18; and QS 62:1). Allah created humans in privilege as caliphs on earth (Qur'an 6:165) [4].

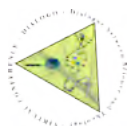
According to the Holy Qur'an, the ultimate purpose of God's law is a common good for all creatures. Very clearly, the Holy Qur'an states:

"God created humankind, taught him to speak well. The Sun and Moon were circulated according to calculations, and plants and trees were both submissive (to Him). And the heavens have lifted him, and he made a balance, lest you destroy the balance, and establish the balance justly, and do not reduce the balance" (QS 55:3-9).

Besides being sourced from the Holy Quran, the teachings of Islam to take care of the Earth are also being conveyed through the Hadith of the Prophet Muhammad. Some Hadiths about it can be mentioned, for example in *Misykat Al-Masabih*, it's said, "Whoever processes the desolate lands, he will be rewarded. And whenever there is an animal that eats from the land, he will be rewarded" [5, 221]. He also appointed, "This Earth is green and beautiful, and God has appointed you as his representative to keep the Earth. He saw how you performed your duty" (HR Muslim) [6]. The Prophet Muhammad also said, "Whosoever plants a tree, and nurses it well until the tree is large and productive, he will receive a reward in the hereafter" (HR Bukhari and Muslim) [7].

Thus, Islamic teachings about maintaining the integrity of creation and environmental sustainability are very clear. This is also what underlies the attitude of Muslims in caring for the Earth. Based on my field research, Muslim leaders such as *Kiai Haji* (ulema) Mustofa Bisri (familiarily called Gus Mus) and *Kiai Haji* Ubaidillah Achmad (Gus Ubaid) in Rembang; or from *Kiai Haji* Budi Harjono Al-Jawi (familiarily called *Kiai Budi*) and *Kiai Haji* Nuril Arifin (Gus Nuril) in Semarang. They not only taught based on verses from the Qur'an about the integrity of creation and environmental sustainability but were also present in the field and greeted the struggles of the community both in Pati and in Rembang as well as in Semarang [8].

The American-Iranian scholar, Professor



Seyyed Hossein Nasr has inspired many generations of Muslims to consider the inherent ecological sensibility of a Muslim perspective.

According to Nasr, the ecological crisis is the heaviest manifestation of the tragic western deviations of the sacred and traditional form of civilization that until now became the universal norm [9]. According to Hancock, Nasr has articulated Islamic environmentalism and interpreted the environmental crisis as a spiritual crisis in humans. Man is a channel of grace to Nature. The environmental crisis causes the desecralization of nature. It is important to renew our relationship with the divine, which will then lead to a change in our relationship with nature [10].

Therefore, there is no doubt that Islamic teachings are rich in principles and values that can ensure environmental sustainability. In particular, related to the ecological problems of global warming and weather changes, Islam is not only the teachings of the doctrine but also established various movements and communities that seriously addressed the issue.

B. Catholic Doctrine on Caring for the Earth

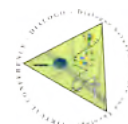
Just as in Islamic teachings, the doctrine on environmental and ecological issues is not new, as well as in the Catholic Church. In the doctrine of the Catholic Church, the teaching of caring for the environment is explicitly mentioned in the Scriptures. The doctrine of the Catholic Church affirms that everything in this world is the work of God. All of his creations are great. "God saw that everything he created was very good" (Genesis 1:31). Humanity was created in His image (Genesis 2:27; see also Genesis 2:7). To humans, God gave the responsibility to care for and use nature as He pleased (Genesis 2:15). Even though human's sin

against God's will, God continues to entrust humans to take care of the Earth (Genesis 9:2-3).

Furthermore, the Bible also teaches that the salvation of the world takes place in the form of peace, harmony, and redemption through Jesus Christ (Colossians 1:2). The foundation of it all is God's love for the world and mankind (John 3:16). As quoted by Antony J Kelly CSSR, St. Thomas Aquinas in *Summa Contra Summa Gentiles* wrote, "The universe did not emerge as the result of arbitrary omnipotence, as a show of power or a desire for self-affirmation. love. The love of God is the fundamental driving force in all created things" [11, 43]. According to Catholic teaching, based on the Scriptures, of course, in Jesus Christ, the world's way to God and God's way to Earth was realized. That is why, "The Word became flesh and dwelt among us, and we have seen his glory" (John 1:14).

Besides being sourced from the Scriptures, Catholic teachings on the care of Creation integrity and environmental sustainability are also founded on the teachings of the Popes as leaders of the Catholic Church throughout the world. Concern for the Earth in the era of the ecological crisis began to be realized and taught abundantly by Pope Paul VI, John Paul II, Benedict XVI, and Pope Francis [12].

Meanwhile, particularly, Pope Francis has published an encyclical with a focus on environmental, and ecological justice for the poor as well as the Earth due to the ecological crisis. The title of the encyclical is *Laudato Si': On Care for the Earth, Our Common Home* [13]. It was published publicly on June 18, 2015, but has been signed by Pope Francis on May 24, 2015. Since its publication, this encyclical affects many parties in caring for the Earth, our common home. One of the important themes is to be performed interreligious cooperation to take care of the Earth, our



common home.

In his encyclical *Laudato Si'*, Pope Francis abundantly provides Catholics and all people without discrimination a set of teachings and perspectives on the importance of caring for the Earth and the protection of the vulnerable. *Laudato Si'* has summarized the entire journey of the Catholic Church's teaching on the environment. There is no other way to be able to take good care of the Earth and bring about positive results except by working with everyone, including interfaith people. Anyone can change and move forward to practice the ecotheological spirit of interreligious believers in their daily life in an attitude of mutual respect and love for one another [14].

The Catholic Church's doctrine on the environment and the integrity of creation are in line with the teaching of Islam. In principle, both Islam and Catholicism teach the importance of caring for the Earth, preserving the environment, and the integrity of creation. What about the local teachings and wisdom of the *Sedulur Sikep* community? The following sections will examine it.

C. *Sedulur Sikep's Perspective on Caring for the Earth*

Sedulur Sikep is an indigenous community living in the mountainous areas of North Kendeng, particularly in Blora, Pati, and Rembang; part of the Province of Central Java, Indonesia. However, the *Sedulur Sikep* community also grows and develops in Kudus Regency, Central Java, even though Kudus is not included in the mountainous area of North Kendeng. However, a number of *Sedulur Sikep* in Kudus have close family ties with *Sedulur Sikep* members in Pati and Blora.

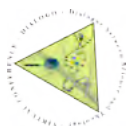
The existence of the *Sedulur Sikep* community, which is now known as the

indigenous community, began in 1890 in Randublatung, Blora, Central Java. Their spirit of life was inspired by Samin Surosentiko (1859-1914) who founded this community as a form of resistance to Dutch colonialism [15]- [17]. The main purpose of their movement is to protect their agricultural land. Samin Surosentiko passed down teachings for the care of the Earth which were formulated in Javanese as follows. "Janjining manungsa gesang wonten donya punika dados utusaning Pangeran, sageda amewahi asrining Jagad, but Sadarmi nglampahi" (The promise of humans-being living in this world is to be messengers of God so that they can maintain the beauty of the Earth, which is lived faithfully) [18].

They live the spirituality of the indigenous religion, namely *Agama Adam* ("Adam Religion"). Their most important teachings are closely related to nature, land, and home. These teachings are lived through their commitment to protect the Earth and work as farmers. For them, in every inch of Earth, in their homes, and in the universe, an unreachable "God" is present and worshiped [19].

Sourced from the "Adam Religion" spirit as the indigenous religion, the *Sedulur Sikep* community views the Earth as a figure of Mother (Ibu Pertiwi). Earth has provided them with a livelihood from the land, water, agricultural crops, and plantations. That is why, their most important commitment is to care for, protect and defend the Earth. No one and for any reason may exploit, ruin, and destroy it.

The basic orientation of the *Sedulur Sikep* is to maintain the integrity of creation and environmental sustainability by employing farming, gardening, and nurturing animals. This basic orientation is closely related to the perspective of "Adam Religion" which teaches that "*Lemah padha nduwe, banyu padha nduwe, ing ngendi wae Earth is hated,*



and the sky is angaupi, iku kabeh nuwuhake tanggung jawab ngrungkebi Ibu Bumi, peduli lingkungan, lan peduli alam” (Land, nature, and water is common property, on Earth, under the auspices of the sky. That is why it is the human responsibility to take care of Mother Earth, care for the environment, and care for nature) [20].

III. INTERRELIGIOUS ECOTHEOLOGICAL PRAXIS TO CARE FOR THE EARTH AND THE VULNERABLE

Teachings, doctrines, and perspectives on caring for the Earth and the vulnerable as studied in the previous section are very relevant and significant for studying interreligious ecotheological praxis as happened in Pati and Rembang. However, before delving deeper into the interreligious ecotheological praxis, it is important to first understand the concept of interreligious ecotheology.

A. Basic Concept of Interreligious Ecotheology

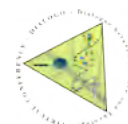
The basic concept of interreligious ecotheology is a long process of responding by religions to the ecological crisis that befell the Earth and has a negative impact on the vulnerable. Facing the ecological crisis and trying to overcome it requires an interreligious perspective because the ecological crisis is related to human responsibility to God [21]. Responding to the ecological crisis requires reflection on various religious traditions [22]. The demand to face the ecological crisis together by all religions makes ecotheology also develop in the interreligious realm.

Referring to the ideas of Felix Wilfred, the ecological crisis challenges religions to develop an interreligious ecotheology [23]. According to Wilfred, in facing the ecological crisis, it is necessary and important to see the relationship of

religions, including indigenous religions, as an opportunity to rethink theology and change a new perspective on Earth in interreligious cooperation. From here, the concept of interreligious ecotheology was developed. Referring to the best sources of traditions and teachings from each religion and belief, interreligious ecotheology offers a transformation of awareness, attitudes, and new praxis in relation to the Earth and the protection of the vulnerable. The concept of interreligious ecotheology underlies the space and opportunity to unite religions into a meaningful dialogue about God, humanity, and the environment. [24], [25].

The concept of interreligious ecotheology itself is constructed through a process of intensive dialogue, cooperation, and mutual learning from each other's religious traditions for the sake of the safety of the Earth and humankind, especially by prioritizing the most vulnerable. The main reason is that religions are responsible for negative attitudes towards nature. Religions have even become ideological partners that have an impact on exploitative behavior towards the Earth and harm the vulnerable [26].

The basic concept of interreligious ecotheology includes at least five elements. First, is the emergence of awareness in religions about the importance of changing paradigms in building relationships with God, humans, and Earth, regardless of their tainted history. Second, this shift presupposes that each religious tradition critically examines its own belief system, worldview, and values to see the extent to which they are responsible for the ecological crisis. Third, religions and beliefs themselves are connected to each other to help each other care for the Earth. Fourth, from this interrelation and interdependence flows an attitude of empathetic compassion for all beings and



a deep sense of solidarity among human beings, especially those who are most vulnerable. Fifth, it is important that the joint efforts of religions to respond to the ecological crisis, each draws the best from the source of its traditions and theological teachings to care for the Earth and protect humanity [27].

B. Interreligious Ecotheological Praxis

More than just a concept, interreligious ecotheology demands embodiment in action as interreligious ecotheology praxis. The concept of interreligious ecotheology as praxis is manifested in joint involvement in caring for the Earth and protecting the vulnerable. Amid the increasingly severe ecological crisis, the praxis of interreligious ecotheology to care for the Earth and the vulnerable is most urgent and needed. In fact, the ecological crisis due to the destruction of the ecosystem at the same time causes the wounds of social injustice. The ecological crisis is not only an environmental injustice but also social injustice. That is why interreligious ecotheology leads to involvement in realizing social justice [28].

Praxis of interreligious ecotheology is characterized by actions and behavior of non-violence and compassion. This attitude should be the way humans approach nature in their daily lives. Through this praxis, everyone's concern, regardless of religion and belief, towards the Earth which is being hit by an ecological crisis in accordance with their respective theological foundations is fought for and realized. This concern is intended to protect and care for nature for the realization of justice, the integrity of creation, and the preservation of the environment. With this praxis, all religious traditions do not distance themselves from but respond to the ecological crisis for the sake of caring for the Earth and the vulnerable [29].

For the maximum realization of interreligious ecotheological praxis, it is important to reflect on anti-ecological human behavior such as. This behavior is seen in consumptive, exploitative, reckless, and aggressive behavior full of violence that destroys the Earth and endangers the lives of the poor. As part of the praxis of interreligious ecotheology, anti-ecological behavior should be transformed into ecological behavior which is also marked by new ways of thinking about life, society, and human relationships with Earth and each other [30].

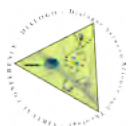
In interreligious ecotheological praxis, all human beings, regardless of religion and belief, should express an attitude of empathetic compassion for all beings and a deep sense of solidarity with the Earth and among human beings, especially those who are most vulnerable. How can this practice be realized in reality? The following section examines interreligious ecotheological praxis as has occurred in Pati and Rembang.

IV. INTERRELIGIOUS ECOTHEOLOGICAL PRAXIS IN THE CONTEXT OF PATI AND REMBANG

In order to understand the interreligious ecotheological praxis in Pati and Rembang, this section examines three main points. First, a discussion of the context of the problems. Second, is the study of the common struggle to deal with problems that threaten the preservation of the Earth and efforts to defend the vulnerable. The third is an analysis of the problem and the struggle of the *Sedulur Sikep* and farmer community in Pati and Rembang as the interreligious ecotheological praxis.

A. Context of the Problems

The context of the problems that triggered the emergence of interreligious ecotheological praxis in Pati and Rembang



is closely related to their struggle against cement factories in these areas. This problem began in 2006 until the time this paper was written. In 2009, *Sedulur Sikep* Sukolilo and their supporters succeeded in stopping the plan to build a cement factory, i.e., PT. Semen Gresik in Kedumulyo, Sukolilo, Pati [31].

Meanwhile, the struggle of *Sedulur Sikep* and the farmers also won their struggle based on PK Decision Number 99 PK/TUN/2016, dated October 5, 2016, unanimously in the case Number 99 PK/TUN/2017 concerning Environmental Permits for Mining Activities in Rembang Regency to the Court Semarang State Administration. Furthermore, President Joko Widodo mandated through the Presidential Chief of Staff Decree Number 2 of 2017 concerning the Implementation of Strategic Environmental Studies (SES) for the Policy for the Sustainable Utilization and Management of the Kendeng Mountains. SES stated that the North Kendeng mountains are a protected area as a Karst Landscape Area (KLA) with Groundwater Basin (GB). Therefore, according to the results of the SES and the decision of the Supreme Court's Review of Decisions, mining practices in the North Kendeng mountains should be stopped because empirical evidence in Rembang shows the certainty of environmental degradation and even social injustice in the Rembang zone as KLA [32].

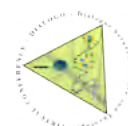
Now, the main problem is that despite the community's struggle to win at the formal legal level, the cement factory still operates in Rembang. The *Sedulur Sikep* (as an indigenous community) and the farmer community (most of them Muslims) in Pati and Rembang have carried out a movement against the cement factory to be built in Pati and Rembang, as part of the areas where they live, live, and thrive. The plan to establish a cement factory by *Sedulur*

Sikep and the local farming community is considered a threat to the environment and their livelihoods. Their movement against the plan to establish a cement factory in their area is based on their awareness and concern that their area, which is called the North Kendeng Mountains area, is a natural resource that must be preserved, protected, and preserved for the wider interest; not to be exploited for economic interests or sustainable development with greater harm than economic benefits for present and future generations [33].

They rejected the cement factory for three reasons. First, their area is academically recognized as a Karst Landscape Area (KLA). That is why they are responsible for maintaining and protecting them from being exploited by mining. *Sedulur Sikep* understands that KLA has positive values for the community, animals, and plants that help meet the basic needs of the community. For *Sedulur Sikep* and the farmer community, these values are far greater for the benefit of many people, than just fulfilling development through the techno-industrial cement factory which will have an impact on environmental damage and losses for the poor and future generations. For them, the existence of a cement factory is a threat [34].

Second, as a KLA, their area has a Groundwater Basin (GB) which is a water resource that is the basic need of the local community, farmers, animals, and plants in the area. The existence of GB which contains large underground springs is very beneficial for the lives of the wider community [35].

Third, *Sedulur Sikep* and the farmer community rejected the cement factory in Pati and Rembang because this area is part of the limestone mountain area which is also a teak forest area, and a tourism area. In the area, there are even cultural historical sites in the form of hundreds of caves and



ancient sites. For example, in Pati, there are at least 97 caves. In Rembang there are 76 caves. A number of these caves are even in the storage of water reservoirs that remain abundant even in the long dry season [36].

As already mentioned, the struggle of *Sedulur Sikep* and the farming communities in Pati and Rembang in rejecting the cement factory in the area won from a formal legal perspective. Although the plan to build a cement factory in Pati can be stopped, the cement factory in Rembang is still running. The corporations and authorities involved in the construction of the cement factory in Rembang disobeyed the formal legal decision that won the people, namely *Sedulur Sikep*, the farming community, and the activists who fought with them in rejecting the cement factory in Rembang. It is in this context that the urgency of interreligious ecotheological praxis for the care of the Earth and the protection of the vulnerable can be placed.

B. Interreligious Ecotheological Movement to Care for the Earth and the Vulnerable

In the cases that occurred in Pati and Rembang, there were a number of interfaith activities that worked together to accompany the struggle of *Sedulur Sikep* and the farming community who rejected the cement factory for the sake of caring for the Earth and the vulnerable. In this regard, I have reviewed a number of works of literature that examine the involvement of interreligious activists with *Sedulur Sikep* and farmers in the mountainous area of North Kendeng in order to preserve the environment and its integrity of creation [37].

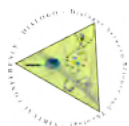
Now, in this study, I focus on interreligious ecotheological praxis for caring for the Earth and the vulnerable. First of all, their movement is based on their awareness and concern that their area is a

natural resource that must be preserved, protected, and preserved for the wider interest; not to be exploited for economic interests or sustainable development with greater harm than economic benefits for present and future generations [38]. Then, this awareness is manifested in a commitment to protect the Earth and the vulnerable. This awareness is manifested in the commitment to protect the Earth and the vulnerable through interreligious movements. More than simply rejecting the existence of a cement factory that threatens their lives and the lives of the farmers, they move to preserve the environment and the integrity of creation.

In the end, their movement can be read as an interreligious ecotheological movement for two reasons. First, those who are involved in efforts to save the environment and the integrity of creation come from various religious communities and beliefs. At least, they come from the *Sedulur Sikep* community as part of their indigenous religion, i.e., "Adam Religion", from Muslims, and from Catholics. At least, that's what I found in my field research in Pati and Rembang. Second, they move and struggle to care for the Earth and defend the vulnerable according to the teachings of their respective religions. It turns out that in terms of caring for the Earth and caring for the vulnerable, their teachings have something in common.

C. Eco-Movement as An Interreligious Ecotheological Praxis

In this study, I offer a new analysis of the involvement of cooperation and collaboration between *Sedulur Sikep*, farmers, and activists who are directly or indirectly involved in the movement to protect the North Kendeng mountains as an interreligious ecotheological praxis. Moreover, among the activists who sided



with and were involved in their movement were a number of religious figures, especially from Islam and Catholicism. At least, in my interviews with two great figures from Islam, i.e., KH Mustofa Bisri (Gus Mus), and from Catholicism, i.e., Ignatius Cardinal Suharyo, about the movement to save the North Kendeng mountains, they provided a theological basis on caring for the Earth and protecting the vulnerable.

The environmental care movement, which I call an eco-movement, is characterized by interreligious cooperation, precisely because of the involvement, presence, and alignment of a number of interreligious figures and leaders, especially Islam and Catholicism [39]-[42]. Both *Sedulur Sikep*, Muslim farmers, and especially interreligious figures from Islam and Catholicism, base the eco-movement on theological principles to protect the Earth and the vulnerable. As suggested by Wilfred, the joint efforts of religions to respond to the ecological crisis, each taking the best from the sources of its traditions and theological teachings to care for the Earth and the vulnerable are manifested in eco-movements in Pati and Rembang. Thus, the eco-movement becomes an interreligious ecotheological praxis.

It is undeniable that the eco-movement to preserve the mountains of North Kendeng is carried out in openness and cooperation with everyone, regardless of religion and belief. In fact, they also base their eco-movement on the principles of faith in accordance with their respective religions and beliefs. The principles of the teachings of the faith become the theological foundation that is environmentally friendly and cares for others who are suffering from the ecological crisis. Right here, the eco-movement in Pati and Rembang is an interreligious ecotheological praxis for caring for the Earth and the vulnerable.

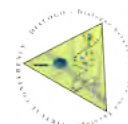
CONCLUDING REMARKS : URGENCY OF INTERRELIGIOUS ECOTHEOLOGICAL PRAXIS TO CARE FOR THE EARTH AND THE VULNERABLE

What should be concluded with the study of interreligious ecotheological praxis for caring for the Earth and the vulnerable? First, it is undeniable that interreligious ecotheological praxis has urgency and is needed now and in the future for the care of the Earth and the protection of the vulnerable. The reason is that nowadays it is increasingly realized how the ecological crisis that befell the Earth and has a bad impact on the vulnerable demands the collective movement of all people, regardless of religion and belief. Its goal is to care for the Earth, our common home, and protect the vulnerable most affected by the crisis.

Second, in the context of eco-movement in Pati and Rembang, the support and presence of religious leaders who cannot be staying silent to respond to problems in that place are very important. This data further strengthens the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable.

Third, the urgency is in line with the teachings, doctrines, and perspectives of religions and beliefs which basically teach the importance of caring for the Earth and the vulnerable, especially amid the current ecological crisis. This study refers to Islam and Catholicism as well as the belief of Adam Religion as one of the indigenous religions. The power of the teachings of the three communities is getting stronger in synergy with all other religions that have teachings about caring for the Earth and protecting the vulnerable. Thus, the urgency of interreligious ecotheological praxis can be further supported by all religions and other beliefs.

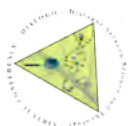
Fourth, amid the increasingly severe ecological crisis with various impacts that



must be borne by the vulnerable, caring for the Earth is a moral imperative. This is the moral reason for the urgency of interreligious ecotheological praxis for the care of the Earth and the vulnerable. All human beings, regardless of religion and belief, cannot but must move together to engage in this praxis.

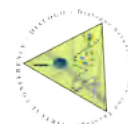
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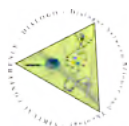


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SECTION 3

Social Sciences, Culture, Lifestyle Choices & Religion





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An Informal Ambassador of Romania in Ireland: The Romanian Orthodox Church



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ABSTRACT

The article aims at discussing the case studies of the Romanian Orthodox churches in Dublin and the unique Romanian Orthodox monastery in Shannonbridge, Ireland. The general context is that of a growing Romanian diaspora in Ireland, hence the necessity of such “informal ambassadors”, in the sense of institutions that are both keepers of Romanianness and mediators for better integration in Irish society. We will also offer an overview of the collaboration between the Romanian churches and the Embassy in Dublin for the benefit of the Romanian diasporic community.

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1. INTRODUCTION. THE ROLE OF THE ROMANIAN ORTHODOX CHURCH IN THE DIASPORA

Geopolitical changes have been triggered at the end of the 20th century, due to the fall of the communist regime in the states of Eastern Europe, whose citizens were given the freedom to travel or work all over the world. This reality brought with it challenges related to maintaining the ethnic and religious identity of those who, temporarily or permanently, chose

to live outside the territory of their native country.

The Romanians in this situation, wanting to maintain their spiritual ties with the mother country, appealed to the leadership of the Romanian Orthodox Church, to receive religious assistance in order to establish church structures in the areas where they settled. As a result, after 1990, the organizational structure of the Romanian Orthodox Church in the diaspora experienced an impressive development.

Up to the present, the Romanian Orthodox Church has taken care of its believers wherever they were on this earth, because, in history, there were periods when Romanians emigrated legally, or illegally, and moved abroad. Thus, at the beginning of 1990, there were Romanian ecclesiastical institutions, outside the country's borders, organized at the parish level, since the end of the 18th century, the beginning of the 19th century, and of the diocese level in Europe. The Romanian Orthodox Missionary Archdiocese, based in Paris, was established in 1980, for the Romanians in Europe, and the Romanian Orthodox Episcopate of America was established in 1929-1930. The latter split in 1950, when the Romanian Patriarchate established another diocese and it rose to the rank of Archdiocese in 1974. Even before 1990, parishes existed in Australia and New Zealand [1].

The massive migration of Romanians, starting in 1990, especially in the countries of Western Europe, brought with it the organization of a large number of parishes and, implicitly, the establishment of leadership structures at the level of bishops and metropolitans.

In 2021, the structure of the Romanian Orthodox Church in the diaspora consisted of 4 metropolitans: the Romanian Orthodox Metropolis of Germany, Central and Northern Europe, the Romanian Orthodox Metropolis of Western and Southern Europe, the Romanian Orthodox Metropolis of the two Americas and the Metropolis of Bessarabia; 10 dioceses: the Diocese of Dacia Felix, the Romanian Orthodox Diocese of Hungary, the Romanian Orthodox Diocese of Australia and New Zealand, the Romanian Orthodox Diocese of Italy, the Romanian Orthodox Diocese of Spain and Portugal, the Romanian Orthodox Diocese of Northern Europe, the Romanian Orthodox Diocese of Canada, the Diocese

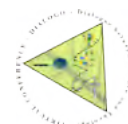
of Southern Bessarabia, the Orthodox Diocese of Dubăsari and Transnistria; 9 representations and communities; 1337 parishes and 67 monastic settlements. All these were served by 1245 clerics.

Under the jurisdiction of the Romanian Patriarchate there are also the Romanian settlements from the Holy Places, the Romanian Parish from Sofia (Bulgaria), those from Japan, from Tokyo and Osaka Nagoya, etc. The Romanian Patriarchate also offers religious assistance to Romanian settlements under other canonical jurisdictions: the settlements on Mount Athos, the Romanian parishes in Cyprus, South Africa, Turkey, the Czech Republic or Syria [2].

The Romanian diaspora, in an ongoing process of development, benefits from permanent the attention and support of the Orthodox Church. The Romanian Patriarchate deals with the salaries of the majority of its employees in the diaspora, the professional training of the ministerial staff, the organization of cultural and social activities in collaboration with the diocesan centers abroad, or the material support necessary for the construction of churches, monasteries, social settlements, etc..

II. THE ROMANIAN ORTHODOX CHURCH IN DUBLIN: THREE CASE STUDIES. THE ROMANIAN ORTHODOX MONASTERY IN SHANNONBRIDGE

This section will briefly present three case studies of Romanian Orthodox churches in Dublin: "St. George and St. Columba/ Colmcille" Orthodox Church, Dublin II (in Blakestown Way); "The Annunciation and the Sunday of the Romanian Saints" Orthodox Parish (in Western Way) and "The Elevation of the Holy Cross" Orthodox Parish (Christ Church, Leeson Park, Ballsbridge). To these, we will add the presentation of the only Romanian



Orthodox monastery in Ireland, “The Life-Giving Spring and St. Ciaran” Monastery in Shannonbridge, Co. Roscommon. Each of these places has a unique history and they have gained an important role in the life of the Romanian community in Dublin and in Ireland in general.

They are all part of the Parish District of Ireland and Northern Ireland, lead by Dean Călin Florea, and included in the Romanian Orthodox Metropolis of Western and Southern Europe, led by Metropolitan Joseph. Two of them, one church and the monastery, have a dual feast day, with an Orthodox and a Celtic patron, an aspect worth highlighting from the beginning as proof of the need to integrate Romanian and Irish spirituality and keep solid connections.

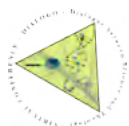
“St. George and St. Columba/ Colmcille” Orthodox Church, Dublin II [3] is gracefully served by Father Raul Gheorghe Simion and Father Dragoș Blănuș. The Romanian Orthodox Church in Blanchardstown has functioned since June 6, 2010 but only since 2020 in the newly purchased estate in Blakestown Way, which used to be a Catholic church, no longer attended by the Irish, especially as the area is now highly populated by Romanians.

The patron saints of the Holy church are St. George (feast day: 23rd April) and St. Columba/ Colmcille (feast day: 9th June), interestingly joining the values attributed to the two saints. St. George was a brave soldier during the Roman Emperor Diocletian’s reign (4th century), raised a Christian by his parents. The miracle of his faith converted many witnesses to Christianity. He is depicted in icons on a horse killing a dragon, symbolically defeating the devil [4]. St. Columba/ Colmcille was a prince, priest, prophet, poet, diplomat, monk, abbot and scholar [5]. He was one the most remarkable figures of Early Medieval Ireland and he

died on 9 June 597, aged 75. He had been trained as a child by a local priest and his frequent visits to the local chapel earned his name: Colm Cille “dove of the church,” used in Ireland, or Columba “a dove,” used in Scotland. He established many monastic communities, in Ireland and in Britain, the best authenticated being Iona in Scotland and Durrow in Co. Offaly, Ireland. As a Christian monk he took the penance of voluntary exile: “there came from Ireland into Britain, a famous priest and abbot, a monk by habit and life, whose name was Columba, to preach the Word of God” [6]. On the island of Iona, Colmcille founded a scribal tradition which later produced the famous *Book of Kells* [7]. During his years at Iona, he kept close contact with other churches in Ireland, thus creating “a community of saints and founders bound together in strong brotherly relations” [8].

At “The Annunciation and the Sunday of the Romanian Saints” Orthodox Parish (in Western Way) (feast days: 25th March and the 2nd Sunday after the Whitsuntide) [9] we find Father Ioan Irineu Crăciun and Father Petru Ioan Vlaic. The church started being built in 2016 and was consecrated in 2018, but its history is longer in the sense that in the period 2010-2017 it functioned in Blanchardstown in the warehouse of a Romanian shop. The website dedicated to this parish tells the story, in words and images, of a dream made true by a community of over 200 Romanian families who felt the need to build together a House of God in north Dublin.

The long story actually starts in 1981 when Father Irineu came to Ireland for theological studies and remained here and was divinely guided to initiate an Orthodox religious service first in 1994 at the Orthodox Church in Arbour Hill for the few Romanians and the more Greeks and Cypriots, with the Mass in English and Greek. He was an initiator, paving the way



later for many other priests and believers and the religious community broadened. Among the treasures of this Romanian Orthodox parish in Dublin, we would like to mention the Miracle-Working of the “Quick to Hear” Mother of God icon, brought to Ireland in 2016 by a Greek family and given, through the will of the Virgin, to the Romanian church on 25th March 2017. Tears are running down the Holy Icon occasionally, creating an absolutely overwhelming emotional atmosphere once you are there in Her presence.

“The Elevation of the Holy Cross” Orthodox Parish (feast day: 14th September) is hosted in Christ Church, Leeson Park, Ballsbridge, close to the Embassy of Romania. It is also connected to “St. John the Baptist” Missionary Cultural Centre (in Long Mile Road, Drimnagh) [10]. The priests that serve both institutions include: Călin Florea, Constantin Uncu, Romeo Gămulescu, Cristian Nistor and Bogdan Cărdă. The church was established in 2000.

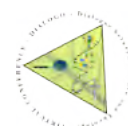
The first Liturgy takes place in this parish in 2001, in the chapel of Belvedere College (where James Joyce was a student), with the Romanians from the Orthodox multi-ethnic community of Arbour Hill, thanks to the Jesuit priest Seamus Ward. In 2004, another Jesuit, Fr. Godfrey O'Donnell, is ordained priest in the Orthodox tradition as a form of gratitude for his constant support for the Romanian Orthodox priests and believers throughout these years. The Sunday school, the Youth League and the parochial library are established in the same year, thus the need for a more appropriate space is felt. Christ Church, in Leeson Park, has hosted the Orthodox parish since 2005 and started being beautifully adorned since then. In 2010 Nepsis Youth organization held its first general meeting in there. “St. John the Baptist” Missionary Cultural Centre (in Long Mile Road, Drimnagh) is

bought from the Catholic Church in 2012. With a small chapel, conference rooms and accommodation space, it becomes the headquarters of the Romanian Orthodox archpriests, of Nepsis youth organization and of the parochial school.

“The Life-Giving Spring and St. Ciaran” Monastery in Shannonbridge, Co. Roscommon (feast days: the 1st Friday after Easter and September 9) [11] was set up in 2019, dedicated to Virgin Mary, the Mother of God as Life-Giving Spring, to St. Ciaran of Clonmacnoise, to all the Celtic saints (celebrated on the 2nd Sunday after Pentecost) and to Prophet Daniel and the Three Youths (celebrated on 17th December). The religious service is held in turns by priests from “The Elevation of the Holy Cross” Orthodox Parish and of “St. John the Baptist” Missionary Cultural Centre. The community living at the monastery, whose purchase was completed in 2020, includes two nuns, Iosifia and Nimfodora. The nuns welcome all pilgrims with generosity, according to the Romanian Orthodox tradition, as witnessed by us during a visit there with the parochial school of “St. George and St. Columba/ Colmcille” parish in June 2022.

The Life-Giving Spring is a religious holiday dedicated to the Mother of God as it is considered that She is the one that permanently bears Her Son, Jesus Christ, Life-Giver and the feast is depicted in iconography as the Virgin Mary with her hands lifted in prayer and Jesus blessing with both hands, both pictured in a font, from which Life-Giving Water is running [12]. The symbolical interpretation of the Orthodox monastery in Shannonbridge makes it a life-giving site for the Romanian community in Ireland, for the diaspora who go there on a pilgrimage to renew their lives, as recounted by members of the Romanian community.

The other patron saint of the monastery



is St. Ciaran of Clonmacnoise, which was the the greatest monastic site in Ireland in learning and literature in Early Christianity and which is located just a few kilometers away from the Orthodox monastic site. St. Ciarán was the son of a carpenter, used to farm work, but trained as a monk. His image would be that of a hardworking man with an ascetic life, a personality treasured for his love, gentleness and generosity. Ciarán went to St. Enda of Aran for training and then he set the monastery of Clonmacnoise between 545 – 549 [13]. The saint died of the Yellow Plague on September 9, and as early as 800 crowds of people gathered at Clonmacnoise to commemorate him on that day. The monastery founded by Ciaran is described as the equivalent of a national seminary. The relics on the site include the cow skin couch on which the saint died and which has healing powers. Also, the burial site of the monastery is highly esteemed as it is believed the saint brings to heaven the souls of those buried in the holy ground.

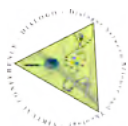
A few recent events in the activity of the Romanian Orthodox parishes in Dublin are worth mentioning, as they are documented in *Apostolia* journal: a trip of Nepsis Ireland on the way of the Celtic saints in September 2021, the visit of Metropolitan Joseph to Ireland in January 2022 and the visit of His Holiness Ignatie to Dublin in February 2022.

Nepsis Ireland, as a branch of Nepsis Orthodox Youth organization, organized on 11-12 September 2021 a trip in the footsteps of the early Irish saints of the 5th - 9th centuries: “The Celtic Cross Route” in Co. Meath and the Medieval City – Kilkenny [14]. On “The Celtic Cross Route” the 20 young Nepsis members visited Kells Abbey (9th century) - the place of Colmcille’s students (521-597) and where the *Book of Kells* is considered to have been transcribed. They also reached the “Hill of Slane,” where St. Patrick (385-461) is considered to have started preaching in 432. Out of the

Celtic crosses well preserved in Ireland, the monastic site of Monasterboice (5th century) is to be remarked for the well-kept inscriptions. On 12 September, the team visited Kilkenny, the town built around the monastery by St. Canice (516-600) [15]. Today on the site of the ancient monastery, there is a great cathedral and one of the two Round Towers in which one can climb. Among the iconic images of Ireland, the Round Towers one is well spiritually charged, together with those of the Holy Wells and the passage tombs.

At the beginning of this year, on 3-6 January, His Eminence Metropolitan Joseph, head of the Romanian Orthodox Metropolis of Western and Southern Europe, went to Ireland. A work meeting took place at “St. John the Baptist” Cultural Centre. The Metropolitan visited “The Life-Giving and St. Ciaran” Monastery in Shannonbridge on the eve of the feast of the Epiphany; here the Liturgy was held and the land and the buildings were consecrated on the occasion. On the Feast of the Epiphany, the Metropolitan held the Liturgy at “The Elevation of the Holy Cross” Church. On each occasion, the message of the Orthodox high priest was informed by the role of the church in the context of the fear and isolation produced by the pandemic, which can be overcome by the believers trusting God [16].

On 6th February Bishop Ignatie of Huși, celebrated the Holy Liturgy at “St. George and St. Colmcille” parish, together with the priests serving there. After the Liturgy, a commemorative service was held in memory of Father Godfry O’Donnell, “an Irishman with a Romanian soul,” to quote Father Raul [17]. Father Godfry died two years ago. His portrait was graciously evoked by Father Raul: he was a Jesuit converted to the Orthodox Church, a highly cultivated and refined personality. He helped all the priests that



came to Ireland and also many Romanians that settled on the emerald island. Since 2010, when Metropolitan Joseph asked Father Raul to set a new parish for the numerous Romanians in Dublin, the latter benefitted from the full support of Father Godfry. The bright figure of Father Godfry was also evoked by Bishop Ignatie, who knew him very well. The only regret of Father Raul was that Father Godfry never had the chance to celebrate the Liturgy in the new church acquired by the parish because of his illness and death. The Bishop's visit also included celebrating the Holy Liturgy at the Missionary Centre and a meeting with HE Mr. Laurențiu Ștefan, newly appointed Ambassador of Romania to Dublin, which brings us to the topic of the collaboration between the two most significant institutions speaking on behalf of Romanians abroad – the church and the embassy, presented in the next subsection.

III. THE CHURCH, THE ROMANIAN ASSOCIATIONS AND THE EMBASSY – KEEPERS AND MEDIATORS OF ROMANIANNES IN IRELAND

All over Dublin, in Blanchardstown, in Ballsbridge – near the Embassy of Romania, in Western Way, along the streets and the bridges in the city, you can hear Romanians speaking their native tongue, which proves beyond statistics the extent of the community. The figures of the latest census have not been released yet; this will happen in 2023, but the preliminary results state an increase of the population in Ireland of over 5,1 million, 7.6% more since 2016 and over 190.000 net migration – it is the first time the population in Ireland exceeds 5 million since 1851 [18]. Perhaps it is time the wounds of the Irish Famine were mended.

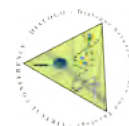
The contribution of Romanian migration must be large, as it will be soon proved by statistics when the results of the 2022 census are released; in the meantime, the

only figures available are the results of the 2016 census – 29.186 Romanians, the fourth immigrant nationality after Polish, British, Lithuanian [19]. But these figures are outdated by the reality one faces upon visiting Ireland and getting to know the Romanian diaspora there.

The Romanians in Ireland, mostly first-generation migrants, have understood the need of cooperation and help in order to overcome their difficulties in a new country, completely different from their own but tolerant and willing to welcome them. Thus, they have put up hard work and in their spare time they have gathered together around their churches and associations and also their Embassy for cultural events.

Among the Romanian associations, an extremely active one has been the Romanian Community of Ireland – RCI, established in 1998 with the support of the Romanian Orthodox community in Arbour Hill, Dublin [20]. It is today affiliated to New Communities Partnership, an organization defending the rights of the ethnic minorities in Ireland. The role of RCI in the promotion of Romanian solidarity and integration has been invaluable and the cooperation with the Romanian Orthodox parishes has been constant especially through cultural events held on the occasion of religious feasts. In January 2018, the RCI invited the Romanian churches in Ireland – 27 priests and pastors from 21 churches – for a common meeting focusing on the role of the Christian church in the Romanian diaspora in Ireland.

Another Romanian association, Eiro, Limerick – Irish Romanian Cultural and Business Development Association, works in cooperation with the church for the benefit of the diaspora [21]. For instance, in September 2019, they joined Nepsis Ireland in the organization of the Romanian customs and traditions festival, which took place at “St. John the Baptist” Cultural Centre in Dublin.



The Romanian state was first represented in Ireland by an Ambassador at the Embassy in London between 1990-1993. The decision to open an Embassy of Romania in Dublin was taken in 1993 and since 1994 the Romanians have had their Embassy in Ireland to represent them [22].

As a result of a research visit to Dublin and of volunteer activity with the Embassy of Romania in Ireland in June 2022, one of the aspects under our scrutiny has been the collaboration between the Romanian Orthodox Church in Ireland and the Embassy of Romania in Dublin. In this article, the concern will be with an overview of the common activities of the two institutions in the recent period, over the last 10 years, during the terms of their Excellencies Mr. Iulian Buga, Mrs. Manuela Breazu and Mr. Laurențiu Ștefan, Ambassadors of Romania to Ireland [23].

There are many occasions and contexts to bring together the Romanian Orthodox Church and the Embassy of Romania in Dublin: the National day of Romania, religious feasts, official visits and cultural manifestations. No matter the occasion, the essence of the events stays: conveying the message of the connection meant to support Romanians to preserve their native language, their traditional customs and traditions, their Orthodox faith and also integrate them within the Irish ethnic and cultural diversity. Every year, on the National Day of Romania, religious services are held in the Romanian Orthodox churches all over Ireland and the priests join the Embassy reception as well as other cultural manifestations as partners, organizers or guests. Christmas holidays represents another landmark of the link between the Embassy and the churches, the latter having carol singers visit the Embassy to announce the birth of Jesus, in the best Romanian tradition.

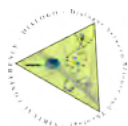
The moments that illustrate best the

cohesion of the Romanian diaspora in Ireland are perhaps the feasts of the patron saints of the Orthodox churches in Ireland or the consecration of the newly purchased buildings for the churches in Dublin. For example, in 2017 the Ambassador participated in the Liturgy held for the first time in the new building of “The Annunciation and the Sunday of the Romanian Saints” Dublin parish and then in 2018 in the consecration of the new church. In 2020, the Romanian Ambassador participated in the religious services held for the first time in the recently bought properties of “St. George and St. Columba/ Colmcille” Dublin church and “The Life-Giving Spring and St. Ciaran” monastery in Shannonbridge. Those were moments of gratitude for the divine help in the plans of the church and of appreciation for the efforts of the Romanian authorities as mediators between the Irish authorities and the Romanian churches to make dreams come true.

Other significant events that in time have united the Romanian churches and the Embassy include the visits of high priests to Dublin, out of which we will mention the years 2014 and 2020 when Bishop Ignatie visited the Orthodox churches in Dublin and had fruitful meetings with the Romanian Ambassador during which the topic was the cultural and social projects benefitting the diaspora.

For example, in 2013, the Embassy organized a Romanian icons exhibition, “Art of the Divinity,” hosted at “The Elevation of the Holy Cross,” at Christ Church, Leeson Park, Dublin; it was no coincidence that the glass icons exhibition was held in the oldest cathedral in Dublin (1030), a place and a spiritual manifestation bridging Romania and Ireland in the year of the Irish Presidency of the EU.

Children and the youth are treasured by both the Church and the Embassy as they



represent the future of a community and all the efforts should be directed towards their education. Consequently, the Romanian Ambassador actively participated in the Nepsis conferences in Dublin (28-30 April 2017) and in Galway (5-8 October 2017), with a speech of support for the good example given by the young people involved in educational, moral and religious activities. HE Mr. Laurențiu Ștefan visited the Nepsis youth in their home, at "St. John the Baptist" Centre, Dublin, in 2021 right before Christmas, making their preparations for the special Christmas holidays more significant. Thanks to the parochial schools organized by the three Romanian Orthodox churches in Dublin and the efforts of the Embassy to have Romanian language and culture elective classes in schools in Ireland, the Romanian generation born and raised in the diaspora is given a chance to maintain its connection with the mother tongue and culture of their parents. In 2017, at "St. George and St. Columba/ Colmcille" parish, a Romanian language and moral-religious-educational contest was organized by the late Mrs. Camelia Cazacu. The Embassy was present at the event, encouraging the children to overcome difficulties in learning the language, culture and religion of their ancestors. In 2022, further efforts for the extension of the Romanian language and culture elective classes program in the Irish school have been mediated by the Romanian Church and Embassy with the Irish authorities.

CONCLUSION

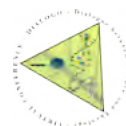
To sum up, the wonderful words of sister Iosifia from "The Life-Giving Spring" Monastery for the Romanian children taken there on a 1st June trip by Father Raul come to our minds: "If somebody harms you you should pray for them so that God sends them a good thought for you to their minds." This is in a nutshell the essence

of the activity of the three Orthodox churches and of the Orthodox monastery in Ireland: to convey the good thoughts of the Romanians among the Irish, which does not mean that the latter might want to harm the former; on the contrary, the article gives plenty of evidence of the good collaboration between the two nations: Romanian and Irish.

Moreover, the churches and the monastery presented in this article are good examples through the projects initiated and implemented of the cooperation between the formal Embassy of Romania in Dublin and the Orthodox Church as an informal ambassador for the benefit of the Romanian diasporic community. The mutual involvement in parish life, in the youth organizations, in the parochial schools, and the elective classes in regular Irish schools contribute to the maintenance of the linguistic, cultural, and spiritual identity of the Romanians in Ireland and to their integration beautifully into the contemporary multicultural and multiethnic Irish society.

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- [5] Ó Ríordáin, John J. *Early Irish Saints* (Dublin:



The Columba Press, 2001): 27.

[6] Bede qtd. in Ó Ríordáin, *Op. cit.*, 30.

[7] *The Book of Kells* (Trinity College Dublin manuscript 58) is a copy of the Gospels in a Latin text based on the Vulgate but intermixed with readings from the Old Latin translation. It is lavishly decorated with depictions of the Evangelists, portraits of Christ and the Virgin, and interlinear drawings and decorated initials made of human and animal figures, carrying symbolical meanings. There are debates over its date and origin, one being the scriptorium of Iona and another one being Kells, Co. Meath, where the community moved after its attack by the Vikings in 806. Connolly, S.J. *Oxford Companion to Irish History* (Oxford University Press, 2007): 297.

[8] Ó Ríordáin, *Op. cit.*, 30.

[9] <http://www.bisericasfintiromani.com/info.htm>.

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romanian/.

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<http://dublin.mae.ro/gallery>.

* The photos have been taken by Nicoleta Stanca, during her research visit to Dublin (June 1-30, 2022).



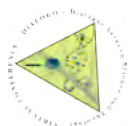
“Life-Giving Spring” Orthodox Monastery, Shannonbridge, Ireland, June 2022



“St. George and St. Columba/ Colmcille” Romanian Orthodox Parish, Dublin II, June 2022



“The Annunciation and the Sunday of the Romanian Saints” Orthodox Parish, Dublin, June 2022





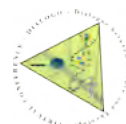
"The Elevation of the Holy Cross" Orthodox Parish, Dublin, June 2022

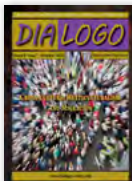
BIOGRAPHIES

Nicoleta Stanca is Associate Professor at Ovidius University Constanta. She has published four book-length studies: *Irish-Romanian Cultural Connections. Travellers, Writers and Ambassadors* (2019), *Mapping Ireland (Essays on Space and Place in Contemporary Irish Poetry)* (2014), *The Harp and the Pen (Tradition and Novelty in Modern Irish Writing)* (2013), *Duality of Vision in Seamus Heaney's Writings* (2009), articles in academic journals and book chapters on Irish literary studies, Irish-American identity and popular culture. She did research as a volunteer at the Embassy of Romania in Dublin (June 1-30, 2022).

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l'Eglise Orthodoxe. Le mariage chez les Roumains Orthodoxes a l'aube du XXI-e siècle, French ed. Vasiliana, Iași, 2008; "The implementation challenges of the Bologna process in theological orthodox university education in Romania – the dialogue between church and state", *International Scientific Conferences on Social Sciences & Arts*, Albena, Bulgaria, 3-9th September 2014, vol. III Psychology, Psychiatry, Sociology, Healthcare Education, pp. 913-925; Isbăsoiu, Iulian, and Nicoleta Stanca. "Grigore Nandriș. Bridging the East and the West through the History of Language, Culture, Religion." *DIALOGO*, ISSN: 2393-1744, vol.8, issue 1 (November 2021): pp. 119-128. DOI: 10.51917/dialogo.2021.8.1.11.





Cross-culture in the religious realm due to migration

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ABSTRACT

The main purpose of this study is to understand how the 'laws' of the cross-cultural model apply to cross-religions/interreligious communications with populations from different cultures amid migration. The aim is to identify the steps in which the cross-culture model generally works and if they apply the same way to the religious realm or not. Being able to navigate through different cultural nuances is a key-skill for us all nowadays, amid globalization, migration, and across borders exchange, while religious/spiritual aids can be a beneficial factor in such a 'new' environment.

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1. INTRODUCTION

We have to deal here with two significant keywords, migration and cross-culture, both as important as they greatly influence our society today. Religion might be considered here, for the context acknowledgment, to be *faith communities with teachings and customs that are rooted in spiritual traditions that promote transcendence from the personal to larger realities.*[1] In this representation, religion is not divorced by spirituality – as a

broader sociological community forces into defining 'religion' nowadays – but of both, a combined definition, that encompasses organizational structures, as well as including feelings, thoughts, experiences, and behaviors (as 'spirituality' might be alone defined these days) of members as seekers in search of sacred support for their lives. Yet, there has been proved that 'religion' alone was not a strong factor of adaptation, interaction, or integration when seen in its social feature alone.

Instead, when the personal factors were also involved – religiosity and spirituality – the process that mediates cross-culture positive effects and mechanisms for an enduring association between different populations with well-being outcomes were offered in a visible manner. Research on the benefits of positive emotions nurtured by religious involvement and spiritual engagement of both host and migrated populations have indicated that ‘religion’ as a psycho-social phenomenon might be a crucial factor of cross-cultural adaptation and co-living.

II. ON CROSS-CULTURE

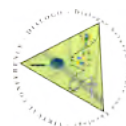
‘Cross-culture’ refers to a society’s efforts to ensure that its diverse people interact effectively with peers from other backgrounds. Like the adjective *cross-cultural*, it implies a recognition of national, regional, and ethnic differences in manners and methods and a desire to bridge them in the most convenient possible ‘modus vivendi’. This social phenomenon is only seemingly new, but in reality, it was present throughout the whole of human history, since the beginning, raised by the many social macro interactions. Thus, cross-culture [short CC] was ‘invented’ along with the conquests of empires and the merging of a mixed population in urban centers and metropolises, either through the simple territorial occupation of heterogeneous regions or only through the collision of two or more influential cultures [e.g., as it was the case with Egypt in 30 conquered by Octavianus Augustus and annexed to the Roman Empire]. Another ancient social premise of CC was *migration* that we need to approach and explain here in short as the significant premise of CC and interfaith dialogue.

It is redundant to say that cross-cultural interactions have always had significant political, social, economic, and cultural

ramifications for all people involved. CC communication involves adapting all social organizations and policies to fit the new, common context of where transactions will occur. Besides the very reality CC represents, its (dis)advantages are also to be well-known and understood for the association between two or more cultural environments will not emerge into a clash. Every culture shapes how its most valuable social, societal, and professional behaviors are interpreted, and that inevitably carries over into all its affairs. Some cultures claim to leave the cradle of formation, while others try to preserve their content by limiting movements to and from the cradle area. However, there is no doubt that all cultures are shaped and defined by the personalities’ characteristics that sum up a homogeneous group/society. How do groups of people resemble or differ from each other on the basis of their national, racial, or ethnic origins?

A. The relation between culture, cross-culture and personality

It is obvious that wherever a people/group goes, it takes all the cultural heritages with them; it is said that ‘you cannot really leave home completely because wherever you go you take the home with you.’ (Jessica Knoll, *Luckiest Girl Alive*. Simon & Schuster, 2015) While cross-cultural interactions took place regularly and shaped the experiences of all people involved, it is almost like a pattern, a design meant to create a cross-culture communication model provoking leaders and people, in general, to build innovation in a global environment by managing conflicts, communications, creativity, and connectivity. However, all these are a real challenge only because most individuals grow up within a single culture and only some have to interact with others from a different culture or background. There are no such people



raised and educated in a 'multi-cultural' culture. That is the correct and single approach since *culture is defined as "the shared way of life of a group of people"*. For what matters, psycho-sociologists assert that living [while building up own personality] in a single culture has all to do with a stable personality, around the idea of identity and what it means for a person within a 'natural' culture.

Culture – with all its components and influential elements, such as ethnicity, language, religion, social class, and race – encompasses macro-level processes and deals specifically with the values and norms that govern and organize a group of people, defining characteristics and behaviors that are deemed appropriate or inappropriate for an organized group.[2] Culture is a key determinant of what it means to be a person.[3] Furthermore, our personality - the affective, motivational, and cognitive dispositions that influence our evaluations and reactions to the environment - cannot be separated from the broad social and cultural context where it develops and is expressed; "there is no personality without culture." [4] Thus, if culture defines and builds a personality, cross-culture typically has the following features: a focus on individual differences (particularly personality traits); comparisons of multiple cultures in the search for cultural universals; conceptualization of cultural variables 'outside' individual, those who influence personality and behavior; CC equivalences and similarities.[5]

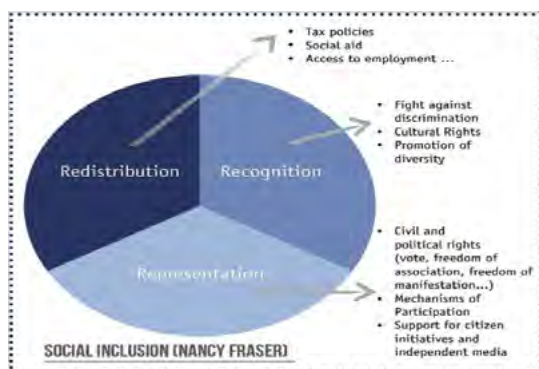
For the sake of current research, cross-cultural psychology does not rest only in the integration of these elements, but also in their ability to respond to the theoretical and methodological challenges posed by the growing phenomenon of multiculturalism. Often it is assumed that culture is a stable, uniform influence, while CC imposes diversity, fragmentation, and segregation.

But *rapid globalization continued massive migration*, and the resulting demographic changes have resulted in social spaces that are culturally diverse and personality-shapers of individuals who identify with and live in more than one culture.[6]

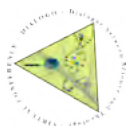
III. MIGRATION AS A VITAL AGENT OF SOCIAL CHANGE

Migration is one of the social processes that have influenced and deeply influences today's society, millions of citizens from countries threatened by natural disasters, wars, or economic instability, whether or not they have relatives or friends in the countries they are heading to, have sought refuge in another part of the desire for change. This change always comes with migration, but not always as expected/ planned, and of course not only for those who have migrated; major changes always occur with migration and for the host societies.

Migration has been part of human history from the earliest times. However, international migration has grown in volume and significance since 1945 and most particularly since the mid-1980s. Migration ranks as one of the most important factors in global change.[7]



The most significant expression of migration is people who cross national



boundaries, and as such the twentieth century, and especially our own time, has witnessed the apogee of human migration. Studying the phenomenon Wimmer and Glick Schiller (2003) stated that the ideology of the 'nation-state' assumes a stable and sedentary population, expressing long-term cultural and ethnic rootedness[8]. From this perspective, migration between nation-states is often perceived as disturbing the normal and the desired status quo, which can be redressed only by fast assimilation/integration. Due to this concern about ethnic homogeneity, the sociological-political thinking pattern has often given rise to subsequential more restrictive immigration policies, because dominant groups in nation-states expect certain immigrants to be too different to become similar, even in the long run.[9]

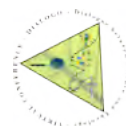
A. Globalization, the buster of cross-culture

Now, along with globalization, migration, wars, and colonization, cross-cultural phenomena grew into a worldwide trend with systemic elements and methods that constitute nowadays a self-standing discipline of study. Globalization is by now far from being a social obstacle, as it seemed, for example, back in the 2000s from many points of view [economic, political identity, religious, etc.] and everyone was asking then the (natural) question, *Globalization: Threat or Opportunity?* As globalization has progressed, living conditions (particularly when measured by broader indicators of well-being) have improved significantly in virtually all countries. Due to global openness, the considerable differences that exist between cultures in behaviors, values, and resources are now applied beyond the population that embraced them, leaving the area on which they influence and reaching the conjunction with other influences, partly congruent, partly complementary, but also opposing party. The need for

understanding this phenomenon with all implications and outputs is required from individuals to global organizations which must ensure that their members have the skills required to communicate across cultural boundaries[10].

IV. CROSS-CULTURAL MEETING OF RELIGIONS

Considering all the various heritages along with the various functionality of elements of each culture gives us cross-culture, a concept that recognizes the differences between people of diverse groups/nations, environments, and ethnicities, along with all their ways of living, and the importance of bridging them. The emphasis of this paper is not on the global perspective population movements across borders might inflict the clashed cultures, but on the indiscriminate way of co-living. During migration, smaller groups arriving in a larger society retain their unique cultural identities, whereby their values and practices are accepted by the dominant culture, obviously proving they are consistent and not in [blatant] conflict with the laws and values of the wider society. While pluralistic societies place strong expectations of integration on members, rather than expectations of assimilation, the same goes with cross-cultural communications between religions and spiritual traditions of each society of multicultural environment. This functional concept sits on the very fact that regardless of the higher development a society went, there is no such thing as a 'perfect culture', one that has nothing to learn from another; this also applies to religious traditions and cultures. Thus, in a 'meeting' or even a 'clash' between cultures along with their particular religious structures amid migration, religion(s) contributes a great deal to emotional regulation between populations. In this regard, for a positive



aspect of interactions and integration, religion should foster positive emotions, such as forgiveness, gratitude, humility, and more.

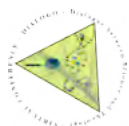
V. RELIGION AND MIGRATION

Concerning religious issues, migrant newcomers are playing a vital role in the diversification of mono-cultural churches because they are diversifying the ways of being a church, worshipping, practicing faith, praying, and so on, “migrant newcomers create capacity for new and shared expressions of their faith”.[11] Migration is a key phenomenon in religious change since it “exposes migrants to new ideas, challenges the power of control and religion in their places of origin, and raises profound questions of community, personal identity, and affiliation”.[12] In turn, research conducted by Seak and Enderwick revealed the importance of providing cross-cultural communication and training skills for expatriates assigned to foreign locations in particular, by religious communities. It is notorious that, over the centuries, religions have always tried to be the significant element in empires’ conquests and development, in the process of native population absorption, and most of all, its control and submission. Today, this is no longer a valid premise in building a relationship and communication across-cultural boundaries – at least not in a declarative manner!

Our perception of others directly affects how we interpret their behavior and actions; that is why religious/spiritual engagement is vital in such actions, i.e. migration. Effective cross-culture communication requires that we base our perceptions on facts and not merely on personal biases and prejudices that can be altered – in both ways, positive or negative – by a religious engagement. Thus, to encourage high social endeavors, the

religious implication should be not only a possibility but a strong and active resource, involved both by religious communities themselves, as well as by social leaders with custom cooperation between secular and religious institutions.

In the light of migration flows, people bring with them diverse forms of associations and beliefs, and it is through this interaction with native people that the basis of religious change is established. [13] Migration brings about many taboos, concerns, and fears along, often without any foundation other than based on lacking knowledge of the ‘other’; this is equally valid for both sides, newcomers and locals. Many studies[14] on the ground took this topic to a high level of cognition, within every possible church and religion across the globe. Everywhere and all religious communities have to deal with cultural diversity and religious identity in a way that appreciates the homeland’s religious and cultural features. The homeland religious practices are reproduced in host countries among locals; devotional to different deities and figures, reproduction of home altars and shrines are made everywhere, and celebrations and subsequent ceremonies are reproduced to perpetuate a link with the homeland culture and religious practices. [15] Therefore, migrants settled for more than two weeks in a new environment come to enrich the local religious culture through infusions of exotic elements, brought and cultivated by migrants in support of identity, but also for the preservation of the cultural-religious heritage. Practicing a liturgical inculturation in which elements of the local cultures are integrated into the texts, symbols, and rites of the worship, migrants contribute to the significant complementary ‘contextual’ dynamics that might be embodied, enacted, patterned in the events that constitute liturgy/central ritual in any given place.



This is how all kinds of liturgical and practical ‘aberrations’ end up in practice, with elements overflowing with religious syncretism so easily embraced by the locals who are not very religious and even not at all spiritual. In search of strong models or at least alternatives to the ‘remedies’ they had at their disposal without many tangible results, the locals will always borrow such exotic religious elements brought not necessarily by individuals with a superior spiritual life - an element that could still justify the power of the penetration of religious exoticism into the native culture - but often these are promoted to rediscover and preserve the cultural-religious heritage, preserving their mental well being, or even commercial in the last resort, and here religious kitsch has a significant role. Not infrequently we witness religious, private or public acts on the part of the refugees, much more proactive socially than they did in the context at home.



Syncretic altar at Umbanda temple. Photo © Victoria Rodner 2019. In Brazil, where this picture was shot, 90% of the population declare some religious affiliation and one in three have changed faith at least once.

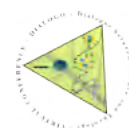


At the Santo Singkong Temple, Catholic statues are displayed together with Chinese deities. <https://tulay.ph/2019/11/12/syncretism-as-identity-catholicism-and-chinese-religions-in-the-philippines/>

VI. CONCLUSION

Social, economic, and political life increasingly transcend national borders and cultures and individuals sustain multiple identities and loyalties and create culture using elements from various settings, including the religious realm. The notions of ‘diaspora’ and ‘diasporic religion’ have played a more central role in European scholarship than they have in the United States, but they are equally worked together with identity construction and cultural values building. The cross-cultural model encourages collective solidarity while acknowledging and conserving the differences between people of diverse groups/nations, environments, and ethnicities, along with all their ways of living, and the importance of bridging them.

Transnational religious identities and practices have both subjective and objective dimensions. Religion plays a critical role in identity construction, meaning-making, and value formation throughout life and migrants also use



religion to create alternative allegiances and places of belonging in their trials of survival and accommodation to new environments. Lacking their home religious church, many times migrants confine to find similarities in local religious communities sooner or later in strive of attending public religious services, getting spiritual support, or religious assistance for the 'rites of passage'. In this regard, cross-border religious membership and other kinds of transnational belonging are not at all a kind of religious faith denial or apostasy, but because migrants express their continued allegiances through religious rather than ethnic or political arenas in a more vivific manner. I have met, for example, Romanians (Orthodox Christians) who temporarily went to work in areas without Orthodox churches but still had local Christian (Roman Catholic) churches and who confessed, returning home, that they had turned out to the services and religious counseling of the locals; denying them this approach and accusing them of apostasy [a practice long used by most religions in the past] would be far beyond the level of hypocrisy and religious compassion, since You, as a non-universal religion, cannot provide logistical support to your members everywhere!

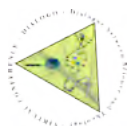
Rather than becoming religiously apathetic, atheist, or anti-activist, emigrants usually find easier ways than mainstream institutions do to reconcile their religious heritage with that encountered far from home. Thus, taking into account the characteristics and functionalities of CC - focusing on individual differences; comparisons of multiple cultures in the search for cultural universals; conceptualization of cultural variables; researching for equivalences and similarities - we could say that similarly, the interfaith dialogue must present the same patterns and considerations to facilitate the

social integration of migrants. For various motifs related to migration and global transnational traveling, it is always easier and much more concrete to find solutions to understand religious connections across boundaries, than inside borders, due to local mainstream equilibrate religion who's not willing or searching to find CC means.

In conclusion, the modern situation of cultural diversity and pluralism regarding religious options has transformed the status of the believer[16] from a traditional religious model that imposed a normative code in the faithful to other modern situations in which the believer can choose by himself on religious issues and on regard to his meaning and experience.

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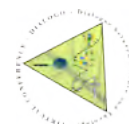
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BIOGRAPHY



Tudor Cosmin CIOCAN, born in Constanta/ Romania in 1977, attended several theological and psychological faculties (BA, MB, Ph.D.), and obtained his Ph.D. in Missiology and Doctrinal Theology in 2010. He was ordained as an orthodox priest in 2002. High school teacher since 1998, then Professor assistant and Lecturer since 2012, he has written more than 65 articles on theology and psychology, along with 4 single-author books in the past two decades. In 2013 he started a multidisciplinary program aiming to engage scholars from different files in friendly and academic debates with theology, and in the same year, a Research Center was founded at Ovidius University with researchers from 11 fields. In less than one year, he managed to gather people from around the globe around this idea, and thus the Dialogo Conferences project started. In 2014 he received a Fulbright scholarship, and spent the summer in California along with four other states in the USA, gathering data and understanding how religious pluralism is possible at a high level of involvement; in the meanwhile he made friends from many different countries and religions that are now involved in this project or another, helping in his endeavor. Now he researches and teaches in this direction, towards building bridges between science and theology on the one side, and interfaith dialogue, on the other hand, and *Dialogo* endeavor, conferences & Journal, is his greatest, international achievement ever since the US-CA experience.





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The adverse impact of the flow of African storytelling between older and younger generations as a result of the movement of people from rural to urban areas

The case of the Bapedi storytelling tradition



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ABSTRACT

Migration from the rural to urban areas has a negative impact on the preservation of Bapedi cultural heritage and identity. Within Bapedi people's cultural context, storytelling has been passed down from generation to generation, for ages. The transmission process takes place in social environment that provides authentic social cues about how knowledge is to be applied. Bapedi culture is characterized by ideas, customs, taboos, and social behaviour of Bapedi society. Due to the movement of people from rural to urban areas, children are in desperate need of new ideas and concepts regarding everyday life. The primary objective of this study was to investigate what is gained and what is lost in the process of migration. The main questions the study addressed are: a) how effectively can storytelling from Bapedi cultural perspective be taught in the urban areas? b) what are the attitudes of Bapedi children in both urban and rural areas regarding storytelling? c) what is gained and what is lost in the process of migration? d) what is the relevance of storytelling within Bapedi people's historical context, and e) what is the transmission process of storytelling within Bapedi people's cultural context? To achieve the objectives of this study, contextual approach was employed, and data was collected through observations and interviews. Relevant sources to the context of this study in the form of published journal articles, book chapters, books and theses were also consulted to compare and complement data collected from the field research. Closer investigation has revealed that prolonged separation following migration often disrupt parent-child relationships and has a negative impact on the transmission of values and knowledge as well as the preservation of Bapedi cultural heritage and identity. It was concluded that losing contact with elderly people, children might miss the opportunity of psychological and educational benefits, such as enhanced imagination to help visualize spoken words, improved vocabulary, and more refined communication skills, as well as indigenous knowledge about morals and cultural values.

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I. INTRODUCTION

Bapedi society is one of the ethnic groups found in Limpopo Province in South Africa. A large percentage of Bapedi people is found in Greater Sekhukhune District Municipality (GSDM); see Figure 1. They speak the language ‘Sepedi’, one of the eleven official languages found in South Africa. Within Bapedi people’s cultural context, storytelling is as old as Bapedi culture, and is ancient as humankind. It is one of the traditional modes of learning employed in transmitting Indigenous Knowledge (IK). This type of mode has proved to be one of the most effective modes of transmitting knowledge from one generation to the other/another. It forms part of aural-oral learning system, and memorization helps the children to learn stories by heart.

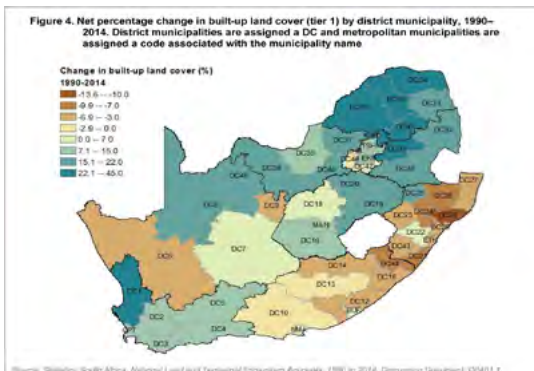


Figure 1: Geographical Location Map of South Africa showing Limpopo Province & Greater Sekhukhune District Municipality (DC47). https://www.google.com/search?rlz=1C1CHBD_enZA954ZA954&q=Local+municipalities+in+Sekhukhune+District&tbm=isch&source=iu&ictx=1&vet=1&biw=1280&bih=609&dpr=15; [accessed 10 October 2022].

In almost all the remote areas found in Limpopo Province, Greater Sekhukhune District Municipality inclusive, unemployment rate is very high. Some

families are living a hand to mouth existence. Based on the foregoing, some parents are compelled to temporarily relocate to the urban areas to seek for employment/jobs, and of course for survival. Unfortunately, the movement from rural to urban areas has the adverse impact of the logical flow of African storytelling, Bapedi story telling tradition in particular, between older and younger generations. The adverse impact is a concern to most families because the migration deprive children the opportunity to learn about their cultural heritage and identity through story telling. Elderly people in the Bapedi culture are regarded as the reservoir of Indigenous Knowledge. Children rely much entirely on their parents and grandparents with regard to the transmission of indigenous knowledge with reference to morals, cultural values, indigenous music, oral literature, myths, art and rites through which Bapedi cultural heritage and identity are built. Accordingly, the study is structured as follows; first it presents the introduction, followed by the research strategy and theoretical underpinning. Following next, previous related studies are discussed. A contextual approach is employed in this research, based on the researcher’s personal experience. It reflects first-hand information to be collected, documented and analysed. The interviews aim to identify the challenges that face contemporary Bapedi society, as well as the significant role played by storytelling in the Bapedi culture. The interviews address research questions such as 1) how effectively can storytelling from Bapedi cultural perspective be taught in the urban areas; 2) what is gained and what is lost in the process of migration? and 3) what are the attitudes of the children regarding storytelling in both urban and rural areas? Therefore, this study focuses on exploring how storytelling can be used as a tool to preserve the Bapedi cultural heritage and identity. The study

has adopted Theory of identity and social identity theory to illustrate how storytelling can be used as a tool for safeguarding Bapedi rich cultural heritage, skilful story telling practices, and ancestral teachings inherited from the ancestors. Finally, the study highlights concluding thoughts and recommendations of the study.

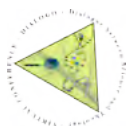
II. RESEARCH STRATEGY AND THEORETICAL UNDERPINNING

The researcher employed contextual approach, observations, and interviews to collect data, and documentary analysis to examine previous studies related to storytelling in African context, and to develop suggestions and/or recommendations to address challenges encountered in the Bapedi culture with regard to Bapedi story telling tradition, as a result of the movement of people from rural to urban areas (migration). The present study is based on Theory of identity and social identity theory, as proposed by Stets & Burke (2000). According to these scholars, in theory of identity and social theory, the self is reflective in that it can take itself as an object and can categorize, classify, or name itself in particular ways in relation to other social categories or classifications. In *Social identity* theory, Turner, Hogg, Oakes, Reicher, and Wetherell (1987), describe this process as self-categorization, and in identity theory, it is called identification (McCall and Simmons 1978). According to McCall and Simons (1978), through the process of self-categorization or identification, an identity is formed. Endorsing the above viewpoints, Hogg and Abrams (1988) opine that in social identity theory, a social identity is a person's knowledge that he or she belongs to a social category or group. These scholars believe that a social group is a set of individuals who hold a common social identification or view themselves

as members of the same social category. They are of the view that through a social comparison process, persons who are similar to the self are categorized with the self and are labelled the in-group; and persons who differ from the self are categorized as the out-group (Hogg & Abrams 1988). The theory is applicable to this study because in Bapedi culture through the process of self- categorization or identification, an identity is formed; and a social group (Bapedi people) is a set of individuals who hold a common social identification or view themselves as members of the same social category (Bapedi culture). Theory of identity and social identity theories are adopted for this study because within Bapedi people's cultural context, the self is reflective, and Bapedi people view themselves as members of the same social category, same ethnic group (Bapedi).

III. PREVIOUS RELATED STUDIES

African storytelling in African context has been rehearsed by various scholars such as Ambala (2020); Baldasaro et al. (1989); Chapman (1998); Davies (2021); Davies (2019); John & Visser (2017); Marsden et al. (2000); Sithole & Bondai (2020); Slottje (2009); Stevenson (2019) & Tuwe (2016). In particular, Sithole and Bondai (2020:61) share insightful information regarding 'Taboos and storytelling for teaching and learning with special reference to Curriculum Decolonization in Africa'. They postulate that original stories could be animated so that pupils interact visually, cognitively, and emotionally engage with the actors in the various stories (2020:61). These scholars emphasize that without exception, African taboos in the past and in the contemporary times are tools for cultural and educational transmission and enforcement of desired behaviour in society (2020:56).



Endorsing the above viewpoints, Marsden et al (2010:1) believe that digital storytelling could play a role in rural African communities, as there appears to be a high degree of compatibility between the rich oral storytelling heritage of those communities and the audio narrative of digital stories. These scholars contend that many African cultures may be described as predominantly oral; knowledge is preserved by telling rather than writing, and storytelling performances are an important social and culture-defining practice (2010:1). According to these scholars, stories ranging from indigenous folktales to stories about relatively recent historical periods, such as Apartheid-era narratives, may be preserved as text or video. These scholars are concerned that these media lack the original live oral dimension of these stories (2010:4). Congruent to the above views, Davies observes that the importance of storytelling in African culture has long been acknowledged, even as it is evident in everyday verbal exchanges that rely on expression, interaction, and animation (Davies 2021:5; John & Visser 2017). Davies believes that stories are a form of organizational communication and are told and retold among members of an organization as the construct meaning that defines the organization's past events and future possibilities (2021:8).

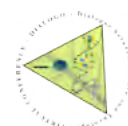
Other scholars such as Finnegan (2007); Gamil (2017); Gunara et al. (2019); Harashani (2018); Keller (2014); have made an enormous contribution in the fields of Anthropology and storytelling in African context. Sharing more insight on the subject, Keller (2014:4) writes that traditionally, storytelling was a communal endeavour, oral and interactive. Keller reminds us that no matter what we believe, it is hard to deny that words were in fact the beginning of everything for us (2014:9). According to Keller, words

compose stories, and stories compose history (2014:9). Keller is of the opinion that stories are shared, and they travel. Furthermore, he argues that nothing is more important than preserving the words of the people (2014:15). In consonance with Keller's opinion, Gamil (2017:166) postulates that storytelling can be defined in many ways. He cites an example that many researchers put different definitions for storytelling in general and in tourism in particular. Gamil further opines that stories have an impressive role in life; they inspire people and create the human and emotional connection (2017:166). He contends that stories can transfer the values, the history, and the culture to the future generations (2017:166). In the same vein, Gunara et al. (2019:223) states that through the process of self-categorization and identification, identity is formed. In his view, the cultural identity of indigenous people is also characterized by similarities in livelihoods, cultural artefacts, artistry, and more specifically the same ancestors, in which each member of the society can draw a genealogical relation to the same ancestor (2019:224).

IV. FINDINGS AND DISCUSSION

A. Parent-child relationship

Literary evidence has shown that prolonged separation following migration often disrupt parent-child relationships and has a negative impact on the transmission of values and knowledge as well as the preservation of Bapedi cultural heritage and identity. During interviews, it was also established that losing contact with elderly people, children are likely to miss the opportunity of psychological and educational benefits, such as enhanced imagination to help visualize spoken words, improved vocabulary, and more refined



communication skills, and Indigenous Knowledge about morals, and cultural values.

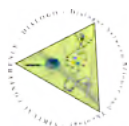
B. The significant role played by storytelling in the Bapedi culture

When asked about the significant role played by storytelling in the Bapedi culture, all participants felt that besides empowering children with morals and cultural values, it has psychological and educational benefits, such as enhanced imagination to help visualize spoken words, improved vocabulary, and more refined communication skills. Some participants felt that story telling strengthens the parent-child relationship. During interviews it was also established that in the Bapedi society, oral storytelling is about telling a story through voice and gestures. The impression created during interviews was that, the oral tradition can take many forms, including epic poems, songs, rhymes, chants, and others. When asked about the relevance of storytelling within Bapedi people's historical context, all participants agreed that not all the stories transmitted in the Bapedi culture are historically accurate or even true. According to them, truth is less important than providing cultural cohesion. Storytelling can encompass proverbs, prayers, religion, fables, legends, myths, and instructions. Attesting to the above observations, Tuwe (2016:4) opines that in African context, storyteller utilises a language that is vibrant and full of images and symbols and imitates many characters in the story. According to Tuwe, stories support and reinforce the basic doctrines of a culture (2016:5). In his view, at times, African oral performances are regarded as simply quasi-dramatic phenomena (2016:5). Tuwe is convinced that far from being a mere source of entertainment, the story helps to sharpen the people's creativity and imagination, to shape

behaviour, to train their intellect and to regulate their emotions (2016:5). In the same vein, Sithole and Bondai (2020:59) opine that storytelling is one of the most powerful indigenous or localised ways of teaching and learning which, if applied with expertise and commitment, could inevitably enhance knowledge production, acquisition, and utilisation. Sithole and Bondai further assert that stories provide a social context to learning and a healthy social environment is critical to learning and the human brain's ability to function properly (2020:60). Furthermore, these scholars argue that the use of storytelling as a pedagogical renaissance is likely to broaden learners' awareness and appreciation of other culture (2020:61). Children in the Bapedi culture learn about their culture through storytelling, music – through songs, dances, musical games, and lyrics that embody memes of culture that are framed in music. These 'cultural lessons' per se are not necessarily formalized lessons but rather moments which are omnipresent (sometimes spontaneous and sometimes formal lessons) and engage children on a daily basis (see Photo 1).



Photo 1: Children in Sekhukhune district learn about their culture through story telling (Ga-Mashegoana village, 17.03.2007), Photographer: Morakeng Edward Kenneth Lebaka.



V. CHALLENGES ENCOUNTERED IN THE BAPEDI SOCIETY WITH REFERENCE BAPEDI STORYTELLING TRADITION

Analysing the data, it was evident that contemporary Bapedi society is alarmed by an increasing number of challenges such as migration to urban areas (temporary), changes in lifestyles, economic booms, modernization, and globalization. The exposition of this study has shown that prolonged separation following migration often disrupt parent-child relationships and has a negative impact on the transmission of values and knowledge as well as the preservation of Bapedi cultural heritage and identity. Indications from the investigation suggest that losing contact with elderly people, children might miss the opportunity of psychological and educational benefits, such as enhanced imagination to help visualize spoken words, improved vocabulary and more refined communication skills, as well as indigenous knowledge about morals and cultural values.

A. The learning progression of storytelling in the Bapedi culture

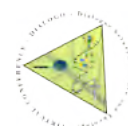
It is worthwhile to mention here that during the enculturation process, children learn by listening and memorization. The learning progression is informal, aural-oral and memory based (see figure 2); Repetition helps children to memorize, recall, remember and master the themes of the narratives. There is no written work, and no marks are awarded to any achievement or success. Success incentives are in the forms of intrinsic motivation and praise. Animals and birds are often used in Bapedi people's story telling tradition to make the narratives interesting, worth-listening, easy to learn, and unforgettable. Narratives are also characterized by metaphorical and proverbial language.

B. The transmission process of storytelling within Bapedi people's cultural context?

Content, Context and Communication

Table 1: Teaching and learning plan for stories in the Bapedi culture.

Narrating/Singing	Passing on stories to know them by heart involves memorizing them. The process is simple: during the transmission of stories parents and others offer the necessary support. Call-and-response and imitation are common structural arrangement in Bapedi storytelling tradition.
Listening	Stories in the Bapedi culture are transmitted orally. Through the processes of listening, demonstration, observation and internalization, communal undertaking and enculturation process becomes a reality.
Internalization	A linkage between the learning of the lyrics, melody, and movement (from words to movement-incorporating internalisation and an abridged enculturation process).
Observation	Children learn by observing the parents and others as they narrate stories during demonstration.
Aural recall	This is how the children remember the narratives by ear. Memorizing narratives helps them to develop a mental 'map' of the narratives.

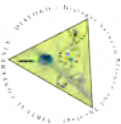
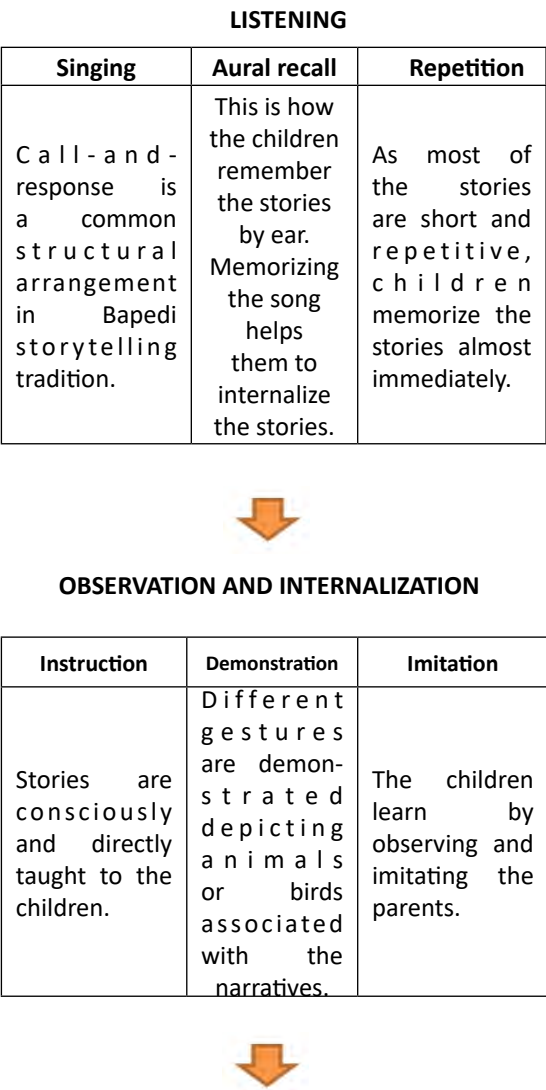


Repetition	As repetition of narratives is one of the most important compositional features, it often serves as a useful means by which the narrator emphasizes and projects to the listening audience/children the principal idea or ideas of the narrative.
Instruction	The transmission process is direct, organized, and instructional. Most Bapedi themes are educative either by use of direct statements or by use of idioms, metaphors and proverbs that are poetically structured to stimulate further reasoning and realization of meaning through deduction.
Demonstration	In most cases, the learning process is a group activity. Demonstration implies some definite mode of instruction, and there are a number of examples of such instructive techniques. Different rhythmic patterns are demonstrated within the footwork, movements, and gestures of the dance, depicting animals or birds associated with the narratives.
Group Performance & Mastery	After the children have mastered the narratives, they can start narrating them. The narratives are repeated innumerable times until all children have mastered every detail. Different movements of animals or birds are choreographed into a complete performance of singing and dance.

The results in *Table 1* focus on transmission of stories, narrating/singing, learning through listening, observation, internalization, aural-recall, repetition, instruction, communal undertaking, group performance and mastery. Further observations made on the transmission of

storytelling within Bapedi people’s cultural context are listed and discussed in Figure 2 below.

Figure 2 below shows a proposed diagram for the teaching and learning progression of stories/narratives within Bapedi people’s cultural context.



GROUP PERFORMANCE

Internalization	Coordination	Gestures
Learning through slow absorption and unconscious internalization of the sounds.	Children on their own, drawing upon their creative intelligence, use re-creation, variation and gestures to make their narratives impressive.	Different movements are choreographed into a complete performance of singing, narration and dance.

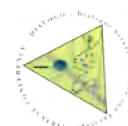
Figure 2: Proposed diagram for the teaching and learning progression of storytelling in the within Bapedi people's cultural context. In the Bapedi culture, Local Knowledge (LK) is a systematic process informed by the concept of indigenous music and storytelling as a social experience, as well as an agency for the management of people and society.

The body of evidence-based inquiry and research has revealed that knowledge is preserved by telling rather than writing, and storytelling performances are an important social and culture-defining practice. Oral accounts and literary evidence have also demonstrated that learning by doing is one of the most effective modes for the transmission of Indigenous Local Knowledge (ILK). In particular, Keller (2014:23) opines that socially, stories are ubiquitous. They unify, edify, and entertain. In his view, every kind of story matters. Congruent to the above viewpoints, Davis (2021:7) postulates that stories are subjective and intersubjective accounts of past experiences and are used by leaders to propagate the values and norms of their

preferred organizational cultures. He is convinced that storytelling can occur in the context of casual social interaction among group members, which is referred to here as interpersonal communication (2021:12). It has emerged from this study that in the Bapedi society, especially in remote rural areas, where there is no electricity supply, most families are without televisions, this type of a situation strengthens parent-child relationship, but also affords children a golden opportunity to learn from their parents about the morals, cultural values, indigenous music, oral literature, myths, art and rites. It has become evident from the interviews that within Bapedi people's cultural context, storytelling has been passed down from generation to generation, for ages. With regard to the preservation of Bapedi cultural heritage and identity through storytelling, it was encouraging to learn from the participants that irrespective of the adverse impact of the flow of African storytelling between older and younger generations as experienced in the Bapedi society, a large percentage of children is still learning about their culture through storytelling as a result of strong parent-child relationship.

C. Single verse stanza and Imagery

Reviewing the results yielded thus far, it is clear that greater numbers of Bapedi stories are composed in single verse form. The diversity of length ranges from four lines to twelve. Noteworthy is the fact that there are no fixed rules of length followed by the narrators/parents in narrating the stories, but the frequency in which a pattern occurs informs us about a thought coordination and organization. It has also emerged from this study that in the Bapedi culture, imagery is a technique in storytelling adopted to create pictures in the minds of the audience/children in order to stimulate their imagination of



the objects and subjects described and represented, and to arouse their response. Findings of this study show that within Bapedi people's cultural context, several images are created by the narrators to act as symbols that represent the themes of the narratives and how they feel about the characters they describe.

CONCLUDING THOUGHTS, SUGGESTIONS AND/OR RECOMMENDATIONS

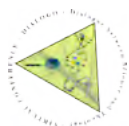
The study described and discussed the whole spectrum of African storytelling from Bapedi people's cultural perspective, within the context of history, pedagogical significance of African storytelling, entertainment, moral lessons behind African stories, the uniqueness of African storytelling from Bapedi people's cultural perspective, African storytelling as a communal participating experience and challenges encountered in the Bapedi society with regard to Bapedi storytelling tradition, and explained how storytelling is transmitted without written transcriptions. Based on observations, interviews and viewpoints by different scholars cited in the text, it can be concluded that losing contact with elderly people, children might miss the opportunity of psychological and educational benefits, such as enhanced imagination to help visualize spoken words, improved vocabulary, and more refined communication skills, as well as indigenous knowledge about morals and cultural values. The impression created during interviews and observations was that Bapedi people use stories to define who they are, how they perceive themselves and others, and how they conduct themselves in the Bapedi society. It has become evident from the interviews that children's stories have many social meanings. They are one of the basic and fun ways to communicate. It has emerged from this study that Bapedi people sustain and strengthen Bapedi

cultural heritage and identity through story telling. Based on these findings and discussions, it is arguable that storytelling within Bapedi cultural context is used to entertain, inform, to promulgate Bapedi cultural tradition and values, as well as to educate.

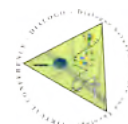
In the light of the findings and discussions of this study, the over-riding recommendations of the study are that 1) a research study of this kind should be taken seriously in South Africa for an exploration of indigenous values influencing learning systems; 2) since the Bapedi local heritage is so rich in significance, it could, if kept alive, lead to exciting creative possibilities in the present and future; 3) Bapedi people should keep and perpetuate their valuable heritage, which is still needed for survival and for the welfare of our next generation. The data so far gathered are illuminative, however, they would benefit from being supplemented by those from other culture. Such evidence should help provide more definitive information on cosmologies and epistemologies in African storytelling. As a way of redeeming the loss and reviving the heritage of the Bapedi storytelling tradition, it is further recommended that storytelling and taboos be taught as a subject in both primary and post primary institutions.

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Secularism and the Church:

A Case Study on the Church in Romania



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ABSTRACT

Today's society is an increasingly secular society. Secularisation implies the eradication of the religious dimension at both individual and social levels. Secularism, however, does not remain an abstract philosophical concept, but one which permeates the entire society. Society is not a morally abstract entity, therefore the conflict between secularism and the Church is inevitable. In this paper we will examine not only how this trend is seen in relation to the Christian Church in general, but also how this relationship takes place in the context of the Christian Church in Romania. Although most of the Romanian society is Orthodox, alongside other Christian churches recognized by the state from (at least nominally) a Christian society. The Romanian Christian Church covers almost the entire Romanian society (the percentage of people outside the Christian sphere is less than 1% of the country's population). In this context, the present research will focus primarily on how, historically speaking, secularization has generally occurred in Western society but also in Romanian society. Secularism is creeping subtly, gradually, and aggressively into Romanian society. Given that secularism is in essence about the removal of God from society and the dissolution of morality, secularism is implicitly one of the greatest challenges of the last three decades for the Romanian Church. In this context it should be stressed that the Christian Church in Romania has often lost ground in this war. Since the Church is the entity meant to provide the moral fibre of society, the war with secularism must be taken into consideration.

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I. INTRODUCTION

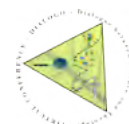
In recent centuries, our culture has undergone a gradual paradigm shift from theism, to deism, to, agnosticism, to atheism, and secularism. When we talk about secularism it is important to differentiate between secularism and secularisation. While secularism is the philosophical approach to the concept that religion is neutral and therefore does not need to have an impact on society, secularisation is the social phenomenon in which the set of religious values tends to be detached and removed from the reality of everyday life and social institutions. Secularism is rooted in materialism and defies spiritual reality. The results of secularism can be seen in society's transition from a ubiquitous faith in God to a society that gradually eliminates from its moral fibre any reminiscence of theistic Christian faith.

This paper examines the tension that exists between the secularising society and the Christian Church. The study examines how secularism is increasingly penetrating society, and as a case study will examine how the Church in Romania relates to secularism and secularization. According to the latest census in Romania in 2011 according to the National Institute of Statistics, 86.5% of the population is Orthodox, 4.6% Roman Catholic, 3.2% Reformed, 1.9% Pentecostal, 0.8% Greek Catholic, 0.6% Baptist, 0.4% Seventh-day Adventist, and the remaining 1.8% are of another religion. This survey shows that those who declared themselves atheists represent only a sample of 0.11% of the country's population. Since an overwhelming percentage of Romania's population is Christian, this study will analyse how the Christian Church as a whole relates to the phenomenon of secularisation. Secularisation is not only about agnostic, non-religious or atheistic society. Secularisation especially encompasses the life of the church, regardless of its denominational identity.

II. HISTORICAL INSIGHTS: FROM WESTERN CHRISTENDOM TO THE SECULAR WEST

Beginning in the seventeenth and eighteenth century through the writings of John Locke (1632-1704), [1] Voltaire (1694-1778), [2] Thomas Paine (1737-1809), [3] et. al, secularism emerged to influence the world in a slow process of dethroning religion. Paul Ricoeur described Marx (1818-1883), Nietzsche (1844-1900) and Sigmund Freud (1859-1939) a trio of "masters of suspicion". [4] Although Ricoeur used the concept of the "school of suspicion" (*école du soupçon*) in reference to the hermeneutics of suspicion vis-à-vis literary interpretations, in terms of the influence of thinkers towards secularism we can speak in a broader framework of a *quartet* of masters of suspicion, taking Charles Darwin (1809-1882) into account as well. The 19th century was marked by suspicion on divine creation (see Darwin's theory of evolution), suspicion on religious identity (see Marx's theory of scientific socialism), suspicion on divine authority (see Nietzsche's philosophy of religion and the concept of superhuman/*Übermensch*), and suspicion on religious consciousness and morality (see Freud's theory on religion as an illusion/a form of neurosis). As a result of these highly influential currents of religious thought, secularism has pervaded and significantly influenced 20th century society.

Secularism and secularization are not a phenomenon specific to the last centuries, however, the trend of secularization has experienced a distinct upward trend in the 20th century. From this trend of secularisation we mention a few reference examples. In 1933 C. S. Lewis published his first work of prose-fiction, and the third writing after his conversion to Christianity called *The Pilgrim's Regress*. This paper reflects a mirror analysis of John Bunyan's seminal work, *The Pilgrim's Progress*. Lewis describes the tendency of modern society in



which Christianity is regressing as it merges into secularism, materialism and other philosophical or political movements. For Lewis, the whole of life is designed to be lived for God, which is why life has an inescapable religious dimension. Another leading figure in 20th century Christianity is Billy Graham. He is the most influential Christian preacher of the 20th century, and 61 times Gallup's Top 10 "Most Admired Man." Graham noted in his 1991 crusade that in New York during the last 30 years there has been a tragic exodus from the churches into materialism, secularism, and humanism.[5]

It is wrong to discuss the gradual advance of secularism without mentioning the various bankruptcies of the Church. The Church has often lost the battle with secularism by failing in terms of identity, integrity and intellectuality. In the last century biblical ecclesiology has often become a culturally defined ecclesiology, and in an attempt to become relevant, the Church has gradually moved towards its own irrelevance, the privatization of faith and the undermining of morality.

As for the battle at the academic level, Quentin Smith, an atheist philosopher, has argued that theistic believers tend to compartmentalize their theistic beliefs from their academic work, never assuming and arguing for theism in their academic work. [6] While secularism has been extremely incisive, the Church has been extremely non-combative about identity and calling.

Christian Smith edited a volume in 2003 in which he argued that secularization of the American public life over the past hundred and thirty years was an intentional achievement of cultural and intellectual elites.[7] Charles Taylor in his influential work interprets secularization not only in the context of the fading religious reality but also in the context of the rise of humanism. [8]

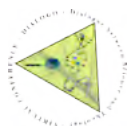
All sociological research indicates an

increase in religiously unaffiliated people such that 21st century American society is considered non-religious and post-Christian. [9] The paradox of this vector of secularism is that society increasingly tends to define itself as spiritual but not religious.[10] Research by the *Pew Research Center* (a secular research centre) indicates that the decline of Christianity in America is occurring at a rapid pace.[11] This is also documented by David Kinnaman in his book *You Lost Me*, a book that describes how more than half of the younger Christian generation is no longer actively involved in the Church. Caught in the tension of profound cultural change, Kinnaman correctly points out that "the spiritual narrative of our culture has shifted-slowly in places, quickly in others-toward secularism and away from the Bible and Christianity." [12] *Barna Research Group* showed that Generation Z (those born between 1999-2005) are the first "post-Christian" generation, while the number of atheists doubles within this generation.[13]

Regarding the situation in Romania, we can say from the available statistical data that the atheist population represents only 0.1% of the country's population and those who are without religion 0.10%. On the other hand, we must point out that although these two segments represent a very small percentage of the country's population, the percentages are increasing significantly (e.g. 0.04% atheists in 2002 vs. 0.11% in 2011). Secularism is not a phenomenon found exclusively in atheism. It manifests itself not only in deeply anti-Christian values, but also in a syncretism in which Christianity is intertwined with humanism, religious liberalism, agnosticism, scepticism, naturalism and similar philosophical trends.

III. THE MORAL DIMENSION AND SECULARISM: PRACTICAL IMPLICATIONS

The Christian Church is the entity that provides the moral fibre in a society. This



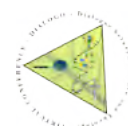
moral fibre spills over into the entire social spectrum: political, economic, educational, etc. The tension between religion and economics has given rise to two interpretive paradigms. Broadly, Karl Marx's paradigm argues that economics is the determining factor of society (religion and culture), while Max Weber argued in his work that religion/culture influences economics and politics.[14] The problem with Marx's theory that social existence determines human consciousness is that there is essentially no causality between materialism and morality, only interference. Economic activity cannot produce morality. Even if there is some a posteriori interference, if we analyse this causality a priori we can affirm with historical certainty that ethics determines economics. Historically, in the most significant period of scientific progress, mankind experienced the bloodiest century in human history. The horrific historical realities of the 20th century attest to the fact that scientific progress cannot change man. If we study the period of economic development after the world wars, we discover that human problems are not solved by economic divestment. Gregg Easterbrook's research in "The Progress Paradox" focuses on the reasons why people feel worse although their lives get better.[15] Scientific progress is the framework in which man has undergone significant transformations, but in reality man determines scientific, social, and economic progress, not vice versa.

Discussion of morality outside the spiritual framework is ultimately doomed to failure. Man cannot be good without God, as Greg Epstein, the president of the Harvard Chaplains Organization and Humanist Chaplain at Harvard University tries to argue. [16] Humanism, naturalism, atheism and any other philosophical approaches that dismiss or deny God will eventually lead to a moral utopia. Historically, secularism is not credited as a source of morality. William Lane Craig

pointed out that the existence of God is the sine qua non foundation for the existence of morality. His extremely convincing argument about the necessary link between morality and God starts with the following syllogism: (1.) *If God does not exist, there are no objective moral values* (2.) *Objective moral values exist.* (3.) *Therefore, God exists.*[17]

In terms of the moral dimension as a battleground between secularism and Christian values, the Church bears an ontological moral responsibility to be the spiritual stronghold that offers morality to society. The result of this must be seen in both the economic and social sides of the country. The lack of this evidence cannot be blamed only on the political elite, it must also be demanded of the Romanian Christian Church.

The war between spirituality and secularism is being waged on all levels of society. Secularism in Romania can be seen in concrete issues such as corruption, crime, plagiarism, bad legislation, poverty, etc. All these issues have an unavoidable moral framework. These moral issues with social implications are inevitably linked to the Romanian Christian Church. Although all the corruption and other issues mentioned above are mostly attributed to the political class, these issues are also indirectly related to social morality and the impact the Church should have on morality. An example of this truth is the following: when a person commits an illegal act, the responsibility for such an act comes not only from the legislative authority (the politician to legislate such acts), from the legal authorities (the police called to arrest the person in question), from the educational authorities (the school called to educate), but also from the spiritual authority - the Church called to assist in the spiritual transformation of man and provide a moral reference.



IV. SECULARISM AND RELIGION IN POST-COMMUNIST ROMANIA

All these examples from the Western world reflect how secularisation not only defines but also determines both the social dimension and the religious faith community. In this paper the research focuses on how secularism that is prevalent in the Western societies, affects the secular and religious society in Romania after the fall of communism.

The presence and role of religion in Romanian society diminishes with each decade. The analysis of the secularisation of Romanian society should not be approached in terms of the control of religion over social institutions but in terms of its influence on the life and values of Romanian society.

Historically, after the Second World War Romania had a communist leadership based on atheistic philosophy. The Communist Regime repressed religion and engaged in persecution of the Christian Church. The government was one of religious repression and ideological enforcement who tried to limit religious freedom and to stop the Christians from influencing society. The new 'religion' that was taught by the State was that of atheism and dialectical materialism. However, Romanian society was not shaped by this philosophy, and with the 1989 revolution, it became evident that despite the restriction of religious freedom, Romanian society had preserved its Christian identity. Christian religion is fundamental to the Romanian people.

A. Christian Belief and National Identity

According to Pew Research Centre, a large majority of Romanians view Christianity as a component of national identity.[18] The Laboratory for Analysis of Information Warfare and Strategic Communication (Laborator de Analiză Războiului Informațional și Comunicare

Strategică – LARICS), in partnership with the State Secretariat for Religious Affairs and the Institute of Political Science and International Relations of Romanian Academy (Institutul de Științe Politice și Relații Internaționale „Ion I. C. Brătianu” al Academiei Române - ISPRI), conducted a survey in 2021 with the title: “Barometer of Religious Life, December 2021” research which revealed the following:

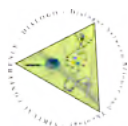
- 83% of Romanians consider themselves religious
- 53-54% of the public pray daily or almost daily
- 23% of subjects say they go to church weekly or more often.
- 89% of Romanians say that religion in no way hinders Romania's membership in the EU and the Euro-Atlantic area.
- 90% of respondents believe in God
- 62% of respondents trust the Church[19]

Analysing these data we deduce that the Church has a significant influence at the societal level. At the same time, this research needs to be seen in a wider context. Trust in the Church is decreasing if we compare the data with other years or even with data from the last thirty years.

B. Family and Identity Issues

Romania is a conservative Christian country in which the traditional values are similar to other Orthodox-majority countries. These values are reflected in the definition of Christian marriage as the freely consented union between a man and a woman; the definition of man as created in the image and likeness of God; the definition of life as a sacred reality from conception. The practical, social and political implications of these values are obvious.

In 2018 there was a national referendum to redefine marriage as it is in the Article 48 of the Constitution. The family is defined in the Romanian Constitution as the union



between spouses, however, the term spouses is not defined. With the secularist trends of redefining gender identity and marriage, it has been proposed to change the article in the Constitution with the following definition: "The family is founded on the freely consented marriage between a man and a woman, on their equality and on the right and duty of parents to provide for the upbringing, education and training of their children." Due to a particular political context, this referendum was highly politicised, so that the minimum 25% turnout required to validate the referendum was not met (the turnout was only 21%). The key interpretation of this vote has sparked many discussions in society, discussions that were held in the public space governed by the secular media and the highly divided political world. The media is generally recognised as a stronghold of secularism.[20] Any voice that supports Christian values is generally silenced or ignored by the secular media.

What is often omitted is that of the nearly 4 million voters who cast their ballots, the percentage who were in favour of this change was 91.56%. The invalidation of the referendum because of the minimum percentage does not invalidate the almost unanimous percentage reflecting support for traditional family values.

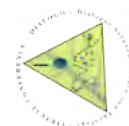
Another vital aspect that is debated in the Romanian is related to gender identity and other aspects of sexuality. These topics are only possible in the context of the secularisation of society. Until recently the question of who defines my identity was determined within the framework of Judeo-Christian values. Man is created by God as part male and part female (Gen. 1:27; 2:21-24), and this is reflected not only in personal identity but also in marriage. Secularism, however, promotes the idea that man defines his own identity, with the idea of the Creator completely removed from the equation. These tendencies were

inconceivable throughout history until the period when 20th century secularization gradually and aggressively promoted its values. According to Pew Research Center in 2015-2016, in Romania, the percentage of those perceiving homosexuality as morally wrong was 82%.[21] Militant secularism has proven extremely effective since these values are turned into indictments against Christians. From the point of view of the Christian church, they represent the deconstruction of truth and the decline of morality presented by Scripture (Rom. 1:32).

The Church in Romania is a defining voice at the national level. The countries of the Eastern European bloc are aligned with these fundamental Judeo-Christian values. It is important to note the gap between these values and those of Western European countries. For example: while most Western European countries are in favour of same-sex marriage, almost all Central and Eastern European countries take the opposite stance on the issue. The debate is extremely heated and has no points of reconciliation since the two perspectives represent views that are not different but divergent. The Christian Church in Romania is one of the voices speaking out against secularism, a voice that must not be silenced.

C. Trust Barometer: The Romanian Church

According to all surveys since the 1989 revolution, the top two institutions Romanians trust are the Army and the Church. Adrian Simion pointed out that after the end of communism the Church is the institution that came first in the collective mind of Romanians in terms of preferences and trust.[22] In 2003 trust in the Church was 90% (European Values Survey), in 2006 trust was 87% (INSOMAR survey), in 2013 it was 66% (CCSB survey). In 2021, according to the "Barometer of Religious Life", sociological research conducted by the Institute of Political Science and International Relations



of the Romanian Academy “Ion I. C. Brătianu” and the Center for Sociological Research LARICS, trust in the Church is 62.4%. [23]

All these figures show a downward trend in trust in the Romanian Church. The causes are multiple and can only be briefly addressed in this study. These causes are both internal – related to the life of the church, but also external – related to the advance of secularism in society. As far as internal causes are concerned, we can list the moral and spiritual bankruptcy of the Church with regard to religious leaders, simony, immorality of some clerics, sexual scandals, etc.

In analysing these issues, we must consider the dichotomy between the spiritual life and the religious life. Some of the issues that have led to a decline in trust in the Church in Romania have to do with the perception of the Church as an institution but also with a decline in religiosity. The study conducted by the LARICS Sociological Research Centre mentioned above also points out that 90.4% of Romanians consider themselves religious. This trend is somewhat similar to Western society which tends to become increasingly deinstitutionalized and individualized, while retaining a spiritual concern of the “Spiritual but not Religious” (SBNT) type: “I love Jesus, but not the Church”. [24] As far as external causes are concerned, in the context of secularism and progressivism (culture as authority over Scripture), the tendency of distrust in religion is growing in this so called “post-Christian” society.

There are many reasons why people turn away from the Church. The literature shows that these reasons differ greatly from one experience to another in their interaction with issues of faith, Church or believers: the problem of reconciling the love of God with the problem of evil or suffering; the problem of reconciling faith and science; the problem of witness and injustice in the history of Christianity; the problem of hypocrisy of

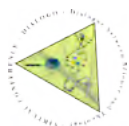
Christians; the problem of unpleasant personal experiences with a Christian; etc. The only way for the Church in Romania to regain its dwindling trust is to live according to the Christian values it proclaims. The Church has never become more irrelevant to society than when, in trying to adapt to the surrounding culture, it has lost its own relevance.

V. SECULARISM AND THE CHURCH: BIBLICAL ASPECTS

Secularism is present in the Old Testament period. For example in the period of the Judges, the Jewish people turned away from the Law of God, and the result is a period of almost 400 years in which individualism, materialism, syncretism were the realities – a time when everyone did what was right in his own eyes (Judg. 21:25). In the monarchical period, secularism is prevalent in Jewish society through apostasy and experiences an upward trend that eventually leads to divine punishment through Babylonian bondage (e.g. 1 Kings 15:12-13; 16:13; 26; Jer. 10:2; Ezek. 16:1-63; 20:32).

Secularism is the tendency of the individual or society to remove God from daily life. In the Epistle to the Church in Rome the apostle Paul highlights that the justice of God is upon those who suppress the truth in ungodliness and unrighteousness (Rom. 1:18). In Romans 12:2 Paul exhorts the Church not to be conformed to the image of this age. The term used in the Greek text is αἰών (aion) – the term has the meaning of eternity, age (time period) but also world, universe or world system. The term used in the Vulgate translation is saeculum (century): ‘et nolite conformari huic saeculo’.

The reason behind the rise of secularism is due not only to its aggressive advance, but also with the moral and spiritual failure of the Church. The two issues are closely linked. Since the beginning, the Christian Church



has been under spiritual attack from both outside (Ephesians 6:11-12) and inside (Acts 20:29).

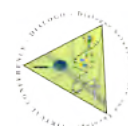
In Paul's exhortation about responsibility for the Church, he warns Timothy about how people will live contrary to Christian values (2 Tim. 3:1-5). Secular society that departs from an objective moral framework will inevitably end up with realities like those Paul describes (2 Tim. 3:1-5). In Pauline theology, these things define the pagan world as a secular world and are totally opposed to Christian values (Gal. 1:4; Eph. 2:2; 6:12; Titus 2:12; Col. 3:5, etc.). The Apostle John warned Christians in his first epistle not to love the world or the things in the world that are passing away (1 John 2:15-17). In Revelation, the messages to the Church often deal with how secularism has penetrated the Church in various forms. For example in Thyatira secular culture was assimilated into the church (Rev. 2:20), while in Sardis the church was assimilated into secular culture (Rev. 3:2-4).

The secular attack on Christianity is not easy to counter. Christianity today is labelled as bigoted, homophobic, hating, arrogant, intolerant etc. for the simple fact that Christian values are in open opposition to secular values. In reality Christianity is the most persecuted religious community in the world. This is nothing new, since from the very beginning Christianity has faced strong opposition. Because of Christian values that contrasted with Greco-Roman immorality, Christians have been portrayed as haters of humanity. Tacitus noted that the false accusation against Christians regarding the cause of the great fire in Rome during Nero's reign, was not in fact so much of crime of firing the city, but of hatred against mankind (Tac. Ann. 15.44).

CONCLUSION

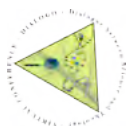
The battle for secularism today is fought over issues such as marriage, gender identity, racism, abortion, euthanasia, paedophilia, transhumanism and others. In the context of these disputes, secularism is used as a weapon against Judeo-Christian values and against the Church. These values are fundamental Biblical values, yet Christians are accused of intolerance, hate speech, bigotry, racism and discrimination. However, secularism commits all the "sins" it accuses the Christian Church of committing. Secularism is intolerant of Judeo-Christian values, it shuts down the right to opinion through ostracism and "cancel-culture" and ignores the whole of Christian history which has defined the value of the human being and fought against discrimination. Christianity is neither anti-social, anti-intellectual nor anti-rational. The Christian Church offers a viable solution that has proven effective over the centuries. Christianity is the cradle of modern civilisation, while secularism is the reverse of this approach. In the midst of secular expansion, the 20th century is recognised as the bloodiest century in history. When man becomes the measure of all things and turns away from God, the Church and the values revealed in Scripture, there is no longer any sufficient moral foundation left for this world.

From a Christian perspective, without Christ, our values fall into disrepute. The denial of Christ comes with the loss of fundamental values. The values of European society today are inverted values in contrast to Judeo-Christian values. To be European today often means to promote values that are the opposite of the values of the Christian Church. Yet the history of Europe not only bears the imprint of Christianity but is essentially defined by Christian history. That is why the values, and the voice of the Church must be heard in the din of secularism today.



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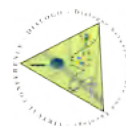
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BIOGRAPHY

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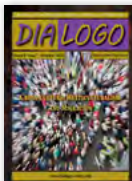


SECTION 5

Philosophy of Science & Theology



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On Destiny



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ABSTRACT

If some intelligence underlies the universe, as is suggested by a host of modern-day considerations, then why does not that intelligence intervene to allay the oft-horrible destinies that are the lot of so many sentient beings?

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I. INTRODUCTION

If all sentient beings are, as argued elsewhere (1), spikes of consciousness of different intensities and attributes off a faint universal baseline of consciousness, then the question arises as to why the destinies of most sentient beings on Earth prove so tragic.

This question is all the more puzzling because the 'Universe', or rather the putative intelligence behind it (2), seems to occasionally intervene to allay destinies that seemed inexorably headed for pain

and suffering. On these occasions, the Universe seems to act as an unlikely *deus ex machina*, able to stave off looming tragedies, sometimes at the last instant. If we discount such favorable twists of fate as may be ascribed to the statistically unavoidable flukes that may randomly change a long chain of events seemingly ineluctably heading for tragic events, we are still left with a number of puzzling instances of apparent intervention – such as people caught up in war or in other fateful circumstances escaping tragedy at the last-minute, on a seemingly willful 'intervention

of the universe' (3). Yet, other sentient beings, such as innocent animals now incontrovertibly proven to be fully sentient, cannot escape the relentlessly tragic fates that life has in store for them from the instant they are born. So many *innocent* sentient beings undergo lives both steeped and ended in terror and suffering that we must wonder: if the universe *can* intervene, why then are the oft-horrible destinies that befall so many allowed to happen? It is this question that this paper attempts to tackle.

II. JUSTICE

Many of the grossly unfair destinies that can be observed everywhere, all the time, conjure up an outraged sense of injustice. Somewhere, some newborn is born to the world in a place that will be soon engulfed in a merciless war, another one is left by his parents to slowly suffocate in a locked car in the sun, an innocent suffers a miscarriage of justice and is sent to jail for life, someone falls ill at a young age and goes through painful months before she dies – the examples are endless and manifold.

Since destiny can only ever attach to something or someone alive, to some *sentient* being – in other words to a *consciousness*, we need to first look at what consciousness is, or might be. The core question will then be – if consciousness, present in the universe, is such that the Universe itself is in some way alive, as has been argued elsewhere, then surely it should indeed be capable of occasionally intervening in what would then be its own internal affairs - at least whenever the level of hurt visited upon sentient beings exceeds an incomprehensible threshold of pain.

III. CONSCIOUSNESS

Cutting through to the tangle of the manifold and sometimes heated debates that swirl around the concept of

consciousness, we are left with three broad possibilities as to what consciousness is and how it may arise:

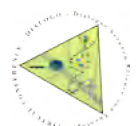
The first port of call is traditional *materialism*, but there are two major issues here.

First, despite so many attempts over many decades, materialism has proved stubbornly unable to explain consciousness anywhere near convincingly. Huge explanatory gaps remain, necessitating blind leaps of faith if we are to adopt materialism as the go-to explanation. Traditional materialism asserts that consciousness emerges from processes inside the brain: nowhere does it remotely explain how a sharply delineated consciousness, coherently abiding over time, could emerge that way.

The second issue is even more damaging to the traditional picture of materialism being explanatory of the world: it is wrong, because it misunderstands what matter is. Materialism, in the way how it was first understood and developed when it became the go-to paradigm of Western science in the 19th century, overlooks a key, foundational property of matter: matter happens to be born from *entirely non-material and fully mathematical* elements (technically, matter arises from 'collapsed wave functions', i.e., from purely mathematical objects), and those immaterial elements remain matter's fellow travellers, for as long as it exists. In specific physics experiments such as the famous double-slit experiment, a same element of matter can be made to toggle back and forth between its apparently solid material rendition, and its immaterial version.

We must therefore turn to our second port of call: *panpsychism*.

In its 'bottom-up' version, it says that every last bit of matter is conscious, at some more or less rudimentary level. This view neatly closes the 'explanatory gap' above



but, in its standard version, leads to a new, difficult issue: the so-called combination problem. How can instances of higher-level consciousness, such as a person's, be produced from a linkage of elementary consciousness bits (those 'elements of consciousness' which, in the prescientific age, Leibniz had called 'monads')? A person is made up, give or take, of some seven octillion atoms (7 times 1 followed by 27 zeros), themselves made up of elementary particles, electrons, neutrons and protons. All in all, every one of us is made up of well over thirty octillion particles, a number which would have to be somehow collared, orchestrated and choreographed to yield up higher-level consciousness, consistent over time. It is also unclear how the contents of individual bits of consciousness would be narrowly and coherently passed on to new particles taken in from the environment (through food, breathing, etc.), when old individual cells die, are shed and replaced – to the tune of some one hundred billion billion such particles replaced every second.

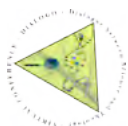
The third possibility is the view that there is ultimately only *one* consciousness, and that the whole universe is somehow the expression, and the artefact of, that one underlying consciousness which informs and pervades it throughout.

This view neatly eliminates all of the issues above, but seems to raise the reverse issue from the combination problem: the breakdown issue, or how can a single consciousness be compatible with the fact that, say, I can't feel your feelings nor read your thoughts, and you can't mine. As it happens, physics comes to the rescue here (1), and the existence of one single consciousness that overarches and underlies everything in the universe can be explained by the existence of isolated spikes of intensity of consciousness, towering above an underlying baseline of faint consciousness that pervades the universe. These spikes

represent the individual sentient beings of the universe - individualized and isolated from the rest, albeit, as we shall see, not entirely so.

At the same time, many theoretical physicists, including many of its trailblazers, insist that consciousness is fundamental and cannot possibly be some emergent side effect of material systems: David Bohm, Geoffrey Chew, Arthur Eddington, Brian Josephson, Erwin Schrödinger, Eugene Wigner, Max Planck, Shan Gao and others reached this conclusion on the basis of their understanding of the physics of reality, and of straightforward calculations (4). Stripped of their sometimes heavy mathematical formalism, what these calculations fundamentally say is that 'matter' is far more complex and indeed, *exotic*, than would seem at first glance – at our first *macroscopic* glance, so far high up from the level at which countless constituents of matter pop in and out of existence and concurrently weave the fabric of everyday material reality. As hinted above, the role of the non-material part of reality is essential: physics shows that the immaterial part of reality is most likely essential in generating the whole of matter, as per a well-known mechanism (technically the 'collapse of the wave function'. 'Most likely', because there exists one picture of reality, Everett's Many-Worlds interpretation, that says that wave functions never collapse. Valid objections to this latter picture are discussed at some length in the quoted literature.)

Among those physicists, many, including luminaries such as Max Planck, Erwin Schrödinger, Eugene Wigner, et al. have also concluded that not only consciousness is the only reality but also that there can be only *one* consciousness, and cogent arguments suggest that it must be infinite in some of its features. From a quite different angle, philosophers including well-known contemporary philosophers such



as Philip Goff, building their case from the vantage point of modern arguments, have presented solid arguments reaching the same conclusion (5).

From only one consciousness indwelling the whole of reality, coupled with the role of the immaterial components of reality in midwifing the material universe, we can conclude that consciousness is the one thing that remains when all the non-essential layers of reality have been stripped away – and that matter, time, and the whole apparent shebang of material reality is just the way this one consciousness intermediates itself into a situation where, for lack of a better word, its experience is gained.

But why should 'experience be gained'?

As it happens, mathematics hints both at a reason why, and how. The twin argument goes like this:

1 - This universe is at its core a fully-mathematical universe, despite appearing to be material. Drill down into matter, from a pure physics point of view, and all you're left with are discarnate mathematical objects, such as functions and numbers, which hew to the laws of mathematics.

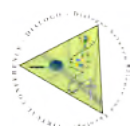
2- This raises the question of whether mathematics is the ultimate reality, sufficient unto itself, or whether is it part of, or underpinned by, something else? Strong hints exist that mathematics is a subset of something larger - something not made of matter and most likely infinite in scope (cf. above referenced literature, etc.) It has been shown in a number of studies that consciousness must underlie mathematics. Here is a simple everyday way to show that the mind is more fundamental than pure mathematics, and can determine its hard-number outcomes. Let's say that you step out of your home and see a car numberplate (in an area where, say, the number plate scheme contains letters plus three numbers in a row). The three numbers on the first

plate you happen to be looking at is, say, 528. Then the second car you see also features the number 528: what is the odds of that happening? If you hadn't *thought* of any number beforehand, the odds of the second number being 528 as well is 1 in a thousand. But should you have thought and bet yourself, before you left your home, that the first plate number you'd see would be 528, then the odds of seeing these two number plates in a row with that number would then become 1 in a million. The material facts have not changed in the slightest: the two number plates you see, one after the other, both bear the number 528, but if you had simply thought of that number, in the privacy of your mind before going out, then the odds would be vastly different: In other words, mindstuff can determine the hard outcomes of mathematics.

3- Although it may appear as vastly counterintuitive, it is a mathematical fact that there exists an infinity of different infinities, and that all infinities, irrespective of their attributes, always have scope to grow further. There is no infinity (at any aleph-metric) which cannot grow further.

4- If some infinity – such as the possible infinity of the one consciousness- does not grow, it becomes static and dead –just like, say, a huge CD or book collection to which new CDs or books would never be added would become 'dead', and museum-like.

5 – In order to grow, everything and even infinity needs something impelling them to grow: an engine. However, physics shows that an engine of growth can only be something that takes advantage of a lack of equilibrium somewhere – in technical terms, that obeys the second law of thermodynamics. If perfect balance is achieved throughout a medium, this medium cannot fuel movement and cannot generate any growth. The only way to give an arena for the second law of thermodynamics to exist is within an imperfect, material



universe like ours.

6 – Therefore, a material universe must exist (or, as the case may be, several) so that infinity itself can continue to grow and thereby not become static and museum-like.

Within this material and hence necessarily imperfect universe, destinies play themselves out. Whenever embedded within some material being, consciousness features various degrees of *intensity*, as per the height of the consciousness spike which the particular sentient being represents. In turn, its *quality* – meaning how consciousness would deploy itself into the material world, over the course of a then inevitably temporary incarnation - would depend on how the particular material attributes allow for the harnessing and use of the immense range of capabilities that consciousness otherwise proffers: as it happens, one key role of the brain has been shown to be the *curbing* of the capabilities of consciousness to fit tasks at hand (1).

IV. DOES ‘UNIVERSAL CONSCIOUSNESS’ EVER INTERVENE?

Dr Tony Jinx, formerly a Senior Lecturer at the School of Social Sciences and Psychology at Western Sydney University, has extensively studied extremely odd phenomena that routinely happen in everyday life to thousands of people. Despite putting forward *possible* cogent explanations – tentatively reasonable explanations for seemingly unreasonable events - he never could work out one clincher explanation (leaving the door open to different causes being involved in separate instances of phenomena which may otherwise appear identical). Be that as it may, the alternative possible explanations to these puzzling events all somehow involve the more conscious aspects that underlie our material universe. Other researchers have approached such studies

– Barrington, Stephen Braud, Carter, but because the subject matter is odd enough to be uncomfortable, such studies never become mainstream or even widely known of.

Yet, should anyone look back at their lives, they might sometimes find instances of odd, inexplicable things that have happened to them. Dr Tania Luhrmann, the Watkins University Professor in the Stanford Anthropology Department, cites a number of such cases, and then observes that most people, when experiencing such odd events, will puzzle for a few moments, and then mostly just forget about it. The inexplicable event may be of either minor or, less often, major significance and consequence - a wink and nudge from the Universe, as it were, but so beyond the range of our everyday reference frames that it soon falls into oblivion.

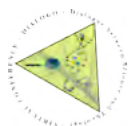
V. CORE QUESTION

Since the “Universe” appears to be capable of intervention when it sees fit (for lack of a better phrase), then why does it not intervene every time an innocent child is battered or killed by its parents or caretakers, or when an equally innocent farm animal is horribly slaughtered because some butcher botches the slaughtering, or even because, as records exist of such cases, because the butcher is actually sadistic (6)?

Why and how is there so much suffering? Why are so many destinies so gruesome? What possible larger – collective, or smaller (individual) purpose can be served by it? A simple and possibly desirable answer would be that it’s just the way it is, and that’s that, but it does not work, and explore alternative explanations we must.

VI. SENTIENT LIFE

Science has only rather recently been playing catch-up with what pet owners



have always known, to wit that pets and other animals are very far from being mere biological robots. A growing body of science shows convincingly that *all* animals are far more sentient and aware than was once thought.

To any pet owner, it seems obvious that pets are *persons*, albeit not *human* persons, with their own personalities, their own way of apprehending and dealing with events in the world. Feelings that are quite recognizable from a human standpoint are often observed, nevermind the dire warnings of scientists to beware of anthropomorphy: Jealousy, contentment, trust or distrust, and at times a quite surprising ability to cope with unexpected events which their instincts could not possibly have prepared them for, are all on routine display. As it turns out, the science is rather firmly on the side of the existence of individual sentience on the part of virtually all animals. Even insects - a study by Australian researchers Colin Klein and Andrew B. Barron has shown that insects are theoretically capable of individual consciousness – an astonishing result also borne out by experiments (7).

On average, the sentience of animals differs from the sentience of humans both by the ‘height’ of the spike of consciousness they represent, but also by the *nature* and quality of that spike (or in other words, the multi-dimensional *shape* of that spike). In any event, no two spikes are the same: humans all think differently, and all have different personality make-ups. For that matter, any given individual constantly evolves in time: someone’s consciousness spike does not have the same shape or height it did when they were, say, three years old. Grown-up horses seem to sometimes behave as if they were 5 year old humans, which, translated in spike-of-consciousness terms suggests that a horse’s spike may have roughly the same height against the baseline consciousness background as a human five year old

(although certainly not the same shape), an analogy of some relevance when we consider the treatment and destinies of most farm animals.

VII. SUFFERING IS THE STATISTICAL NORM

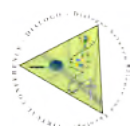
Many of us, and virtually all animals, undergo destinies that contain a strong element of the tragic.

The statistics of terrible and often lethal child abuse is horrendous. Across Western societies, such as the UK, Germany, France, the USA, Italy and so on, the statistics is pretty consistent: Month in month out, one young child dies at the hands of their parents and/or caretakers per five million inhabitants. In other words, in a country with about 60 million inhabitants, such as Italy or the UK, 12 young children die at the hands of their parents or other caretakers every month. In the US with its 350 million inhabitants, the figure rises to 70 children a month. Of course, in terms of destinies, it’s but the visible, mortal tip of the iceberg: it is estimated that one person in five has suffered severe abuse in their childhood.

There are endless instances of tragic fates out there, and out of the plethora we can pick out many. One, out of billions: British war surgeon David Nott, in his haunting report from the frontlines of the Syrian war, describes an “incandescently beautiful” girl of about 13 years of age brought to his field hospital badly wounded, looking with beautiful, hauntingly intelligent and defiant eyes at the world that the adults had made for her... and then she promptly died (8).

Some will try to explain away such fates by resorting to various esoteric explanations, such as a loaded karma or other. Be that as it may, all these explanations would anyway utterly fail where animals are concerned.

A staggering 72 billion – that’s billions, not millions – land animals are slaughtered



every year worldwide for food. If we include birds, it's 200 billion farm animals that are killed every year, and there are a further one trillion fish and sea animals—of which we now know that they are also sentient and in some cases demonstrably intelligent (9). Because of the overwhelming economic pressures of feeding 8 billion-odd people at the least possible cost, the conveyor belt-like process of slaughtering animals takes in stride many inefficiencies and errors which would be too costly to fix, and many animals pay the price in staggering suffering – pigs boiled alive, cattle sliced alive, and the like, all things that have been exhaustively documented in a raft of books and articles dealing with conditions in slaughterhouses, by both journalists and former slaughterhouse employees (10).

VIII. IS THERE ANY USE TO SUFFERING?

A. Split Consciousness

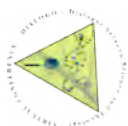
The consciousness of *any* sentient being on Earth is made up of two separate components : an individual or *private* part (which we'll designate by A), and a collective part, B, best described as an element of 'hive consciousness'. This hive (or 'swarm') element is dominant to the point of probably being almost the only element of consciousness in insects such as ants and bees, and at the other end of the scale it is vestigial in humans - although definitely present, mostly unbeknownst to ourselves. Howard Bloom, in his 2001 book 'The Global Brain', describes some of the possible origins of this swarm element in humans, and, perhaps more to the point, Roger Nelson describes in his 2019 book 'Connected' planet-wide experiments which convincingly demonstrate the hive element of human consciousness (11).

The question of whether suffering makes any redeeming sense as the habitual fellow traveller of sentient individuals' fate now

splits into two distinct questions : Does the suffering makes sense in the context of A, and somehow serves to enhance in some way the private component of the consciousness of an individual? Or does it rather make more sense in the context of B, and somehow it helps collective consciousness, either across a given species or even across the board of all consciousnesses? As the case may be, it might somehow help both A and B – or not at all.

There is of course little doubt that the suffering of one species can help another species. Horrible as it is for prey, eating meat helps predators. At a basic level, making use of whatever organisms can be found in one's immediate environment began when the transition from unicellular organisms towards lifeforms made of several cells took place, and modern predation is a descendant of that original exploitation of their surrounding resources by primitive organisms (a process well described at popular science level in Guy Lawson's 'Octopus', see note 9). Closer to our era, it is extremely likely that the cognitive abilities of early hominids and humans were enhanced by the eating of meat (12).

Life, writ large, finds a way to blossom into every corner and every available niche, irrespective of the price to other preexisting life forms. It seems that if there is any redeeming value attached, it lies in maximising life, no matter what and irrespective of the cost. Thus, predators always arise whenever some biological niche opens, allowing for the viability of any new predator species. A few years ago, a Danish experiment looked at how the bacterial fauna that lives in our mouths would develop if left unchecked by normal oral hygiene: The point was made rather spectacularly. Volunteers were paid to not brush their teeth, and the Danish dentists monitoring the experiment observed new species of bacteria they'd never seen before,



including a new aggressive predator species that fed on the more usual bacteria known to populate ill-maintained mouths – a new species of oral fauna that arose in a mere few weeks.

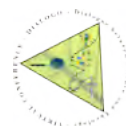
It is indisputable that some amount of suffering leads to life raising its game across the board, if by raising its game we mean that overall, consciousness becomes sharper, more intense perhaps, and more intelligent. Through ‘raising its game’, the faint consciousness baseline that pervades the universe would gradually lift, and the spikes that represent people and other sentient beings could all become higher as well.

A possible objection to this view would be that ‘raising its game’ in that sense is a value judgment, and not necessarily valid. Some animals are probably not overly smart – cows or chickens – yet they are quite undoubtedly sentient and definitely exhibit signs of happiness, of caring for their kin, when given the freedom and opportunity to do so – so who says that sharper or more intense consciousness is necessarily a desirable goal (13)? Should we however look back at human history, we can only conclude that raising cognitive ability is a great idea. Human IQs have steadily grown ever since the concept of IQ appeared (the 100 median is readjusted upwards every few years, witnessing, so far, a steady rise in the average). Looking back, we see so many examples of then-accepted but stupid (in some cases criminally stupid) behaviors once deemed normal and accepted as such by everyone –torture to the death meted out for peccadilloes in many societies, for example.

Even prey species often benefit cognitively from predation – by becoming steadily smarter because of their never-ending need to stay alert, escape, and above all adapt. Animals in the wild, such as neat (buffaloes) or dogs, unprotected

by farmers and unshielded from predators, become smarter against a set of simple criteria than their domestic counterparts. But this only applies for species in the wild. For farm animals, that today make up the vast majority of several species of land animals, the opposite seems to be the case. Domestication of neat has already made cattle less smart than their wild cousins, and it is a safe bet to say that, unlike the predatory pressure on buffaloes or other animals in the wild, farm animals’ end of life session at the slaughterhouse has absolutely no redeeming value whatsoever for them, so that any possible redeeming value would strictly go to the ‘B’ part of their consciousness – the part that is networked to the rest of life. Likewise, Michael Lewis observes in his book ‘Boomerang’ (14) that before the 2008 global financial crisis hit, Iceland had become a society that ‘turned killing fish into Ph.D.’s”, meaning that the proceeds from its extensive fishing industry fueled an economic capability that allowed many Icelanders to pursue higher academic studies both at home and overseas, thereby raising the overall level of cognition in the world.

On the human side, the historical importance and even, at times, near-indispensability of war in accelerating human progress has been noted. In his jarring 2000 Book ‘War: What Is It Good For?’, Yale scholar Ian Morris examines the benefits that have historically flowed from the armed conflicts that have beset the human race since time immemorial. At the very least, war has considerably sped up technological and scientific progress. And most significantly, it also led to substantial progress in the *mindsets* of societies: as a case in point, a strong case can be made that ossified attitudes in regards to social classes and the role of women in society have been overcome in many countries because of the changes wrought by World War 1.



Wars cause sharp ruptures in the flow of things, inflection points that serve to enable Einstein's aphorisms that new solutions can only flow from new mindsets, seemingly best brought about by destruction of the old. The explosion of popular creativity and culture that took place in the sixties was certainly traceable to a generation that came of age amidst the deprivations caused by World War 2 and its immediate aftermath.

If the game of the Universe is to 'raise its game', then predation in its many forms, from preyed upon deep sea worms to our mechanized meat industry, seems to serve the purpose. But could not a 'raising of the game' be achieved by other means?

It is also a moral question. In our recognition of the baseline sentience of the universe and the likely presence of one consciousness underlying it all, we thought we had imbued the universe with a measure of *meaning* – we had rescued it from cold materialistic meaninglessness and opened it to purpose. Yet somehow, we seem to have arrived at a place that may be worse than meaninglessness, a place where innocent, terrified sentient beings are routinely *shent* beyond any rhyme or reason.

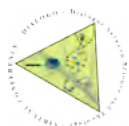
Keenly aware of this dilemma, some have sought to lend meaning to the unexplainable – battered children, Holocaust victims, young people killed in old men's wars, and the like. Trawling through the available literature, we variously encounter someone under hypnosis telling a reincarnation therapist that he will reincarnate as a child into famine-stricken area to 'learn compassion', a rape victim telling that she raped someone as a man in a previous life and now must pay retribution, someone born into horrible conditions whose prior incarnations had been exemplary and for whom it 'had been decided' that they needed to be 'tested' to ascertain where their limits of goodness lay, and so forth. Rabbi Yonassan Gershom cites people in regression therapy not

only 'remembering' their prior lives as Holocaust victims but also still earlier lives that explained their subsequent choice of a lifetime as a victim, as people settling karmic debts by accepting a life on the other side of the divide. This theme of pre-incarnation *aka* pre-birth life planning has also been taken up by a number of esoteric authors – such as Robert Schwartz and a few others. Of course, whereas all these stories are intriguing within the context of an intelligent universe, none are anywhere near proven.

But there is also no doubt that there exist *other* roads to wisdom, spiritual growth, and enhanced cognition. People can learn by example. Many studies have shown, for example, that the children who do best at school are emphatically not those who are yelled at by their parents, but those whose parents set an example at home (15).

Looking as we must at the question from a standpoint of efficiency and of results achieved, we can put the question in cold engineering terms, as follows: the Universe – *this* Universe, with no speculation as to the possible existence of other universes - has an expiry date: it will die, one way or another, in about 100 billion years (16). By then, which road will have raised the most the qualities deemed desirable in a conscious universe, the part that would endure beyond the material?

There is no question that war and predation can enhance the quality of all-around smarts, cognition, and so forth, the desirable qualities that lift both the universe's general consciousness baseline and the heights that individual spikes can reach, because sentient beings in such environments have no choice but to run and adapt – or else. Learning by example certainly works for humans, but does it work as well as suffering, with the same quality of achieved results? It is very questionable that, for example, students cramming for their exams would put in the same efforts



if they weren't under the intense coercive pressure of having to pass their exams. For animals, the pressure of predation, and of any other difficulties such as having to deal with limited resources, certainly forces them to smarten up and devise strategies of survival.

There are ways to estimate rather precisely the global rise of human intelligence over the years (through mathematical modelling, by back engineering the rise of measured IQs over time and other metrics), and it seems that under most assumptions the rise would have been less substantial if it had not been for the adversity humankind had to face over the centuries.

The question now becomes : does the difference justify all the pain and harsh fates, including as shall inexorably befall billions of sentient beings over the foreseeable future (say, the next few centuries)?

I would venture to say that the answer is no.

Perhaps the answer is not ours to know, but I would like to leave you with a different view – a disquieting possibility proffered by unconventional psychotherapist Dr. Thomas Zinser.

B. A Different Take

Therapist and psychologist Dr. Thomas Zinser built his successful psychological therapy practice by sourcing advice from what he perceived as a disincarnate being whom he called 'Gerod' (how he came to this unconventional MO, and what his statistics of success were, are exhaustively set forth in his 2011 book 'Soul-Centered Healing'.) The proof of the pudding being in its eating, a measure of whether Dr. Zinser was justified in using this extremely unconventional source of therapeutic insights is whether it worked : it did. (Of course, history proves that the fact that something works well does not necessarily bear any relationship to

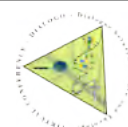
its factualness : for instance, the imperative of survival has led in humans to countless instances of cognitive bias, which helped humans survive but never to properly understand the world.)

As it turned out, "Gerod" offered a view of the genesis of our universe rather perfectly contradictory to the usual view held by most, and especially by most religions. Most religions will use a variation on the theme of 'God created the universe' (irrespective of whether God created the Universe through the Big Bang 13.5 billion years ago, or in some other wise). Gerod's assertion is that the forces of darkness instead – something like the devil – created this universe, a universe bogged down in coarse matter as opposed to the far more subtle and spiritual realms that constitute the invisible rest of the metaverse. Which would explain why lifting both the whole baseline and individuals is so essential, and why we hail from origins plagued with ignorance, disease and mayhem, far more horrible than a present which in turn is slowly evolving into an ever better future.

Under that picture, the reason why the "universe" does not intervene for the better good so often would be that it *can't*: what could intervene would be the subtler realms of the metaverse, only able to break through to the molasses of this universe sparingly, with much effort – a bit like onlookers at a bicycle race can only provide water to but a few of the racers, and not much else.

Thomas Zinser's tentative explanation is only one of several that may be resorted to in order to explain the senseless pain and suffering that we witness in our short lives in the material universe. Others, such as Robert Moss in Melbourne and others, have hinted at other scenarios involving sundered, broken fragments of souls, afoot in the universe and sometimes incarnating haphazardly into the material world.

The final answer, again, may never be



ours to know.

In any event, we seem to only have ourselves to count on. If we are dim enough to want to torture people, to burn animals alive, and to wage devastating wars for ridiculous peccadilloes, no one will prevent us.

CODICIL: FATE, IN SO MANY WORDS

The English language has a number of words and phrases to express fate, usually meant to highlight some angle.

‘Lot’ describes the overall arc of someone’s passage on Earth. Other terms reflect the fact that a person’s lot is shaped by many different factors that play a role at different stages in the person’s life. A first major contributor to someone’s ultimate fate is certainly the place and time where the person was born, into which circumstances of family, body and wealth: ‘orlay’, an Anglo-Saxon-derived word for fate or destiny, emphasizes the role of the circumstances of birth are a key determiner of fate. In the simpler and more primitive societies of yore, far less leeway and fewer opportunities for self-actualization existed for the majority who were not born into the ruling, and often the warrior, classes. Built from the word elements *out-lay*, ‘that which is laid out at the outset’, the word has somewhat, if not entirely, fallen into disuse in modern English. In the violent and hardscrabble times of the bygone Europe of over a thousand years ago, it emphasized those conditions of birth that led to destinies worth speaking of, or singing about in minstrels’ lays - a fact still reflected in Dutch, a language closely allied with English, where the word has survived in the modern Dutch word for ‘war’: ‘oorlog’.

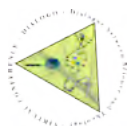
‘Wyrd’ was another Old English word for fate or destiny. It emphasized ‘what a person becomes’, from an old word for to ‘become’. Our modern ‘weird’ evolved from ‘wyrd’, because people who wanted to

know what the future held for them went to consult ‘wyrd’ people, seers who may often have turned out to be, well, a bit weird.

‘Destiny’, means the person’s destination, what ultimately becomes of them irrespective of their beginnings, whereas ‘fate’ emphasizes destiny as something over which mere mortals do not have full control, because destinies used to be thought of as being at least in part foreordained or ‘spoken’ by gods. In ancient Rome, where the word began, the ‘Fates’ were Clotho, Lachesis, and Atropos, the three goddesses who presided over the birth and life of humans. Their collective name ‘Fates’ takes its root in an old word for to ‘speak’: above and beyond speaking out people’s destinies, the goddesses also spoke oracles.

Notwithstanding the vagaries of birth, humans can only do so much to control their fate, and a big part of their lot remains out of their hands – accidents happen, history takes an unexpected turn for the worse, someone wins the lottery, and carefully and painstakingly constructed lives can unravel in minutes: ‘life turns on a dime’. English has a phrase to express the fact that whatever fate has in store for you, you have no choice but go through it and endure it: you must ‘*dree your weird*’.

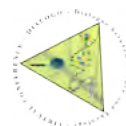
In lands infused with Mohammedan culture, humans must be subservient and beholden to the perceived will of God. Unsurprisingly, the concept of *maktub* holds sway – the notion that whatever you do, experience, deliver, is all in keeping with the will and the final arbiter and authority of God, in charge of determining and shaping lives and destinies – a role no human should ever presume to assume. From that culture came our word Kismet (from Turkish, borrowed from the Arabic), a word that hints that a person’s lot and destiny should be understood as determined by forces much bigger and wiser than that person could ever be.



In turn, 'karma' came to us from the Sanskrit: it emphasizes the fact that choices made, actions undertaken or not, roads traveled or left alone, things freely opted for and things spurned, all of that collectively determines a person's future trajectory, what and who she or he shall become, if need be over several incarnations, until all actions are accounted for and have balanced out. The word derives from the Sanskrit *kr**, 'to make', also the ultimate source of our word 'create'.

NOTES

- [1] Ransford, Chris H. *You Are Fundamental: A Revolutionary New View of Consciousness*. S.l.: Ibidem-Verlag Haunschild, 2022.
- [2] Ransford, H. Chris. *In Search of Ultimate Reality: Inside the Cosmologist's Abyss*. Stuttgart: Ibidem Verlag, 2019.
- [3] Cases abound, in different guises. Many, such as the 'Angels of Mons' case, are controversial, yet the sheer volume of such cases, combined with the near-certainty that a form of intelligence underlies the universe, points to such interventions not all being random. See also Eliach, Yaffa. *Hasidic Tales of the Holocaust*. Vintage Books, New York: Oxford University Press, 1988. An analysis of a representative sample of such cases is beyond the scope of this article.
- [4] See e.g. Shan Gao <http://philsci-archive.pitt.edu/14836/1/feels%20v999.pdf> et al.
- [5] Goff, Philip. *Consciousness and Fundamental Reality*. Oxford University Press, 2017.
- [6] The Portuguese author José Rodriguez dos Santos cites a number of real-life such cases in the Afterword to his 2021 best-selling novel, 'Animais com Alma' ('The Souls of Animals').
- [7] <https://www.wellbeingintlstudiesrepository.org/animsent/vol1/iss9/1/> See also : https://www.researchgate.net/publication/354232355_Wouldn't_hurt_a_fly_A_review_of_insect_cognition_and_sentience_in_relation_to_their_use_as_food_and_feed
- [8] Nott, David. *Surgery on the Front Line*. Picador, 2020.
- [9] Braithwaite, Victoria. *Do Fish Feel Pain*. Oxford University Press, 2010. Balcombe Jonathan., *What A Fish Knows*. Scientific American / Farrar, Straus and Giroux 2016. Lawson, Guy. *The Soul of an Octopus*. Atria Books, 2015.
- [10] See e.g. Pachirat, Timothy. *Every Twelve Second*. Yale University Press, 2013. Eisnitz, Gail. *Slaughterhouse*. Prometheus Books, 1997. See also Jeff Lerch <https://newsroom24x7.com/2016/08/07/directly-from-the-slaughterhouse/> et al.
- [11] Howard Bloom, 2001. Roger Nelson, 2019.
- [12] See e.g. Percival, Rob. *The Meat Paradox*. Pegasus Books, 2022.
- [13] An experiment was made to determine how hens care for their 'family' : in feed meant for the hens and their chicks, some corn grains painted with an (edible) blue dye, and others were left alone. The mother hens showed intense levels of agitation and panic when chicks ate the blue-dyed corns. (Note - like most birds, hens do see colors.)
- [14] Lewis, Michael. *Boomerang*. WW Norton, 2011.
- [15] See e.g. https://www.educationworld.com/a_issues/chat/chat265.shtml: Regardless of nationality, level of education, or their parents' economic status, children who grow up with books in their homes reach a higher level of education than those who do not, according to a study.
- [16] More narrowly, Earth will continue to be habitable for another 900 million years or so, before being finally vaporized by our Sun slowly turning into a dying star – a Red Giant – 4 billion years hence or so.



SECTION 8

Epistemology, Metaphysics and Communication Sciences & Theology



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Consciousness, Creativity, Innovation, and Survival



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ABSTRACT

Creativity is an individual event, but it only becomes meaningful with social acceptance, and society and our survival as a species faced with climate change will be determined by our creative solutions to problems so well-known their recitation has become cliché. Therefore, our proficiency in understanding the creative process and our success in nurturing its dynamic in our culture will also determine how we as a species navigate the cataclysmic change that is coming. One does not need to be sophisticated in historical analysis to recognize the impact a single creative individual can have in a society supportive of breakthroughs, and how harmful suppression of creative initiative because of religious or political doctrine can be on a culture, both the individuals and the commonweal. This paper presents decades of research studying creativity and describes a recurring six step process that notably creative individuals across history have reported. If we can come to better understand the relationship between creativity, intuition, and innovation, and the process that invokes moments of genius we will make ourselves better and more insightful researchers, clinicians, and business people. And here is the promise: Someone who undertakes the journey may change both themselves, and the course of history.

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I. INTRODUCERE

They come in the night, or unexpectedly in a walk across the park, with friends playing games or in the quiet of meditation. Such are the provenances of creative breakthroughs that have changed the course of human history; the intuitive insights of a single man or woman that leads to major social change.

Nikola Tesla's invention of the electric motor, at the end of the 19th century, came in a vision as he walked across a city park in New York.[1] Mozart, Brahms, Beethoven, and Copeland had music come to them in an instant.[2] Einstein "saw" Relativity as he idled away time in a canoe after an illness. He later wrote: "I believe in intuition and inspiration.... Imagination

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is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research.”[3]

Creativity is an individual event, but it only becomes meaningful with social acceptance, and society and our survival as a species faced with climate change will be determined by our creative solutions to problems so well-known their recitation has become cliché. Therefore, our proficiency in understanding the creative process and our success in nurturing its dynamic in our culture will also determine how we as a species navigate the cataclysmic change that is coming. One does not need to be sophisticated in historical analysis to recognize the impact a single creative individual can have in a society supportive of breakthroughs, and how harmful suppression of creative initiative because of religious or political doctrine can be on a culture, both the individuals and the commonweal.

These are issues which should be in the forefront of our awareness as we seek to push forward the frontiers of science and medical research. How great can the contribution of a single individual be? Consider this example from an earlier time, an example sufficiently removed in time for an objective analysis of its impact to be objectively definable.

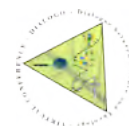
The German chemist and Nobel Laureate Paul Ehrlich is the example I have picked. This single man and the teams he led were responsible for a long list of pharmaceuticals, including the first synthesis of a quinine substitute, a cure for sleeping sickness, and the most effective pre-antibiotic cure for syphilis.[4]

Although he died in 1917, so great was the creative momentum produced by Ehrlich that, as historian Henry Hobhouse

notes, “In explosives, fertilizers, pharmaceuticals and synthetic substitutes of all kinds the German chemical industry was able to survive defeat in World War I, poor government and inflations in the 1920s, even the slump (*depression*), largely because of the technological lead derived from Ehrlich and the teams guided by his creativity.”[5]

Today information is available at a rate unimaginable 20 years ago. Within another 20 years it may be possible to buy everything about a culture that can be reduced to digital data, for instance, its literature, history, social outcome statistics, and arts. All manner of technological developments that will help us to better understand or control our physical reality. But information and the power to manipulate it are not creativity, although this difference is often confused, although very evident, in the effect of mis- and dis-information on the American culture in 2021.

As technology increases the role of creativity will become more, not less, important. We must still confront that part of the problem-solving task which the machines cannot yet emulate, the ineffable part -- creativity. But what can we say about creativity beyond the fact that it occurs? One useful perspective is to consider what people who have had creative breakthroughs acknowledged by both their peers and history to be significant say happened to them. Such a survey reveals that major creative figures describe a link between creativity and what has traditionally been known as intuition, an altered state of consciousness that today would be called nonlocal awareness. The study of nonlocal consciousness and understanding the informational interactions that result in creative insights leading to innovation, I suggest, have a particular relevance to a world facing massive alterations in its



climate and ecosystems. I do not think it is an exaggeration to say it is a matter of survival.

Although the critical triumvirate of consciousness, creativity, and innovation is described over and over again in different terms, what all agree to, whether the experience is seen as merely psychophysical or genuinely nonlocal, is that those who have had the experience report a sense of unity, a sense of connection that bestow a sense of insight, the Ahha Moment.

If we are to believe the words of Einstein, Mozart and others, it is this sense of intentioned consciousness, sense of linkage, that holds the key. What I see as particularly noteworthy is that, the process, the experience, that produced it seems to be the same., whether the breakthrough is in the arts, sciences or humanities

Consider the description of Brahms describing the act of composition: "... in this exalted state I see clearly what is obscure in my ordinary moods; then I feel capable of drawing inspiration from above as Beethoven did... Those vibrations assume the form of distinct mental images... Straightaway the ideas flow in upon me... and not only do I see distinct themes in the mind's eye, but they are clothed in the right forms, harmonies, and orchestration. Measure by measure the finished product is revealed to me when I am in those rare inspired moods. . . I have to be in a semi trance condition to get such results -- a condition when the conscious mind is in temporary abeyance, and the subconscious is in control, for it is through the subconscious mind, which is part of the Omnipotence that the inspiration comes." [6]

If we can say that creativity is something other than manipulating the known elements of a problem in some new and more elegant way, and instead is a leap into the unknown, as those accorded the

title "creative genius" insist, then perhaps research in parapsychology, the one discipline that studies rigorously controlled intuitive events, may shed some insight.

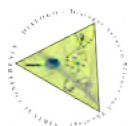
For example, when people are asked to carry out an intuitive task, known as remote viewing, the ability to describe persons, places, objects or events from which one is physically or temporally separated, and about which one could not know through normal sensory or intellectual channels. In debriefing sessions viewers frequently say about their experience that "it came in a flash." [7]

These are exactly the words Thomas Kuhn, perhaps the leading historian of science in the 20th century, used in his historically significant book, *The Structure of Scientific Revolutions*. Kuhn notes that these experiences represent a change in gestalt, a change in "beingness." "Normal science," he says, "ultimately leads only to the recognition of anomalies and to crises. And these are terminated not by deliberation and interpretation, but by a relatively sudden and unstructured event like a gestalt switch. Scientists then often speak of the 'scales falling from the eyes' or of the 'lightning flash' that 'inundates' a previously obscure puzzle, enabling its components to be seen in a new way that for the first time permits its solution." [8]

Research suggests that both subjectively and objectively the statement is accurate. Studies have shown that there is a 10-20 second "window of intuition" which then doses down as intellectual analysis overrides direct perception of the intuitive images. [9]

To someone interested in the field of nonlocal informational interactions this commonality of descriptions and even wording is a clue.

The individual bits of information seem to come in a distinct pattern. The



experimental data have taught us that there are also practical things to be done which can “fix” the image so that it remains available to memory - and does not vanish like a dream.[10] One of the easiest and best is to make a simple drawing. This seems to allow a wide (and undefined) range of detailed information to be developed. These simple drawings look very much like the doodles made by many scientists, particularly physicists, as they attempt to translate their interior images into an expression they can share with colleagues. The sense of acquiring data via some linkage with some greater unity that scientists, artists, and composers all report suggests this a domain of information architectures outside of spacetime. This insight is reflected in Jung’s concept of the Collective Unconscious,[11] the Morphogenetic Field Theory most recently proposed by Rupert Sheldrake,[12] as well as various other less well-known theories and models that have been put forward. [13] Also, I think, it is significant that this same concept of a nonlocal domain is reflected in the ethno-historical concept of the Akashic Records, a sense of a nonlocal informational domain believed by cultures across time, culture, and geography.

Further, there is clear evidence of a direct correlation between intuitive functioning and creative decision making in business. Consider this example: Douglas Dean and John Mihalasky of Newark Institute of Technology carried out a series of experiments involving 385 Chief Executive Officers of American corporations.[14]

The task required of the CEOs was to precognitively predict 100 randomly selected numbers. The results were then correlated with the financial report of the corporations. In every experiment a positive correlation was established between financial performance and high precognitive functioning - a correlation

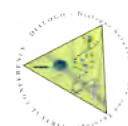
sufficiently strong that Dean was able to examine financial reports and predict how the CEO of that corporation would do in his number predicting experiment.[15]

For the past 40 years I have exploring the correlation of consciousness, creativity, and innovation, and both my experimentation and historical work has led me to conclude that there are six major components to the pattern of these creative breakthroughs that seem to be common to all tasks and fields:

A. Excellence:

Whether it is physics or sculpture, individuals of genius are masters in their field; thinking visionaries, intellectually on the leading edge, whose analytical prowess gives them the power to define the problem to be addressed. Yet this does not mean necessarily that they are the smartest people. The late Nobel Laureate Richard Feynman, humorously recounts sneaking a look at his college file and learning that his I.Q. was 124.” [16] Superior, a level attained by less than 5 per cent of the population, but hardly an indicator of an internationally recognized and historically significant career in physics. Intelligence is needed, but creativity is more a function of working at full potential than just having the highest I.Q.

One correlation that does seem to hold was described by Dr. Mervin Freedman of San Francisco State College - a conclusion reached after studying the relationship between I.Q. and creative success. Dr. Freedman wrote, “Observations indicate that the more creative individual students tend to be more troublesome to the average teacher than other students.”[17] It is a finding which, by itself, urges better understanding of the creative dynamic, so that our educational system does not dismiss troublesome individuals who are



simply bored.

Edwin C Land, the inventor of the Polaroid process, at the end of his career re-examined the work of hundreds of scientists and engineers in his firm and concluded and echoed the thinking of both Kuhn and Freedman. He found that most significant discoveries were made “by some individual who has freed themselves from a way of thinking that is held by friends and associates who may be more intelligent, better educated, better disciplined, but who have not mastered the art of the fresh, clean look at the old, old knowledge.”[18]

How does that work? Looking across data, experimental, anthropological, and historical, what stands out is that the key to creative breakthroughs is the ability to attain and sustain intentioned focused awareness, because that opens one to the nonlocal aspect of their consciousness. And there seem to be two ways this happens.

One path seems to be neurotic obsessive focus. So strong is this iconoclastic factor that it has become part of our folklore, the eccentric genius with personal peculiarities of behavior.

Nikola Tesla, for example, was one of the towering figures of early 20th century science, yet his fear of germs led to his demand that everything on his table be sterilized, and that at least two dozen napkins be placed next to him when he sat down to eat.[19] What produces such an imbalance? Why do many geniuses cling to debilitating idiosyncrasies? Perhaps, without consciously understanding the relationship, they are afraid that if they give up their obsessions they will lose their focus and thus their creative powers.

But there is another way, and it is one of the six steps that follow.

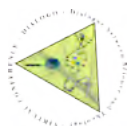
B. The deep knowing that a solution to the challenge does exist:

Mastery of one's field is critical for a second reason; it is a precursor to knowing (as opposed to believing) that a solution exists. As Einstein explained it, “I feel certain I am right while not knowing the reason.”[20] This knowingness could be described as a “leap of faith.”

C. Strategies of inward looking:

It is essential to develop some technique of inward looking - some way of connecting with the factor that lies outside the purview of the intellect. Here again the ability to focus is a central factor. Historical accounts and laboratory research both suggest that meditation, gardening, even sports such as darts can fulfill this portion of the creative process.

Years ago, when I was covering the early phases of the Space Program for the National Geographic Society, I visited Cape Canaveral and while walking down the hall happened to see a group of scientists and engineers engaged in a dart game. Later that evening I met geologist Eugene Merle Shoemaker, one of the pioneers of planetary science, who had been one of them, and we had dinner together. I teased him about spending the afternoon at darts. He responded that it was his team's secret weapon. “When we get stuck and no intellectual solution suggests itself,” he said, “we begin playing. At first the conversation is about trivial things but, after a while someone is likely to offer a solution to the problem we face. A little while later someone else will add something and, suddenly, as if a spark caught fire, we will all be talking about the problem again. I can't tell you how many insoluble problems we have solved this way.”[21]



That dart game is a variation of something experienced by all who strive for creative breakthroughs. It is a technique allowing the practitioner to enter into a relaxed, open-focus state. Clearly, understanding this process holds substantial promise for learning how to create these states.

Remote viewing is a task that also depends on opening awareness to the nonlocal. It is so easy to do successfully that it is the one experimental laboratory protocol that has transmuted into an avocational social movement, with all the accoutrements one would see in a sport. There is a complex of social media, books, videos, conferences, journals. Research has shown that meditators do better than non-meditators.[22] Why? Because meditation, of whatever form, whether religious or secular, teaches focusing with intentioned awareness on an altered state of consciousness.

D. Surrender:

A surcease from intellectual struggle must occur in order for the breakthrough to take place. One must reach the eye of the intellectual hurricane, a place of peace and assuredness, in order for the moment of breakthrough to occur. Surrender leads to the kind of inner-listening associated with creativity, just as intellectual command allows inner-listening to be effectively transformed into a socially useful contribution.

Darwin describes how, after years of collecting data, one day while relaxed and away from his working place, the key issues of evolution fell into place in an instant.[23]

Alfred Wallace, who arrived at the same conclusions at almost the same time, had his experience of illumination when, after eight years of collecting specimens in the

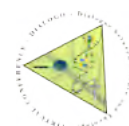
Malay Archipelago, he contracted a fever. After days of semi-delirium, like Einstein he experienced a breakthrough in which the basic principles of evolution's gradual change suddenly emerged in his rational mind.[24]

The French mathematician Jules Henri Poincare reported that on two occasions major breakthroughs seemed to come "from thin air." [25]

Frederick Nietzsche states that Thus Sprach Zarathustra came to him while he was walking through the woods beside Lake Silvaplana. He "saw" the story in a moment, but took months to write out his vision.[26]

Given the commitment to do so, could we, in fact, develop training process which would create the conditions for a creative breakthrough? Research since the mid-1970s by teams at such institutions as Harvard Medical School and Menninger Foundation, suggest a sound scientific basis for approaching this part of the process exists and is surprisingly easy to learn.[27,28] Combined with research in meditation and Altered States of Consciousness (ASC), this surprisingly large corpus, although principally focused on stress-reduction and psycho-physiologic self-regulation strategies, clearly suggests that these same techniques could be employed in developing a personal inward looking discipline designed to enhance creativity.[29,30,31,32]

Even the sleep state has its role to play in the surrender and inward looking components of the creative process, as evidenced by both laboratory studies and autobiographical accounts. Consider just one pattern apparent from my biographical research. Robert Lewis Stevenson recounts how he would go to sleep asking, "the gremlins of my mind to write a story while I slept." [33] Physician and researcher Dr. Jonas Salk, provides



this account: "Intuition is something we don't understand the biology of yet," he says, "but it is always with excitement that I wake up in the morning wondering what my intuition will toss up to me, like gifts from the sea. I work with it, and rely upon it. It's my partner." [34] Salk is reported by Fortune Magazine editor Roy Rowan as crediting this technique in guiding him to make the correct leap that led to the discovery of the polio vaccine, and he told me the same during a conference at the Salk Institute. [35,36]

Perhaps the most ironic example, however, is one given by Rene Descartes. On Saint Martin's Eve (November 10th) 1619, in Neuberg, Germany, he had an experience which led to what he called "a wonderful discovery." [37] It led him to formulate what he called "a marvellous science," a world view whose hallmark was its commitment to the primacy of the intellect; a view which has dominated how technological cultures have thought about the world ever since. What was this wondrous experience? It was a series of three dreams during the course of a single night.

E. The Moment of Illumination:

It has been called the Ahha! experience and could be known as the moment of genius. As can be seen by the examples already cited, it is invariably wholistic. Even the most cursory analysis of either anecdotal or controlled intuitive experimentation produces numerous subjective accounts. Typically researchers hear participants say "Images are all there... as if it were a hologram hanging in my mind." [38] Indeed, so strong is this aspect that Arthur Koestler coined the term holons to deal with this inpouring of comprehension. [39]

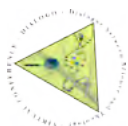
F. Intellectual Explication and Verification:

Once the moment of illumination has taken place, the conscious, analytical, and synthesizing intellect comes back into play. Descartes gives a clear example of the process when he says that after his dream it took him the rest of his life to make that vision intelligible to others. There is also the necessity to winnow the valid inspirations from the erroneous ones. This, too, requires the special skills of the intellect.

These six steps describe a natural rhythm which present research suggests may be susceptible to objective quantification. We are not there yet, though now it is conceivable to structure an experiment that tracks genius moving through the brain. Scans and test procedures are guiding our way to understanding our instrument of insight. [40]

But the instrument - the brain - is only the physical, not the full continuum of consciousness. A body of research of which intuition and creativity are but a part. This is an emerging paradigm, just as Kuhn described the process developed that proposes a world view in which all manifestations of consciousness, regardless of the complexity of their physical forms, are in the domain of nonlocal consciousness part of a network of life. A network in which each component both informs and influences, as it is informed and influenced.

Climate change is upon us, whether we fully recognize this yet or not. As I write this I see video after video of the remnants of what until a few days ago was Mayfield, Kentucky. The tornado that destroyed it is historic and dominates the news. Less covered but no less a catastrophe in the making is what is happening to the Thwaites Glacier in Antarctica. Scientists report, "An ice shelf holding back one



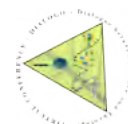
of Antarctica's most perilous glaciers is eroding from below due to higher ocean temperatures, prompting scientists to warn... that this key reinforcement could shatter in the next three to five years — a development that would threaten millions of people with intensifying sea level rise.”[41]

Why do I mention this in a paper on consciousness, creativity, innovation? Because, in my opinion, it is the linkage of consciousness and creativity that gives a pathway through the climate change that is occurring and altering our planet, and all the beings on it. Incorporating consciousness, on the basis of objectively verifiable evidence, as a fundamental to be considered in science, will change the kind of research we fund, the technologies we choose to develop, the social policies that we enact. When one thinks that all life is interconnected and interdependent, and consciousness is causal and fundamental, as Max Planck told us one's priorities change, and fostering wellbeing is seen as the optimal route. We are in desperate need of this new world view. I believe our survival depends on it. Imagine what would happen if we openly espoused training students in a no-sectarian way to develop the discipline of daily meditation and techniques that would increase their ability to focus; to become creative in whatever they do.

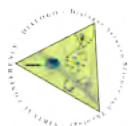
If we can come to better understand the relationship between creativity, intuition, and innovation, and the process that invokes moments of genius we will make ourselves better and more insightful researchers, clinicians, and business people. And here is the promise: Someone who undertakes the journey may change both themselves, and the course of history.

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SECTION 12

History, Demography, Archaeology & Religion



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When you want to dominate the Black Sea at any cost

From the internationalization of the Straits to the “Red line”



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ABSTRACT

The Black Sea region has been of great interest since Antiquity, not only for the riparians, but for any power that understood the importance of trade routes. The connection with the Mediterranean caused the importance of the Straits to arouse the interest of the powerful Empires of the time. The Black Sea has evolved from a “Turkish lake” to neutrality. The contemporary era brought the internationalization of the Straits but also the maximum interests of two of the riparians in controlling the region: Turkey and Russia. The importance of the area is similarly and selfishly valued. Turkey equates the Straits with national territory, and the Montreux Convention is the document on whose observance the balance of the area depends. Russia exhibits hegemonic tendencies and considers at least the eastern part of the Black Sea to be within its sphere of influence. The appearance of the North Atlantic Alliance, the acceptance of Turkey as its member, changed the balance of forces in the region. After the collapse of the Soviet Union and the expansion of NATO to the east, 3 of the 6 riparian countries are members of the Alliance. The Russian Federation consistently opposed enlargement and gradually drew an imaginary “red line” over which it was unwilling to cross: inviting Ukraine and Georgia to join the Alliance. Currently, neither Turkey nor the Russian Federation is happy about actions by third parties that would rob them of their “sovereignty”. While Turkey is belligerent to the intentions of anyone with a security initiative in the Black Sea (including NATO allies, even the United States), the Russian Federation considered that crossing the “red line” (bringing NATO closer to its borders through eventual accession of Ukraine) must be punished with war.

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I. HISTORICAL BACKGROUND

The conquering peoples of Antiquity paid special attention to the Black Sea early on, Greek colonies and empires alike being interested in the trade routes through which the grain trade fixed the Black Sea at the center of the Eastern economy [1], and the Black Sea became, in time, “the turning plate of international trade”, connecting Western and Eastern Europe, the stake of controlling the Straits generated rivalries like those in the Mediterranean. The dismemberment of the Byzantine Empire after 1453 brought the Ottoman Empire to the Black Sea, which relatively quickly turned it into a “Turkish lake” [2]. The period that followed was not a peaceful one, but with the economic and political development of the Russian Empire during the time of Peter the Great, the clash of its interests with those of the Ottoman Empire also manifested itself regarding the Black Sea and the Straits [3].

Only in 1856, at the end of the Crimean War, the two rivals had to accept the point of view of the great European powers towards the Black Sea. Thus, Article 11 of the text of the Paris Peace Congress stated that “The Black Sea is declared neutral: being open to the merchant marine of all nations, its waters and ports are formally and forever prohibited to warships, either of the riparian powers or of any powers, apart from the exceptions mentioned in art. 14 and 19 of this treaty” [4]. Russia was not satisfied with this international arrangement and constantly sought to exploit the disagreements of the other European states with the aim of eventually mastering the Straits. The reopening of the „Eastern question” in 1875, due to the policy of the Ottoman Empire in the Balkans, culminated in the war between it and Russia, between the years 1877-1878, at the end of which the interest of the Western powers in the area increased

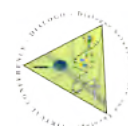
considerably. Thus, the young state of Germany, which needed actions that would give it political prestige in Europe, considered that the Adrianople Peace Treaty was contrary to German interests in the area [5]. The treaty was canceled and replaced by one signed in Berlin and imposed on the belligerents, through which the Black Sea became international and open to commercial ships [6].

The Romanian space, politically fragmented and under the rule of the Great Powers, was a much more discreet presence in this area. Only in 1878, through the Treaty of Berlin and as a result of German interests, Romania became a riparian state of the Black Sea [7] and from now on any discussion regarding the legal status of the Black Sea and the Straits will directly interest Romania as well.

After the establishment of the political-military blocs, the member states of the Entente and the Central Powers, convinced of the strategic importance of the Bosphorus and the Dardanelles, tried to convince the Ottoman Empire to join them. But the hegemonic claims of the Russian Empire, expressed directly and on many occasions, pushed the Ottoman Empire into an alliance with Germany to counter Russian attempts to control the Black Sea. The outcome of the First World War changed the geopolitics of the Black Sea: Turkey took the place of the Ottoman Empire and was satisfied with the post-war status-quo, and Russia, which would become the Soviet Union, never gave up the idea of controlling the Straits [8].

II. INTERNATIONALIZATION OF THE BLACK SEA STRAITS

In the European context created after the First World War and in the conditions in which the treaty of Sèvres could no longer be applied and as a result of the Greek-



Turkish armed conflict, a congress began in Lausanne to sign a new peace treaty with Turkey. Negotiations were very tough, with Turkey calling for talks on an equal footing or none at all and benefiting from Soviet support in supporting the point of view. Romania did not support the Soviet position at Lausanne, very convenient for Turkey, according to which it was established: “the prohibition or rather, the closing of the Straits for warships both in peacetime and in wartime, except for Turkish warships; the full sovereignty and independence of Turkey in the Straits with the right to fortify and arm the coasts, to possess a war fleet, mines, military aviation and any other means of modern war technique” [9]. The reason was that in the situation of closing the Straits for warships both in peacetime and wartime, it would turn the Black Sea into a Russian lake, which would endanger the security of all the other riparian states [10]. However, despite the differences of vision regarding the security of the Black Sea, a period of very good collaboration has begun between Romania and Turkey [11].

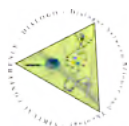
Through the Treaty of Lausanne signed on July 24, 1923, a new legal regime was granted to the Straits. The free passage of commercial ships through the Straits was guaranteed in peacetime, however, a series of restrictions were established in wartime. Regarding the passage of military ships, it was established that during wartime they should not exceed the size of the largest riverine fleet, i.e., the Soviet one. The Great Powers could send a maximum of three warships, each of a maximum of 10,000 tons, to the Black Sea at any time. At the same time, the demilitarization of the shores of the Bosphorus and Dardanelles Straits and the islands of the Sea of Marmara, as well as the islands belonging to Greece and Turkey in the vicinity of the Straits, was established. In order to verify

the application of the provisions of the Treaty, an International Commission was established which was to communicate to the League of Nations if the security of the area was threatened [12].

The Treaty of Lausanne stipulated the internationalization of the Straits [13], but did not respond to the need for security as Turkey saw it. That is why the Convention could not remain with the aforementioned provisions and at the International Conference on Disarmament in 1933, the Turkish government raised the issue of its revision. Two years later, in Geneva, the Soviet Union had the same request, and thus encouraged Turkey requested the signatories of Lausanne and the League of Nations to convene a conference to revise the text of the Treaty of Lausanne. Europe was in any case upset by the situation created by the repeated violations of the Treaty of Versailles and the inability of the League of Nations to ensure the promised collective security. The regime of the Straits, as it had been established in Lausanne, no longer corresponded either to the interests of Turkey or to the interests of the other signatory states. In this context, Turkey demanded, no more and no less than the recognition of its right to think about its own security policy, and therefore also that of the Straits, with European guarantees [14].

III. “TURKEY LUNGS”

The signatory powers of the Treaty of Lausanne (minus Italy) decided to meet between June 22 and July 20, 1936 in Montreux, in a conference to regulate a new regime of the Straits. As happened in Lausanne, there were divergent views among the participants, with two camps clearly defined: Great Britain on one side and Turkey, strongly supported by the Soviet Union, on the other side [15]. Romania was not in the first phase on



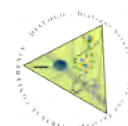
Turkey's side regarding the changes to the regime of the straits that it requested. Bucharest wanted a solution that could be reached by common agreement with its allies from the Little Entente, in order to avoid possible actions by the challengers of the Paris-Versailles peace treaties. In the telegram sent on April 10, 1936 by Eugen Filotti, envoy extraordinary and minister plenipotentiary of Romania in Ankara, to the Ministry of Foreign Affairs in Bucharest, regarding his meeting with the Minister of Foreign Affairs of the Republic of Turkey, Tevfik Rüşdü Aras, he summarized the position of the Turkish government regarding the issue of rearmament of the Straits: "Being master of the Straits, Turkey can prevent the adversaries of Russia and Romania from crossing into the Black Sea, without thereby embarrassing the freedom of commercial navigation or the passage of friendly vessels. On the other hand, arming and closing the Straits enables Turkey to concentrate much more considerable forces in Thrace in the common interest of the Balkan allies. Turkey, says the minister, has a vital interest in being friends with Romania for its security in the Balkans and the Black Sea. Is it in Romania's interest that friendly Turkey be in full control of the Straits? The same is the interest of Russia [USSR], which is also in friendly relations with Romania" [16]. The Romanian diplomat believed that the Soviet Union was involved in the issue of the rearmament of the Straits, and in the telegram containing instructions that arrived the same day from Bucharest, Nicolae Titulescu, Minister of Foreign Affairs of Romania, requested a new meeting with Tevfik Rüşdü Aras to whom he should convey "that I am deeply grieved by his communication. (...) He puts Romania and the states of the Little Entente in the most difficult situation for the defense of their rights against Austria, Hungary and Bulgaria. What chances of

success can our requests have towards these states when even one of our allies, based on considerations of security and honor, demands the change of the existing military regime" [17].

With all the initially expressed reservations, as in 1932 Romania supported Turkey to become a member of the League of Nations, in Montreaux in 1936 Bucharest supported Ankara for sovereignty over the Straits. Romania, in a similar situation with regard to the European Commission of the Danube, considered that such an international body with attributions on the national territory was infringing on sovereignty. Nicolae Titulescu said at the inaugural session of the Montreux Conference: "I will say that the Straits are the very heart of Turkey. But they are also the lungs of Romania. When a region is, by its very geographical position, the heart of one nation and the lungs of another, the most basic wisdom commands the two nations to unite. Romania and Turkey understood this and through the Balkan Entente the two countries linked their fate to each other and, at the same time, to that of Greece and Yugoslavia" [18]. In 1936, Turkey ensured its sovereignty over the Straits, being from now on the guarantor of freedom of navigation [19], and for Romanian diplomacy, at least in the interwar period, Turkey's presence in the Straits was a guarantee of peace and balance.

IV. THE PERSISTENCE TO MAINTAIN THE STATUS QUO

After the Second World War, Turkey and Romania were in different camps, the first being accepted into NATO, constituting the south-eastern flank of the North Atlantic Alliance [20], while the second was one of the founders of the Warsaw Pact and for almost five decades it was in the sphere of Soviet influence [21].



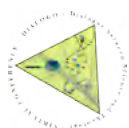
This state of affairs has over time influenced Ankara's conception of the Black Sea region, determining the establishment of Turkey's own perception, today coming to play a central role in the Black Sea Region in the field of energy security, frozen conflicts and other security-related issues, but overcoming the regional context and becoming international. However, there is a fear in Ankara that Western strategies in the Black Sea region would undermine the provisions of the Montreux Convention. Concretely, even the interest and actions of the United States and NATO in the Black Sea would diminish Turkey's role and influence on the Straits, and that is why it does not want other regional agreements [22].

After September 11, 2001 and after the integration into NATO, Romania actively promoted the increase of the role of NATO through the United States in the Black Sea. In October 2001, the North Atlantic Alliance launched the Active Endeavor operation in the Mediterranean with the aim of combating terrorism, detecting and preventing terrorist actions [23]. The support given to NATO and the United States by Romania was also fully manifested in the context in which Turkey refused, through repeated postponements, to provide the US with a transit and supply base for American bombers, Bucharest taking advantage and taking the collaboration with the United States to a new level superior [24]. In 1998, Turkey had initiated the establishment of BLACKSEAFOR "in order to strengthen peace and stability in the Black Sea area by increasing regional cooperation and improving relations" [25], a multinational naval force with the participation of the shores, initially with a limited mission related to humanitarian actions, search operations and rescue as well as environmental protection. BLACKSEAFOR,

however, contributed to the improvement of relations between the six neighbors, adversaries in the past, and the events of September 11, 2001 led to the expansion of the scope of action, including the prevention of terrorism and illegal traffic of any kind [26].

In 2003, the six riparian states established the Black Sea Border Coordination and Information Center, facilitating the exchange of information at the level of the border police or the coast guard about the illegal traffic of goods in the Black Sea region [27]. Turkey continued to strengthen its leadership in the Black Sea and on March 1, 2004 initiated Operation Black Sea Harmony, inviting all riparian states to join it. Turkey presented this operation as a complement to Active Endeavor, regarding security in the Black Sea.

From Turkey's perspective, the three mentioned operations are exclusively aimed at the six riparian states, Ankara being convinced that regional security and general political issues can involve countries that are not in the vicinity of the sea, maritime security issues in the Black Sea should remain only competence of riparian states. This belief has led to some tension between Turkey and NATO, which is trying to expand its operations in the Black Sea. Although BLACKSEAFOR and Operation Black Sea Harmony cooperate with NATO's Active Endeavour, Turkey strongly opposes any permanent NATO exercises or permanent military bases in the Black Sea. Neither Romania nor Bulgaria shared Turkey's opposition to NATO's presence in the Black Sea, both showing willingness to offer locations for permanent NATO or American Black Sea bases [28]. Romania even requested the expansion of the Active Endeavor operation in the Black Sea as well, relying on the effect of internationalization to guarantee

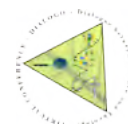


peace in the region, as had happened in the case of the Mediterranean. This was a conflict zone until it was internationalized and the US 6th Fleet (along with other forces) settled here permanently [29]. The proof that the operation was successful in the Mediterranean is the expansion of activities in the Strait of Gibraltar in 2003, involving Norway, Denmark and Portugal, and then throughout the Mediterranean, benefiting from the support of many states, including Russia. Thus, expanding the operation to the Black Sea seemed natural, given that it connects east and west, north and south Europe and faces crime similar to that in the Mediterranean [30]. Russia opposed the deployment of the “Active Endeavor” operation in the Black Sea as well, considering that the existing operations are sufficient to ensure security in the Black Sea area [31]. Despite belonging to the North Atlantic Alliance, when the question arose of NATO expanding “Active Endeavor” and in the Black Sea, Turkey countered that there is no need for another security initiative in the Black Sea, because three of the six riparian states are NATO members, and everything that is already going on in the Black Sea is in cooperation with the North-Atlantic. In fact, in the context of this position of Turkey, in order to block the US desire to penetrate through NATO into the Black Sea, Russia joined the Black Sea Harmony operation in 2006 [32].

On the website of the Ministry of Foreign Affairs of the Republic of Turkey, Ankara’s position regarding the observance of the Montreux Convention is very clear: the application of the Montreux Convention is essential for the security and stability of the Black Sea, Turkey respecting its provisions and not making concessions either at least to the allies. Thus, while commercial ships enjoy freedom of passage through the Straits, military ships are subject to

certain restrictions. They differ depending on whether or not they belong to the Black Sea riparian states, and apart from certain general restrictions applicable to all, military ships belonging to non-riparian states are subject to specific restrictions, such as those regarding the maximum tonnage and length of stay in the Black Sea. The passage of aircraft carriers through the Straits is prohibited regardless of whether they belong to the riparian states or not, and the submarines of the riparian states are the only ones that can pass through the Straits and only for the purpose of repair or after they have been purchased, on their way to the stationary bases. The total number of foreign military ships that can pass through the Straits at once is 9 and with a maximum weight of 15,000 tons, and the maximum tonnage that non-riparian states could have in the Black Sea is 45,000 tons. A single state bordering us can have warships of a maximum of 30,000 tons in the Black Sea, and the duration of their stay here cannot exceed 21 days [33]. It is easy to understand that the number and tonnage of non-river ships that should have entered the Black Sea during the operation was much higher than what was foreseen in the text of the Montreux Convention.

Romania and Ukraine, encouraged by the United States, tried to bring GUAM [34] back to life, to strengthen the independence of its essential member states for the transit of hydrocarbons from the Caspian Sea. For Turkey, this was equivalent to undermining its role on the policies in the region, therefore Ankara’s goal became that of preserving the status quo in the maritime domain, with strict observance of the Montreux Convention. It must ensure that no other power (not even the United States) will penetrate the Black Sea space, changing the regional balance and threatening Turkish sovereignty over



the Straits.

V. THE RED LINE

It's no secret that there are different points of view with regard to the Black Sea area between Russia and the United States (which Putin sees as being behind all NATO actions in the region). We must not forget the Russian plans and actions (starting with Peter the Great) for the domination of the Black Sea, through its coastlines or its "key" vantage points (the Crimean Peninsula and the Black Sea Straits), in order to access the Mediterranean Sea and from there, the Planetary Ocean. Wars, conspiracies, conquests, expansions, puppet governments reflect a harsh Russian policy toward weaker neighbors, contributing to the transformation of most of the twentieth century into a cold East-West confrontation on both sides of the world. A line formally agreed by both parties it appeared. With the collapse of the Soviet Union, the naive were tempted to believe that the line had disappeared. But no. Moscow accepted that it had become mobile, being pushed to the east. This line has not been publicly discussed so far, but the Kremlin has been paying close attention to it. Moreover, the nostalgia over the former sphere of influence made the expansion of NATO to the states of the former communist bloc a direct threat for Russia. It soon became clear in the Russian collective consciousness, that the line was fixed at least on the borders of the former Soviet Union. Since 2000, Vladimir Putin actions indicate that he wants to revive the spirit of what was the Soviet Union.

At first more restrained, then more and more vocal and aggressive, Putin disagrees with the export of Western democracy in general and the emergence of the United States, through NATO, as a global peacemaker.

I think the Russian leader's toughest position was showcased at the Munich Conference on Security Policy from 2007. Then, in front of a dismayed audience, he said that the unipolar model is not only unacceptable but also impossible in today's world. The United States had overstepped its national borders in every way and under the pretext of transformation and modernization, NATO had been expanding eastward. Vladimir Putin argued that:

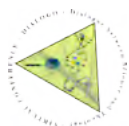
"NATO expansion does not have any relation to the modernization of the Alliance itself or to ensuring security in Europe. On the contrary, it represents a serious provocation that reduces the level of mutual trust. And we have the right to ask: against whom is this expansion intended? And what happened to the assurances our western partners made after the dissolution of the Warsaw Pact? Do you happen to think that this is normal practice in international affairs?"

And yet, when asked whether Russia would use military force without the approval of the UN, Putin replied: "Russia will always operate strictly within the international legal framework ... But in the UN Charter, there is also an article about self-defense. And no sanctions are required in this case" [35].

Putin pointed out that "there are now attempts to impose new demarcation lines and rules, perhaps virtual, but which still separate our continent from each other" and that the U.S. was Undermining Global Stability [36].

One year later, the NATO Summit held in Bucharest on 2-4 April 2008 NATO welcomed the Euro-Atlantic aspirations of Ukraine and Georgia to acquire NATO membership. The North Atlantic Council stressed that the two countries will become members of NATO in the future.

The President of the Russian Federation



attended the first Summit meeting of the NATO-Russia Council (NRC) since the creation of the NRC in 2002 where he reiterated the combative position expressed the previous year. At the press conference Vladimir Putin reminded the obstacles preventing the development of good relations: the continued expansion of NATO, the creation of a military infrastructure on the territory of new members and the plans (at that time) to deploy on European soil, elements of the United States' strategic missile defense system. [37].

Putin also referred to NATO's promise regarding the eventual membership of Georgia and Ukraine "a direct threat" to Russian security. [38].

Vladimir Putin thought that the emergence of a powerful military bloc on the Russian borders, a bloc whose members were subject to Article 5 of the Washington Treaty, posed a direct threat to the security of the Russian Federation, and found the claim that this process was not directed at Russia to be unsatisfactory. National security was not based on promises, he said.

In terms of expansion, he did not believe that the expansion was not targeted at Russia.

Russian ire, however, was mitigated by the alliance's refusal to back George Bush's position that the two aspiring members should be welcomed then into the Membership Action Plan.

On April 21, 2021, in his annual state of the nation address, Vladimir Putin said that some Western countries were like jackals trying to please the US, just as a jackal behaves with the tiger Shere Khan in Kipling's tale *The Jungle Book*: "We don't want to burn bridges, but if somebody interprets our good intentions as weakness, our reaction will be asymmetrical, rapid and

harsh" he said. "We'll decide for ourselves in each case where the red line is".

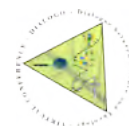
President Putin's spokesman Dmitry Peskov later described the "red lines" as "our external security interests, our internal security interests in preventing any outside interference, whether in our elections or other domestic political processes". [39]

In the coming months, reports of Russian troops mobilizing on Ukraine's borders had become increasingly worrying. Now, although it is a completely different situation, the direct, psychological confrontation between the USA and Russia is similar to that of 1962, from the time of the missile crisis: it seems that no side is willing to compromise to solve the crisis as it might damage their reputation. But Biden is not Kennedy and Putin is not Khrushchev. Putin knows that in the Western conception it is the right of every sovereign country to choose its allies, but it cannot accept the loss of Ukraine and a space considered in its sphere of influence. The red line is set on the eastern border of Ukraine and along the Black Sea.

On November 30, Russian News Agency (TASS) wrote that the Russian president noted that one such red line includes the deployment of strike systems in Ukraine [40] and the US President told reporters warned that he would not "accept anybody's red lines".

Putin wants what is impossible for Western democracies to accept: "Russia is eager to obtain reliable, legally binding guarantees ruling out the eventuality of NATO's eastward expansion and the deployment of offensive weapons systems in Russia's neighboring countries."

NATO's calls for dialogue have gone unanswered by Russia, according to NATO Deputy Secretary-General Mircea Geoană. The Russian Federation has moved on



to another phase of the discourse: from denying a possible invasion and explaining that troop movements are normal winter military exercises to threats and blackmail. Thus, in The Moscow Times on December 6, Tatiana Stanovaya, founder of the political consultancy R.Politik Center and a nonresident scholar at the Carnegie Moscow Center, said this might be Putin's bottom line: "Either NATO provides guarantees or Russia invades Ukraine" [41].

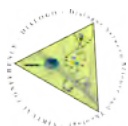
The Kremlin blames everyone, except its own, for the tense situation it finds itself. The same thing happened in 2008 when, in an interview quoted by The Guardian, Putin, suggesting that he expected the US to rein in its regional ally in Tbilisi, said: "I spoke to Bush. He said 'No one wants war.' We expected something would happen... I met him again at the stadium... I had the feeling that his administration wouldn't do anything about stopping the conflict" [42].

Putin blatantly accuses the United States of using Ukraine to get closer to Russia's borders through NATO, saying it has no plans for the Black Sea.

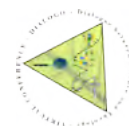
On February 24, 2022, without provocation and regard for international law, the Russian Federation attacked Ukraine.

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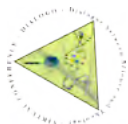
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Equality between diversities: accessibility through territorial analysis

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ABSTRACT

Diversity and inclusion refer to removing physical, psychological, and frequently even digital barriers in order to make websites easier to use. Through the creation of new digital systems well suited for a high degree of comprehension and accessible from the physical point of view, a place must be useful from the cognitive point of view of the mind in order to be accessible without too many obstacles. The case under consideration suggests the investigation of a region with important historical significance through the development of a digital archive with a view to valorization. The present attention for the city of Giugliano in Campania has been on the breakdown of rural cultural groupings that could instead serve as recollections of a distant past filled with traditions and history. It is vital to photographically and technologically recreate such rural areas that serve as excellent witnesses of customs and culture to establish a digital repository of documented memory that everyone may easily access despite diversity. This contribution takes a look not only at what steps need to be taken in the area of diversity and inclusion, but also at the century-old debate that opposes science and theology. The dialogue between these two very contemporary issues can and must coexist through the relationship and union of new technologies and the inclusion of all members of the community in broad social and cultural spheres.

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I. INTRODUCTION

This research aims to gather information on a well-documented case study that broadens the horizons of the dialogue between science and religion and brings light on the spread of the idea of equality among all individuals in society despite all differences and conflicting opinions. A study on the issue of accessibility and inclusiveness, which are frequently thwarted by the setting and human interactions, might serve as a means of getting over the obstacles that prevent people from physically and mentally accessing cultural places. In fact, barriers are intended to prevent failure processes associated to the use and enjoyment of areas and items. They can be physical, intangible, material, immaterial, or frequently even digital.

A place must be useable from a cognitive point of view of the mind through the development of new digital systems suitably prepared for a high degree of comprehension and accessible from a physical point of view, making it reachable without too much difficulty. Recent research on city architecture, urban networks, and territory has revealed delicate and complex concerns that are prevalent in the growth and preservation of periphery areas.

Determining the patterns of potential interventions in large suburban areas has today prompted a dutiful reflection on the field of architecture and latest popular topics, taking into account a variety of factors and characteristics associated, no less, with people who are now a part of a reality that calls for new approaches to accepting and incorporating the other. The rural and typically dispersed settlement is one of the main characteristics of the Italian landscape. In-depth studies of its institutional and socio-cultural components have been conducted over time by historians and geographers, who have also examined its historical growth

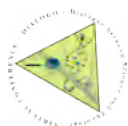
and modifications that have fundamentally altered how modern urban and territorial policies are thought about.

II. GIUGLIANO IN CAMPANIA TRADITIONAL PLACES

The values that revolve around participation, accessibility and inclusion in social and religious way turn their attention to many topical concepts such as that of hospitable community and welcome, which today represent the pivotal points of a territorial development that is no longer central but localised in those small areas that act as a corollary to the most important places and which can be the object of concrete and accessible tourism on a small scale.

The case of Giugliano in Campania proposes as an analysis the study of rural founding settlements that have been the subject of research and historical documentation in recent years. Defining the needs of the public of the places of popular culture is the first step to be taken in order to implement precise strategies aimed at the need to make residents, and not only them, participate in the history of their city. The rural settlements still represent a monumental testimony of Giugliano's history, to be investigated with sources and documents, and deserve to be recovered and safeguarded in the digital memory for the high cultural value that belongs to them.

Fig.1 Istituto Geografico Militare (IGM), "Carta topografica ed idrografica dei contorni di Napoli levata per ordine di s.m. ferdinando I re del regno delle due sicilie dagli ufficiali dello stato maggiore e dall'ingegneri topografi negli anni 1817-1818-1819 - foglio 5, dettains of "Masserie Casacelle e Palmentello". [Military Geographical Institute:Topographical and hydrographic map of the contours of



Naples drawn by order of H.M. Ferdinand I King of the Kingdom of the Two Sicilies by the officers of the General state and topographical engineers in the years 1817-1818-1819 - sheet 5, details of Masserie Casacelle and PalmentIELLO].



Fig.2 "Farmhouse of Casacelle", drone aerophotogrammetry by Angelo De Ciccio, Giugliano in Campania (NA), year 2022.



The relationship between culture and technology and so religion and science is very complex, but it is important to focus on the concept of participatory culture since the processes of collecting,

digitising, sharing and processing data and information favour forms of collective dissemination based on a cognitive approach that is accessible to all. One of the dominant features of Giugliano landscape is the agricultural foundation settlements centred on the scattered rural type of farmsteads. These buildings, now mostly abandoned, constitute a heritage rich in local history and tradition that can, in some cases, be safeguarded and enjoyed. In fact, the 1754 Catasto Onciario records the presence of numerous masserie throughout the agricultural territory of Giugliano, which, divided into estates and latifundia, possessed a vast wealth of rural buildings: Casacelle, PalmentIELLO, Casa Cognano, Torre San Severino, Zaccaria are only a very small part of a much larger heritage to be analysed and, above all, catalogued and disseminated (Fig.1).

Fig.3 "Grancia di Casacelle", assonometric view with drone aerophotogrammetry by Angelo De Ciccio, internal facade of principal structure of the building in deterioration, Giugliano in Campania (NA), year 2022.



In particular, the case of the Masseria di Casacelle, a rural settlement with a very ancient history due to its proximity to one of the most important roads in the Roman world: the Via Consolare Campana (Fig.2).

It is known that Casacelle was part of the Benedictine grange of San Martino di Napoli as early as the 15th century and had an enormous amount of surrounding land of approximately 300 moggia [Coppola 2006, p.133]. It is therefore possible that, due to its large residential structure, it was a real hamlet and that dozens of households lived within it (Fig.3). Casacelle expanded greatly over the centuries and, as shown by the archival documents in the State Archives of Naples, it experienced great development especially in the early 16th century when, as the property of the monks of San Martino, it continued to expand through the continuous acquisition of moggia of land. [Di Mauro 2007]. Today, the grancia of Casacelle presents itself in all its majesty as a ruin, abandoned to the neglect of time despite the fact that all its component parts are still clearly visible (Fig.4).

Fig.4 “Farmhouse of Casacelle”, assonometric view of the full complex with drone by Angelo De Cicco, Giugliano in Campania (NA), year 2022.



The images taken through the use of a professional quadricopter drone and supported by a digital camera have made it possible to return a representation fixed in time with which it is possible to extract

metric information and evaluations useful for research purposes. Photographs are as useful as they are important for the creation of a digital catalogue and database that allows access not only to professional researchers but also to a local community of people who want and need the improvement of their collective relations that are now hardly inclusive and accessible.

The cataloguing and digital representation of the rural built heritage is only a small part of what comprises a broader study of the territory. Indeed, the rural farms that can still be surveyed today are many and need to be photographed as quickly as possible. Just as other monuments of Giugliano culture: the religious, natural and archaeological heritage would merit a filing and cataloguing accessible to all those unable to physically enjoy these assets.

Fig.5 “Farmhouse of Palmentiello”, longitudinal facade made with aerial photography with drone by Angelo De Cicco, particular of the holes typical of “Terra di Lavoro”, Giugliano in Campania (NA), year 2022.



Another explanatory case, well known to the community of the Giugliano countryside, is the Palmentiello masseria, which still preserves the remains of those large dwellings that were the homes of numerous families, many of which were

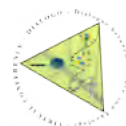
dedicated to the cultivation of Giugliano's fertile land [Coppola 2006, p.134]. The masseria, built in tuffa and with probable spoil from the Roman period, is characterised by a large façade full of numerous openings, typical of dovecotes, which make it one of the largest and best known in the Terra di Lavoro area (Fig.5). Still visible from a long distance, there is the large entrance arch where large wagons loaded with cultivated products could enter and then reach the rural places dedicated to cultivation. In fact, the very name of the masseria may derive from the term palmento, a large vat used for wine production or a room used for milling cereals. This structure can also be considered a 'small village' where there were lodgings for the peasantry, wells and manor houses. It is often mentioned in the land register and its owners were important lords of Giugliano, then its land was annexed to the Casa degli Incurabili in Naples and finally granted to landowners from Mugnano [Basile 1800]. The masseria is currently in a state of total abandonment and degradation (Fig.6).

Fig.6 "Farmhouse of Palmentiello", assonometric view made with drone by Angelo De Cicco, present condition of deterioration of the rural complex, Giugliano in Campania (NA), year 2022.



The photographs taken with the drone have resulted in digital views with geographical, topographical and

colorimetric information of considerable importance in the survey activities and, above all, in updating the digital archive of the documentary memory being developed. An image has the function of being able to capture the attention of a viewer and become effective through the visual perception it conveys. The necessary factor, underlying this contribution, therefore becomes the accessibility to all members of the community, not only the able-bodied, who can enjoy a heritage based on historical realities that still barely exist. A photograph has the intrinsic capacity to be immediate even before the data requires the analysis of reality and the built environment. This material refers to a research project that therefore aims to involve the whole of society in a participatory process of interpretation and valorisation of the everyday landscape within essentially unknown areas. Digital transformation is deeply involved in these processes, as it broadens the possibilities of access to information that can interest and include a particular audience. Therefore, there is a need for studies that are able to critically elaborate the state of the art of architectural representation that, through images, is able to involve all those people who today find it difficult to access the different socio-cultural sectors of the territory. This activity therefore provides a starting point for the creation of possible digital representations and three-dimensional models that are accessible via the web to people unable to access these sites, but also to scholars or the merely curious. With the help of an advanced photographic instrumentation system, it is possible to detect places and heritages that are not always inclusive and often not accessible either physically or digitally because they are unknown to the community. The contribution seeks to demonstrate how the adoption of aerial survey methodologies and restitution in



images provide an interesting starting point for the construction of a historical archive of the territory that can be understood by all. The historical and social value of the rural building heritage is often misunderstood and tends to diminish, especially when the limits of use of the sites themselves are extremely high. Over the years, the principle of historical unimportance has been instrumental in razing a large part of the testimonial memory represented by rural buildings (Fig.7).

Fig.7_“Village of Zaccaria”, “Baronial Palace” view no longer existing, photograph taken by the author, Giugliano in Campania (NA), year 2019.



Analysis of the built environment is therefore fundamental in order to find design solutions that solve accessibility problems and preserve ancient places without altering their architectural and monumental characteristics. On ancient maps it is possible to carry out faithful historical reconnaissance of the rural built heritage, where it is possible to create reliable comparisons with other maps. For these reasons, the drawing, images and analysis of current data can be useful for the purposes of a modern restitution and registration of the rural buildings of interest with the hope that each of them, duly restored, will assume the value of a specific testimony to the history and traditions of

the Giuglian territory. Accessibility is one of the priorities on which the entire ideology of this study is based, aimed in particular at people with disabilities who must enjoy, like everyone else, human rights and fundamental freedoms. This implies that it should be guaranteed in every sphere of a person's life, not only through full access to the physical and architectural environment, but also to communication goods and services closely linked to the right to access digitised information.

CONCLUSIONS

Acquiring information, maintaining what is already there, disseminating it to the public, evaluating documents, and today especially, disseminating it to all members of the social society, are still crucial and vital roles.

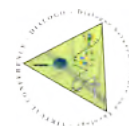
In Giugliano, current attention to the area has focused on the breakdown of rural cultural units that could have served as a reminder of a storied past filled with customs and history. Due to the overwhelming desire for everyone to have access to its representation, it is vital to develop a digital archive of documented memory through the technical reconstruction of those rural areas that serve as witnesses to traditions and culture. Making the cultural heritage and the sites of popular culture available to everyone who wants to enjoy them also entails making them an effective tool for enhancing the knowledge of the people themselves, their interaction with the environment in which they live, and their wellbeing on an individual and collective level in order to enhance relationships and public relations with local institutions and social norms.

A world where everyone may live in freedom and autonomy and has equal access to all the options and possibilities that their environment has to offer is what

it means to promote accessibility in spite of diversity. In order to find inclusive solutions that are valid for everyone and are not “dedicated,” the concept of “different users,” which aims to take into account the various individual characteristics, from children to the elderly, including the multiplicity of disability conditions, is closely linked to the Convention’s principle of accessibility: “to design as broadly as possible without having to resort to adaptations or special/special solutions.” Therefore, a first accomplishment and a place to begin where inclusive cultural models can generate and support the creation of an increasingly accessible culture is to make specific choices in the design of not only physical but also digital spaces and places. Indeed, the investigations of the philosophical and theological tradition take up many new aspects of the soul-body relationship that, in the light of new reflections, offer surprising points of contact between scientific research and theological reflections. Acculturating all members of a community means integrating each individual into the culture of his or her group and mediating a dialogue between the two spheres by overcoming the obstacles of discord and diversity.

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General Considerations on the History of Christianity from Scythia Minor in the First Six Centuries



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ABSTRACT

The theology of Scythia Minor was an element of ethnogenesis of the Dacians from the territory of today's Romania and of the descendants who are Romanians. The Orthodox faith and theology contributed substantially to the spiritual continuity of the Dacians and then of the Romanians, as attested by numerous archaeological discoveries from Scythia Minor and other territories of our country. Our exposition highlights the role that these Church Fathers and Christian writers had through their practical and theological works of wide ecumenical profoundness, to shaping a unitary consciousness at European level in the context of the time.

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I. INTRODUCTION

The history of Christianity in the first centuries is also the history of the Daco and Greco-Roman population on the territory of today's Romania. In this case, the theology of Scythia Minor is an element of ethnogenesis of the Daco-Romans and their descendants, who are the Romanians. Our Orthodox faith and theology, sometimes also folklore, have contributed substantially to the spiritual

continuity of the Daco-Romans and then of the Romanians, as attested by the numerous basilicas, martyrs, crosses, inscriptions, rich archaeological discoveries from Scythia Minor and other parts of our country's territory.

The faith (theology) of Christian inscriptions and of church personalities from the Danubian and West-Pontic area has biblical, patristic and ecumenical justification in the fullest meaning of

the word. It is a theology inspired by great missionaries and Eastern Fathers (especially by the Cappadocian Saints, then by Saints John Chrysostom, Cyril of Alexandria and Proclus), by the Western Fathers (such as St. Hilarius of Pictavium, blessed Augustine, etc.), by the Fathers of the Egyptian wilderness and by the personal contact of the theologians of Scythia Minor with various Christian personalities and institutions. This theology, which flourished in various monastic and even episcopal centers of Scythia Minor, developed fully in Marseilles, Rome, Constantinople (and probably in Tomis, Noviodunum, etc.). It is not a very original theology, since it was learned from the great Fathers and ascetics of the 4th-6th centuries, but in the christology of St. John Cassian and John Maxentius, for example, there are also points of view and personal development, as well as in their ascetic doctrine.

II. PEAKS OF THE TOMITAN THEOLOGY

The theology *of the Church Fathers and writers from the Danubian and Western Pontic area* of the patristic period is one of substance, clear, precise and warmed by a strong faith in the right teaching of our Savior Jesus Christ, theology that, through St. John Cassian and Bishop John of Tomis, prepares the dogmatic formula of "Chalcedon", and through St. Dionysius Exiguus and John Maxentius develops and defends this formula.[1]

In Scythia Minor, the ecclesiastical hierarchy is fully documented, both at the charismatic and church training levels. The proof of the religious flourishing of the province is the existence of a hierarchy at Tomis, since the end of the third century, named *Evangelicus*, whose name was discovered in connection with the acts of the suffering of Saints Epictetus and

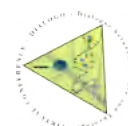
Asition.

With the era of the Ecumenical Councils, Dobrogean theology contributed to the clarification and defense of the right faith. Let us not forget that at the first Ecumenical Council, a Scythian bishop named *Mark* took part in his works, and a few years later, *Bretanion* of Tomis defended Orthodoxy before emperor Valens, at the cost of his life.

By the end of the fourth century, the clergy had become an elite as prestigious as the traditional elites, who convinced themselves that the bishop and the religious community could offer their own vision of an urban world restored and maintained by the exercise of imperial power. Within the ecumenicity and communion between the Orthodox Churches, the bishops of Tomis contributed through the connections they kept with various patristic ecumenical personalities of the time. Thus, *Teotim I* had close friendships with St. John Chrysostom. The ecumenical prestige of the Tomitan hierarchs in defending the right faith is also proved by their participation in the other Ecumenical Councils, by *Gherontius* (Second Ecumenical Council), *Timothy* (Third Ecumenical Council) and *Alexander*, whose name appears on the synodal acts, but who could not participate in the Fourth Ecumenical Council, because of the migrants, later signing these acts.

III. HIERARCHS AND THEOLOGIAN FROM SCYTHIA MINOR DEFENDING AND PREACHING THE RIGHT FAITH

Tomis was a real stronghold of Orthodoxy in the face of the waves of heresies that arose. Our ancestral land, watered with the blood of so many martyrs, did not know the passion of heresies, though at that time the philoeretic kings granted privileges to those who professed wrong teachings. A telling example is the fact



that, at the end of the Second Ecumenical Council, Emperor Theodosius the Great indebted to *Gherontius* of Tomis to keep the right faith in the province.

But *Tomitan Orthodoxy* was not just about confessing and defending the right faith. As the Apostle Andrew, following the savior's command (Matthew 28: 19), proclaimed the Gospel to the Gentiles, so the Tomitan hierarchs proclaimed the Gospel to other peoples. Scythia Minor contributed to this mission through bishops like Brittany, who organized, together with Iunius Soranus, the work of evangelization in *Gothia*, through certain Cappadocians such as Eutychus, Sava Gotul, etc. about which St. Basil the Great speaks to us. Another Scythian missionary hierarch was Teotim I, who did the mission among the Huns and goths. The Huns called him "the god of the Romans." He linked his missionary work to the one that St. John Chrysostom is trying, in the same era, among the Goths of the Lower Danube.

The bishops and metropolitans of Tomis also participated in the work of the Synod of the Archdiocese of Constantinople, of which they were an official member. The documents show us these bishops, often present in Constantinople, where they even had permanent representatives. This direct contact with Constantinople kept the bishops of Tomis up to date with all the ecclesiastical and historical news of the time, obliged them to deepen and firmly guard the orthodoxy of the faith and to stand up, along with their believers, to the barbarian invasions and the infiltration of heresies.[2]

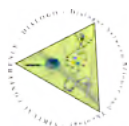
The participation of the bishops of Tomis in the local synods of Constantinople and in the ecumenical ones of Nicaea, Constantinople, Ephesus and Chalcedon, indicates not only the perfect integration of the Church of Scythia Minor into the

Church of the East, but also the direct route of the travels of these hierarchs and other Scythians from Dacia Pontic to the centers of the Bosphorus.

The Tomitian hierarchs had a special sense for Orthodoxy, cultivating it carefully, in all senses and at all levels, from the duties of the catechumens to the canonical ordination of the bishops, from the elements of the simple faith to the high theology, in the Ecumenical Councils and in the special works, or to various peaks of spiritual perfection. Through this, they become exponents of the universal valences of Dobrogean Christianity and, why not, Romanian, from the first centuries.[3]

The Bishops of Tomis were an active and dynamic force of the Church in their region. Models for believers, through their piety and pure life, they fought against Arianism, Monophysitism and Nestorianism, helped, meanwhile, by ageing and fine pens, like those of Saints John Cassian, Dionysius Exiguus and John Maxentius, whose personal works or translations continue to be today an adornment of universal Christian writing. They coped with so many migrations of peoples and sometimes succeeded in converting some Goths and Huns, making them valuable collaborators, though not always comfy.

The bishops and metropolitans of Scythia Minor exhibited remarkable theological knowledge, some of which became authorities for *Eastern Orthodoxy* through their moral attire and participation in the Ecumenical Councils. They firmly countered the Trinitarian and Christological heresies and attempted to correct the theologians under their jurisdiction. They were recommended by the emperors as reference authorities for Orthodoxy in Scythia Minor and Thrace, as they adopted an ecumenical attitude towards the other local Churches. Rather, they manifested a



practical theology, following the model of Saints John Cassian, Dionysius the Humble, and the Cappadocians.

Tomitan theology defended Orthodoxy at the Ecumenical Councils (especially against Arianism and Nestorianism) and put into circulation a large part of the patristic thinking of the East, both through personal processing and translations, linking together the contemporary Christian cultures of three continents: Europe, Asia, and Africa. The Christology of St. Cyril of Alexandria was known in the West only from the translations of St. Dionysius the Humble, and Nestorianism by combating it by St. John Cassian and later by John Maxentius.

A creative theology and a supporter of doctrinal and practical ecumenicity between the Christian East and West, it promoted the unity of the universal Church. The theology of the land between the Danube and the Sea was humanistic, with ascetic nuance, harshly combating vices and sins, but at the same time cultivating gentleness and friendship. She practiced and promoted the spiritual experience through balance, kindness, patience, and sleepless vigil of consciousness.[4]

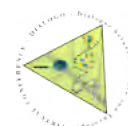
The Scythian fathers left us one more legacy: the frequent, if not continuous, contacts between Eastern and Western Romanity. Scythia Minor and all the old Dacie, France, Italy, Portugal are the heirs of the same romance that meant so much to Europe and the world. If the two Romanities feel solidary until today, if the Romanity of the Carpatho-Danubian and the Romanity of ancient Gaul, of today's France, feel so close and appreciate each other, it is also because the "Scythian" John Cassian, after receiving a whole treasure trove of knowledge and experience, in Scythia Minor, in Palestine, in the East, in Constantinople and Rome, he came to Marseille, to plant there this tree of spiritual

synthesis, founding two monasteries and elaborating in their content writings that are read with interest and pleasure in the church settlements from the Euxine Pontus to the Atlantic Ocean.

IV. STRENGTHENING THE BONDS BETWEEN EAST AND WEST IN THE 4TH-5TH AND 6TH CENTURIES

The ties of the "Scythians" with the Mediterranean world reveal a set of elements particularly interesting for the relations between East and West in the 4th-5th and 6th centuries, but at the same time reflecting the vocation, mission, and remarkable services in the area of ecumenicity, which these Daco-Romans brought to Europe. They left a small corner of Eastern Europe and, as pushed by an irresistible force, after charging themselves, like bees, with the spiritual honey of the East, they also gave of it to the West. Saint John Cassian binds the Holy Land (Asia), Egypt (Africa), Constantinople, Rome and Marseilles (Asia and Europe) through his incessant mission to bring closer and stimulate to action the great people of his time, such as St. John Chrysostom, Innocent I, Leo the Great, Castor, Proclus, to create institutions generating spirituality for the West, to combat a great heresy, such as Nestorianism, and to oppose doctrinal deviations.

Saint John Cassian put in contact eastern Romanity with Western Romanity, through his writings in Latin and the spiritual orientation of his works, fully contributing to the continuation of Romanization and to the unity of Europe. If he transmitted to the West elements from the patristic teaching of the East and created the first spiritual corridor between Dacia and Gaul, that is, between Romania and France, Saint John Cassian is among the first founders of Daco-Roman language and culture, which



will progressively become the language and culture of the Romanian people.

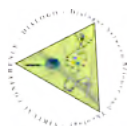
Saint Dionysius the Little, one of the “gray eminences” of the “Scythian monks”, transmitted to the West elements of eastern patristic culture and can be considered as one of the creators of medieval European culture. He connected not only Scythia Minor, Constantinople and Rome, but all this Mediterranean world, first through his translations from Greek patristic literature, then through numerous people of the Church in Italy, such as Pope Hormisdas, Cassiodor, and his monks at Vivarium, through figures such as Bishop Stephen of Salona, in Dalmatia, thus contributing to the creation of the unity of consciousness of a new Europe from the Bosphorus to Gibraltar and from Scythia Minor in Africa. The fixation of the Christian era sealed this ecumenical work of conscience.[5]

The doctrinal orientation of the patristic personalities “scite” is Orthodox, closely related to the tradition and teaching of the patristic corifies of the time, such as Saints John Chrysostom, Cyril of Alexandria, Leo the Great, etc., as well as to the decisions of the Ecumenical Councils. Saint John Cassian supports his orthodoxy on the Holy Scripture, on the doctrinal tradition of Scythia Minor, which is that of eastern patristic theology, especially of St. John Chrysostom. Saint Dionysius proclaims his orthodoxy on the same basis, including the doctrine of the “Scythian monks” and that of the Ecumenical Councils. They enriched Mediterranean culture with various knowledge and problems: ascetic, theological, historical, legal, anthropological, etc. Cassian’s work contains allusions, reminiscences, abstracts, or texts from classical authors such as Cicero, Virgiliu, Horațiu, Salustiu, Persius, maybe Ovidius. Cassian knows well the currents of ancient thought such

as Stoicism, Aristotileism, Neoplatonism, the psychology of vices or sins, the theory of passions that comes to him from Portic, through the Alexandrian culture. Saint Dionysius was a master in history, dialectics and astronomy. They both criticize Nestorius; Cassian also criticizes Augustine; Dionysius criticizes Gregory of Nyssa.[6]

They were, in these parts of the West, as initiators charged by Christ with multiple missions: to generously plant in the hearts of the Brethren of the West the consciousness of the unity of life, of thought and of aspirations for the completion of Christian existence, between East and West, to put into circulation the Orthodox teaching against Nestorianism and other heresies or deviations from the true faith, to organize the canonical-legal framework of the Church of the West, to transpose and accommodate, on the spot, through translations and adaptations, the conception of the Eastern Fathers about the Incarnation, anthropology and the experience of contemplation and freedom and grace.

If St. John Cassian brings together in him the positive Roman wisdom with the intellectualism of the Greeks and the humility, patience, awakening and love of the Gospel, including gnosis through absolute silence in God, Saint Dionysius is laden with erudition, pervaded by legal and historical spirit and knew how to link his name to an immortal deed, as the founder of the Christian era. If John Cassian has qualities of observation and balance, and if his classicism is based on a profound knowledge of human nature, in what he has as a universal, Dionysius is endowed with a precise spirit of analysis, teaches dialectics at Vivarium, possesses a remarkable capacity for synthesis and criticism, and is the bearer of a first-hand humanism. Both have consolidated with new elements the



relations between East and West, relations already promoted by people such as Saints Polycarp, Justin, Irenaeus, Athanasius, Hilary of Pictavium and Blessed Jerome and Rufin, thanks to known efforts. By recommending the new era, Dionysius contributed to the promotion of unity not only among Christians, but also among all people, proving himself an authentic promoter of ecumenicity.

These two “Scythians” spoke and wrote a Latin language remarkable by the lexicon, the construction of the phrase and the balance of the general attire of the text, to such a degree, that it was concluded, at one point, that cassian’s work, for example, could not belong to someone originally from Scythia Minor. The two represent a suggestive spiritual and linguistic continuity of the Daco-Roman life of Scythia Minor, over two centuries, in the Mediterranean area. They are the anticipated expression of the continuity of the Romanian people themselves, who, although Orthodox, speak a neo-Latin language, thus inheriting the faith and language of Saints John Cassian and Dionysius the Exiguus.

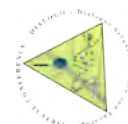
Through their travels, contacts, long-term stays and the foundation of monasteries or their written works, these theologians have linked three continents: Europe, Asia, and Africa, overcoming the influences of regional, civil administration, or Greek culture. Moreover, they sowed the good seed of brotherly understanding and help. Through their practical and theological works, they have created the consciousness of European unity so severely endangered and continually threatened by invasions.

What makes the ecumenical work of the Dacian theological monks particularly precious is their deeply missionary spirit, which manifests itself everywhere they are found: along the trips with special mission

- St. John Cassian, the “Scythian monks” - or on the spot, in the centers where they settled - St. John Cassian, Saint Dionysius the Exiguus. Being people of vocation, full of dynamism, they imprinted a living fire, unquenchable to Christian ecumenism. For them, its fundamental feature was the tireless defense or promotion of the Orthodox faith and scientific research related to it. Theological writings, personal works or translations, are, for the most part, apologies thoroughly developed and scientifically constructed to the smallest details against heresies.

Christology and ecclesiology are cornerstones for the ecumenical spirit of the patristic writers of Dobrogean origin. The unity of the Church, the unity of all Christians, but especially the union of the Churches is possible only under the conditions of an adequate understanding of the union of the two natures, in the person of Christ. The hypostatic union of the divine nature and the human nature in Christ and in the Church can only be understood by faith and love. In order to achieve this divine-human union, the Fathers of Scythia Minor, along with many others, took upon themselves the immense effort of spiritual perfection. The “churches” will not be the “Church” until Christians, already the image of God, will unite with the Eucharistic Christ and among themselves, by faith and love, to the level of kenosis and sacrifice, according to the parable of the saints, true columns and coverings of the “universal Church.”[7]

The “Scythian” theology was written in Latin of time and place (as it was manifested in Scythia Minor and other parts of the Roman Empire), a language that gave an important part of its terms to the theological and ecclesiastical language of the Romanians and which constitutes the most visible chain of continuity on this earth.



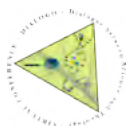
Some of the writings left by these authors are distinguished by a very special aesthetic dignity. Saint Niceta of Remesiana cultivated the *hymn* as a solemn species of the *lyrical* genus. Saint John Cassian cultivated *dialogue* in the sense of the tradition established by Plato and continued by Cicero. Numerous writings from the ensemble of the first local literary manifestations have a persistent and often pathetic demonstrative or polemical character. Regardless of the scientific, moral, pedagogical, biographical, philosophical, catechetical or theological objective they pursue, these authors have an obvious aesthetic-literary consciousness, founded on the similar writings of their time. The erudition, the dialectical subtlety, in the sense of “*ars bene judicandi*” gives to the texts they have left us specific qualities. About Teotim I of Tomis, the historical scholar Jerome shows in “*De viris illustribus*” that he wrote certain works “in the style of the old eloquence”. [8]. An author who uses the style of old eloquence is, of course, a good connoisseur of oratory and rhetoric, a “*pereruditus vir*”, a cult man.

The erudition of the authors who made the first literary manifestations in the history of our culture also finds a certain theoretical expression. The work of Saint Niceta of Remesiana “*De psalmodiae bono*” contains a classification of the Christian chants or hymns used in his day. Niceta classifies hymns by their emotional content in *tristes*, *triumphal canticum*, *terrificum carmen* and *carminibus suavi medicamenti* (*meditantium*). It should be noted that any classification is an important theoretical act. A classification of lyrical production shows a rich literary production.

It should be noted, however, that these authors are unequal in level of culture. Some of them did not know very well the norms of the literary language. As

demonstrated by Haralambie Mihăescu in his study “*The Letter of Auxențiu from Durostor, a source for Balkan Latinity*”, [9] in some of the texts belonging to the first local literary manifestations appear linguistic aspects characteristic for popular Latin.

In other news, the fact that the works of the Holy Fathers and of the Dobruja patristic writers, for the most part, a Christian content, in accordance with the epoch in which they were written, does not mean that they automatically integrate into the mass of texts that illustrate the evolution of the new religion in the geographical spaces where it was imposed. Everywhere, where it was received, Christianity has become accustomed to the ethnic and historical traditions of the converted peoples. The struggles for supremacy between the bishops of Rome, Alexandria, Jerusalem and Constantinople are determined, among other things, by strictly local ethnic and political traditions, by specific interests. The first schism between Rome and Constantinople (484-518) during the reign of emperors Zeno and Flavius Anastasius, also expresses these political interests, specific spiritual and ethnic traditions, local. The Daco-Roman bishops categorically rejected the African-Asian [10] *monophysitism*, confessing instead the *Orthodox diophysitism*, integrating themselves through this the hierarchical structure of Constantinople. They also distance themselves from the seat of Rome, which Zeno and Flavius Anastasius could not dominate very effectively. As Orthodox, the Daco-Roman bishops are different not only from Asians or from those from Italy (in the short era of the first schism), but also from the Greeks, namely by the Latin language they use. It is a specific situation, which we find permanently, as an element of ethnic and spiritual-religious continuity from the era



of the Ecumenical Councils to the present day. Romanians were and are the only people of Latin and Orthodox faith. The first local literary manifestations had an important contribution in this respect as well.

V. SCYTHIAN CHRISTIAN LITERATURE AND ITS CONTRIBUTION TO THE CHRISTIAN DOCTRINE

In the perspective of this evolution appears even clearer the great historical importance of the first local literary manifestations. The original works produced in the interval from the beginning of the 4th century and the end of the 6th century, illustrating the lyrical, didactic, oratorical and epistolary genre, the apology, the polemics, the memoirs, the autobiography and the art of translation, deeply and definitively marked the spiritual life of our people in a decisive period of its evolution. Despite the relative abundance of the remaining texts of this era, what has been preserved is, of course, little, in relation to what can be assumed to have been written in the monasteries' scripts and in the schools of the 47 Daco-Roman bishoprics over the period of more than three centuries in which they functioned.

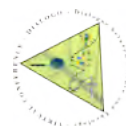
The abundance and variety of original literary works written in Latin correlates with their direct, simple style most of the time (but not always), distanced from rhetoric or even antiretorical, by a conquering sobriety, popular in essence. [11][12]

The abundance and variety of the first local literary creations also contributed to the maintenance of the Roman ethnic consciousness and the specific spiritual consciousness of the population of the Carpathians, the Danube and the Black Sea, and thus to our unity, continuity and ethnic resistance in relation to the migrants of

various origins. It is the supreme merit of these works to cultivate ecumenicity. The Latin composition of our spirituality as an essential element of ethnic continuity, evident in language, in the confessional situation, in legal customs, in calendar traditions, in numerous other specific aspects, can be explained, among many others, by reference to the first autochthonous literary manifestations of ecumenical valence.

The integration of authors and works that illustrate the first local manifestations of the art of the written word in some syntheses of the history of Romanian literature was greatly hampered by the lack of recent scientific editions of their works. What has been edited from the original texts of these authors (within the Romanian culture or other cultures) is generally disparate and difficult to access. We believe, therefore, that an important and urgent task of our theologians, philologists, literary historians and editors remains precisely the integral, scientific editing of these authors. What has been done in our country so far is sporadic and insufficient, first of all due to the fact that only some authors, only some texts and, in a few cases, only in Romanian translation have been edited. Missing from these editions, the originals in Latin. Only having at hand the texts of these authors, in scientific editions, the discussion about the era of the first local literary manifestations can acquire the magnitude that its mere existence imposes as a fact of course.

Taking into account their representative character for our spiritual evolution as well as their territories and the epoch in which they activated, the authors and texts illustrating the first local literary manifestations have a natural place in a chapter of the beginning of the Romanian literary history, entitled either "Premises", or "Origins", or "The first local authors",



or “*The first original writings*”, or “*The appearance of the first original texts*”, either otherwise.

It can be said that the image offered by the era of the first indigenous manifestations of the art of the written word, an image that theological, historical, philological, linguistic and archaeological studies make possible, is the most important acquisition of our literary history in recent decades.

The documents speak about four categories of people of the Church who contributed to the creation and consolidation of the Daco-Roman Christian spirituality in the Danubian and Western Pontic space namely: the bishops of Tomis, the missionaries, the monks and the writers who were scholars and guides of spiritual life. Most of them were monks and wrote their works mainly outside the Danubian and West-Pontic geographical framework, but always within the borders of the Roman or Byzantine Empire.

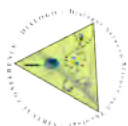
VI. SCYTHIA MINOR – A FRUITFUL SPACE FOR THE APOSTOLIC KERYGMA – ARCHAEOLOGICAL AND PHILOLOGICAL PROOFS

For us, Scythia Minor has a special importance within the Romanian Christianity, being the first region in the Carpathian-Danube-Pontic area where the word of the Gospel was preached. The Romanian Orthodox Church, heir to Orthodoxy in Scythia Minor and Dacia, was in the 4th-5th centuries AD., in the Middle Ages, and remained today a servant of the highest ideals of the Christian faith and humanity. Christianity created an ecumenism following in the footsteps of Greek and Roman universalism. In Scythia Minor, his essence and ecumenical perspective were manifested through missionary actions and the preservation

of doctrine, through travels, through theological works and spiritual perfection, through acts of culture. All the Holy Fathers, theologians and missionaries, each in his position and with his possibilities, did all they could to spread, deepen, interpret, defend, and strengthen authentic universal Christianity.

The historical and geographical conditions of the Roman Empire allowed the Daco-Roman theological writers to fully contribute to the missionaryism and development of ecumenical ideas of the period of the first Christian centuries.

We propose below a global assessment of the first Christian centuries in relation to the European context, and to the new problems it imposes in the periodization of our literature. Without ignoring the specificity of art in general, of the art of the word in particular, and the discussion about the autonomy of aesthetic values, as an important principle, sometimes decisive, of differentiating the literary phenomenon, the theses we propose take into account the existence of complex and very close relations between the general history of a people and its literary history. Literary history, as well as the history of any field of spiritual creation, is considered as a particular aspect of the general history of a people. In another context, in order to highlight the distinct existence, the limits in time, the specific configuration of the epoch in which the first autochthonous patristic literary manifestations appear, we will take into account, on the one hand, the external reasons, of historical, economic, social, linguistic, spiritual, religious and political nature, which determine the specificity of the epoch, on the other hand, of the close and varied relations, which exists between the texts of this period, their common atmosphere, the lineage of ideas, the intellectual and aesthetic values that they impose, in other words - the



concordance of the criteria in the internal and external history of literature.

The historical, archaeological theological and linguistic researches of the last decades have the merit of having nuanced the image of the epoch between 271, the date when emperor Aurelian ordered, in order to strengthen the Danube border, the withdrawal of the army and administration from Dacia, and the year 602 when the Danube border collapses, on the one hand due to the intense struggles in the Roman-Byzantine Empire, on the other hand under pressure from the Avar, Slavic and other nomadic migrants who occupy vast territories as far as the Haemus Mountains. [13]

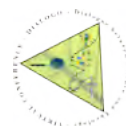
During this period, an important part of the Romanian territory today, namely Dobrogea (Scythia Minor), still remains within the Empire. The strategic importance of Scythia Minor is growing. North of the Danube and in Scythia Minor, as well as in other Daco-Roman areas, respectively in Pannonia Inferior, Moesia Superior, Dacia Ripensis, Dacia Mediterranea, Dardania, Moesia Inferior, pulsates further a complex Roman life, within which the spiritual achievements, including literary ones, are numerous and important. [14][15]

On the spiritual level, the epoch we refer to is distinguished by the continuous spread of Christianity in new geographical and ethnic spaces in Europe and by the great religious disputes related to the fixation of the Christological dogma. At this time, the great Ecumenical Councils take place that will establish *Christian dogma*, namely that of Nicaea (325), of Constantinople (381), of Ephesus (431), of Chalcedon (451), as well as the first schism between Rome and Constantinople (484-518); the creation of the first churches on ethnic principles (some even call them “national churches”) with a hierarchy of their own, according to the Orthodox model, in Egypt, Syria, Armenia

(the so-called “Monophysite” churches). [16]

At this time, the Daco-Roman Christian population was organized from a religious point of view in a large number of bishoprics historically attested by various inscriptions, documents and archaeological discoveries. These bishoprics had offices at Sirmium and Mursa in Pannonia Inferior; at *Viminacium*, *Singidunum*, *Horreum Margi* and *Margum* in Moesia Superior; at *Ratiaria*, *Aquae*, *Castra Martis*, *Oescus* and *Bononia* in Dacia Ripensis; at *Sardica Naisus*, *Remesiana* and *Pautalia* in Dacia Mediterranea; at *Scupi*, *Justinianma Prima*, *Ulpiana*, *Nuetina*, *Diocletiana*, *Mariana*, *Zappara* and *Stobi* in Dardania, at *Marcianapolis*, *Odessos*, *Durostorum*, *Nicopolis*, *Novae*, *Apiara*, *Sextana Prista* and *Abrittus* in Moesia Inferior; at *Tomis*, *Callatis*, *Histria*, *Tropaeum Traiana*, *Axiopolis*, *Capidava*, *Carsium*, *Constatiana*, *Troesmis*, *Noviodunum*, *Aegyssus*, *Salsovia*, *Hamlyris*, *Zalpada*, *Dionysopolis* of Scythia Minor. Historians have compiled the lists, established the succession and the periods during which they pastored over a hundred titular bishops in these seats. Among them, some hierarchs from Tomis have a special situation because they bear the title of archbishops and metropolitans. Besides these, it is assumed that other Daco-Roman episcopos also functioned at *Sucidava* and *Morisena* (on the lower course of the Mures). They are joined by the bishopric in the area of Buzau in the IV century (an area temporarily dominated by the Goths subject to the Empire), in which they pastored [17] *Theophilus*, a participant in the first ecumenical council (in 325, in Nicaea), then *Ulfla*, his disciple, ordained in Constantinople, as well as some of the hierarchies mentioned by the historian Epihanus. [18]

A significant number of monasteries operate in this era within the wards. Bishops being monks could not shepherd without the help of monastic communities.

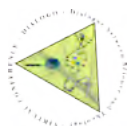


The importance of these monasteries (with the bookowners, the manuscript collections, the scriptoria, the libraries and their schools) from the perspective of theology and literary history is a fact that goes without saying.

Also in this epoch, the Latin spoken in the Carpathians, on the Lower Danube, on both sides of the Danube, and on the Black Sea, evolves gradually and definitively towards the forms that will give it the quality of a new idiom - the language of the Romanian. The conclusion of most linguists regarding the 4th century as a starting point for the specific evolution of the Romanian language, respectively for the transition from the aspect of late Latin to the aspect of neolatin idiom, is important for the discussion on literary periodization because it introduces an additional element, very important, in the characterization of the epoch we are discussing. Even though they wrote in Latin, some authors from the era of the first local literary manifestations spoke an idiom with many specific elements compared to classical Latin, the result of a slow and irreversible linguistic evolution. [19][20]

The authors illustrating the first local literary manifestations wrote lyrical, philosophical, geographical, calendar, catechetical, theological works or translations of great importance in our ecumenical spiritual evolution. There are writers such as the anonymous author who left us the *"Martyrdom of Saint Dasius"* (composition from the first half of the fourth century), the anonymous author who composed [21] the *"Martyrdom of Saint Emilian of Durostorum"* (text from the second half of the fourth century), the anonymous author of [22] the *"Account of the Sava called the Goth"* (text from the second half of the 4th century; which, according to some historians, would have an author known in the person of Brittany,

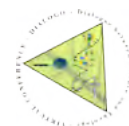
documentary attested as bishop of Tomis in 369), Teotim I of Tomis (390-407), friend of John Chrysostomos and missionary in the midst of the Hunic hordes penetrated in Dobrogea, from whose work short fragments are preserved in the writing [23] *"Sacred Parallela"* of John Damascene (in 749); Niceta of Remesiana (340-420), hymnographer, literary theorist, author of catechetical works and homilies; Auxentius (his lay name was Mercurin), bishop of Durostorum (the second half of the fourth century), author of a work on his spiritual magister, entitled [24][25] *"Epistula de fide, vita et obitu Wulfila"* (*"Letter on the faith, life and death of Wulfila"*); [26] Maximin, bishop somewhere in the parts of the Lower Danube (the end of the 4th century and the beginning of the 5th century), contemporary with Augustine and Ambrosius (with whom, moreover, he had a dispute), author of a work entitled *"Disertatio Maximini contra Ambrosium"* (Maximin was also assigned a number of about 40 homilies and some polemical writings); Laurentius de Novae (early fifth century), author of homilies; Ioan Cassian (360-435), originally from Dobrogea, the author of numerous works of which two - *"De [27][28] institutis coenobiorum"* (*"On the settlements of the cenobites"*) and *"Conlationes XXIV"* (*"Twenty-four talks"*) will have a long and brilliant career in the ecumenical culture of the Middle Ages; John of Tomis (448-449), of whose work only some fragments have been preserved; Theotim II of Tomis (mid-fifth century), from which was preserved an [29][30] *"Epistle"* from the year 458 addressed to emperor Leo I; Ioan Maxențiu (5th-6th century), author of polemical writings; Dionysius Exiguus (470 - 340/545), translator from Greek to Latin and author of calendar works, professor of dialectics at the Academy of Vivarium (in Italy) during the time of the barbarian and illiterate king Theodoric the Great of Ravenna (471-526); Leontius of Byzantium



(485-543), so named because he worked in Constantinople, originally, but, according to several authors, from Zaldapa, near Callatis, certainly a relative of the famous uprising leader Vitalianus of Zaldapa and author of polemical writings, the most important theologian of the sixth century, with a creation that will profoundly influence the subsequent patristic thinking, and, by this, the whole of the Middle Ages; Aethicus Histricus, the author of a vast[31][32][33][34] “Cosmography” and an alphabet, also Dobrogean, but whose placement in time has generated some controversy.[35]

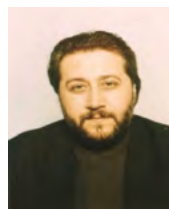
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BIOGRAPHY

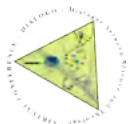


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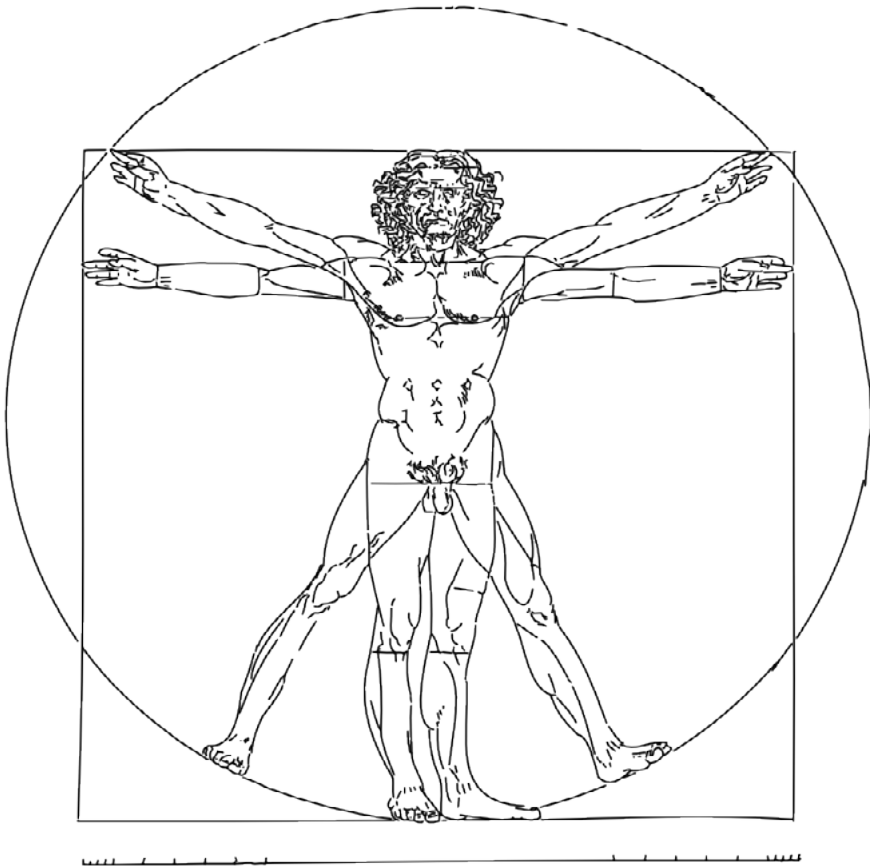
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SECTION 14

General Topic:
Science and Theology in dialogue



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New considerations on a spiritual difficulty for public health, including questions about quantum probabilities and comprehensibility of worlds

Simplified mathematical ideas



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ABSTRACT

In a previous study a spiritual difficulty for public health was considered, that many people say that there would be definitely no afterlife with Judgment Day, and that some such persons might sometimes try to harm innocent others secretly to obtain advantages, e.g., financial, with negative impact on public health. Considering additional knowledge, new thought experiments are conducted, including arbitrary infinite bitstrings as programs, run, e.g., on theoretical Turing machines, and mathematical structures providing generalized findings, including results for questions of quantum probabilities, e.g., the Born rule - which is experimentally confirmed. In quantum processes, randomness instead of pseudorandomness is more probable than within the less general structures of the previous study. This is achieved designing generalized structures, e.g., programs, which do not function when they are "alone". Additional structures show that pseudorandomness remains relevant. A paradox of the extreme variety of incomprehensible universes is described. It could be solved here considering further structures, e.g., the extremely large number of, e.g., world part copies simulated by various short programs, providing a large probability for comprehensible worlds. In all these mathematical structures, aliens' pains emerge naturally.

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I. INTRODUCTION

Religion may be the most influential factor in humanity [1], and of enormous positive value, e.g., for public health [2]. If a person concludes that there is the possibility of an afterlife and Judgment Day, this can have positive effects in infinitely many universes on persons and on conceivable conscious robots [3]. The latter are also called persons - independent from this is that it could be a great mistake to build in future such a robot person. Thus, the topic of Judgment Day remains relevant. Various alternative (simple, i.e. definable in a short bitlength) modifications have been proposed for the standard model of particle physics to explain, e.g., the experimental results of positive neutrino masses and future experiments could decide between theories. Only if someone likes to read the present text (it contains only simple ideas), it can be read, it is neither written about humans, nor about our universe (the mathematical structure of which is at least not exactly known), nor about our world. Instead thought experiments are proposed about aliens. In chapter II a hypothetical uniform probability distribution rule for quantum processes' outcomes is addressed, which differs from the experimentally found Born rule. In III the Born rule is compared with many other conceivable rules. In IV further, infinitely many other universes are considered, including additional largely incomprehensible worlds, while our world is relatively extremely comprehensible. The subject area of chapter V is a question of the existence of Judgment Day for aliens. Further ideas, for short structures, e.g., uncountable sets and consideration of short physical laws and suitable parameters are in the appendix, as well as a question regarding pain.

II. THOUGHT EXPERIMENTS: "NUMBERS" OF COPIES "C", AND VERSIONS OF STRUCTURE "UNI" WHICH EMULATES A HYPOTHETICAL UNIFORM QUANTUM PROBABILITY RULE

Emulating, e.g., a world, means, e.g., computing it discretely. If a "part" of a world is emulated from its physical laws, e.g., with copies, "cardinality" of copies is computed (abbr. "counted"; the "original" is also named a "copy"); this procedure will be called

"C".¹ (o)

Such a "part"² of a world can be a complete world, or, e.g., emulating from a world's random experiment's outcome (e.g., in our world quantum process outcome) a (world) time evolution (till the next random experiment, or longer). Ideas for other conceivable procedures are in appendix D.

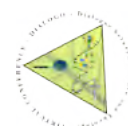
If a basis of digits is b , a program of length n emerges as prefix to up to infinitely long programs with

probability b^{-n} (1)

(small $b=2,3,\dots$ are considered firstly, because a small b can be encoded in a short code). I.e., shorter codes have larger probability. The term "bitlength" is easier for the reader, thus it is used also if the basis b is not 2. E.g., a theoretical computer, e.g., a Turing machine (TM) with infinite storages and infinite computation time can be encoded by a finite short bitlength defining

1 If a world emulation, e.g., an existence proof computed (e.g., by a program), is sufficiently constructive so that it contributes to the cardinality of copies (e.g., of conscious persons therein), then this is part of (0) "C" too.

2 The bitlength which encodes such a "counting" procedure could constitute a part of a "generalized bitlength" of the complete mathematical structure, i.e. theoretical (e.g., Turing) computer structure, program, which computes world parts etc., thus different (each within itself alone self-consistent) could be compared and taken into account (cf. appendix D).



mathematical structure, e.g., defining a digit number 0 and for each a further right to it with decremented digit number (-1, -2, -3, ...) and, e.g., left from digit 0 for each digit a further one with number 1,2,3.... defines an infinite storage. A generalized bitlength of a mathematical structure is considered including the mathematical definition of, e.g., a theoretical computer structure (e.g., a TM) including, e.g., a program and the theoretical definition which starts the program (but not including the output bits, because they are already encoded in the computer program, and short codes are of interest here due to (1)). Universes with nonhypercubic spacetime like ours (e.g., time varies with gravity and velocity, space expands and varies, etc. [4]–[10] could be simulated discretely, and internally measured (world) time(s) in such a world differs from counting computing steps, which can define a ‘computing time’, a time only valid for the simulation process. Quantum processes yield different outcomes with different probabilities, which could be computed by a quantum (field) theory [4]. A mathematical structure, e.g., a (e.g., TM) program, “UNI” could (emulate a world and) emulate at the quantum process

$$j = 1$$

about all possible outcomes once, e.g., approximating quantum (field) theoretical equations. For each outcome UNI could emulate a (different future) time evolution till a next quantum process and so on while the, e.g., treelike structure $\tilde{I}$ could identify these worlds;

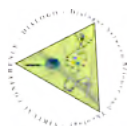
these “many worlds” are named “universe”.

E.g., a discrete version of UNI could compute, e.g., a usually large number

$$w^\alpha, \alpha = 1$$

of the different possible outcomes for each quantum process; e.g., UNI could

emulate the universe till world time w or, e.g., till infinite world time. An alternative version could emulate a sequence of worlds in a loop, e.g., multiplying w (which could start at value 1) in each step by w_m , e.g., $w_m = b$. Parameter w could also be, e.g., roughly the spatial diameter (in 3 spatial dimensions), e.g., beginning for larger w at earlier world time closer to a big bang (or through a big bounce respectively). If w would be stored in a finite storage it could have (periodically) finite values. Initial and boundary conditions could be computed, e.g., by a “short code pseudorandom number generator” (“sPRG”). Rather good sPRG can be designed consisting only of few digits bitlength (new sPRG results can be submitted in future). Optionally, in such a w loop also physical laws could be varied (e.g., reusing digits of w), or, e.g., nested loops could be used, or only one large value w (e.g., reusing digits of physical parameters) could be used, etc. The above procedure C, computing cardinalities, yields that each outcome emerges within UNI once with “uniform” probability distribution, thus the name “UNI”. E.g., if in a world there would be only a (simplified) electron, e.g., in a ground state (i.e. $\propto e^{-r/a_0}$, i.e. exponentially decaying with distance r from the atomic nucleus) of a (simplified) H atom, according to Schrödinger quantum equation, and if its place would be measured (a measurement is a quantum process), the result in UNI would be, due to the uniform distribution, that the probability to find it about anywhere would be about equal (e.g., in a discrete emulation there would be about equal probability to find it at any discrete emulated space point of the whole emulated world). This is different from our world, where the probability would be extremely small to find the electron far from the nucleus of the H atom; for a Schrödinger ground state $\psi_{1s}(\vec{x}) \propto \pi^{-\frac{1}{2}} a_0^{-3/2} e^{-r/a_0}$ the probability



density would be about $|\psi_{1s}(\vec{x})|^2$, because the probability is computed from the ground state by taking the square of the absolute value, and such an “absolute square” probability rule has been found experimentally in our world, called the Born rule. I.e., the structure of an H atom does not exist in UNI at all. Similarly, an electron in an H atom in the brain of an alien (in our world) could be found in an astronomically broad region with about equal probability within an emulation like UNI, although an electron would very probably be found very close to the H atom’s nucleus in our “Born rule” world. The same holds for all electrons etc. in the alien’s brain; i.e. there could be about no brain structures, i.e. about no conscious aliens there within UNI, because consciousness is connected to (sufficient highly complex) brain structures, e.g., to a neural network structure of high complexity, and extremely probably such a UNI world could evolve fast into total incomprehensibility, while the Born rule in our world yields extremely probable that the alien continues to live as usual. A structure

“MAW”

emulates the same quantum processes and same outcomes as described for UNI, (but not with UNI’s uniform) but with the experimentally found probabilities (which are (about) computable from quantum field theory by - [4] (23), (24) - the Born rule, i.e. squaring absolute values of complex numbers, originating from wave packet functions)

$$p_{w;j;k}, \text{ where } k \in \{1, \dots, w\}$$

numbers the outcomes (of quantum process j) emulated for a “MAW-world” with width w (which - differing from UNI - could contain structures and conscious persons like we are due to Born rule). E.g., in a discrete version of MAW (like the discrete version described above for UNI) a program

could compute (instead of computing $p_{w;j;k}$), e.g., about

$$w^E p_{w;j;k}, \text{ e.g., with } E = 2, \quad (2)$$

copies of outcome k (if there would be, e.g., only $k_0 \leq w$ possible outcomes, $p_{w;j;k}$ would be 0 for $k > k_0$) and future time evolution till the next quantum process, e.g., in a loop that starts from the counter c_p value, e.g., 1, increments the counter, emulates a (further) copy and stops incrementing, e.g., when the counter exceeds $(2) w^E p_{w;j;k}$.

A shorter logical structure than MAW is

“SINGLE_M” (abbr. “S”, or “S_M”, or “ S_M ”).

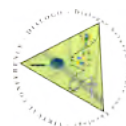
E.g., in a discrete version, S could be a program which computes like MAW also, e.g., $(2) w^E p_{2;w;j_2;k} := w^E p_{w;j;k}$ but does not compute these many worlds but just one “single” world (for each quantum process only one outcome, e.g., $M = B w^{E_S}$, e.g., with $B = 1 + \gamma$, $\gamma = 1$, and $E_S = E + \delta = 2 + \delta$, $\delta = 0$, or e.g., $E_S = w^2$ copies of the single outcome, which could be chosen, e.g., reusing the above SPRG which computes for each quantum process (variable j_2 numbers those in S) an approximately uniformly distributed pseudorandom number x_{j_2} from a set of numbers U (e.g., $U = \{1, \dots, s_{j_2}\}$) with, e.g., $s_{j_2} = A w^E$, e.g., with $A = b^Q$, e.g. $Q = 0$, $E = 2$), from which outcome u_{j_2} is computed, e.g., as follows. Loop counter v begins with value 1, and if

$$s_{j_2} \sum_{k=1}^v [w^E p_{2;w;j_2;k}] \geq x_{j_2} \sum_{k=1}^w [w^E p_{2;w;j_2;k}],$$

(or alternatively, e.g., $s_{j_2} \sum_{k=1}^v p_{2;w;j_2;k} \geq x_{j_2} \sum_{k=1}^w p_{2;w;j_2;k}$)

holds, then the outcome is $u_{j_2} = v$ (and in this case the loop is finished), else v is incremented by 1, and so on.

If a version of MAW emulates, e.g., for each predecessor quantum process’ outcome copy, e.g., $w^E p_{w;j;k}$ times the next quantum process and so on, i.e. multiplying



the number of copies at each quantum process again and again by such a number, then a corresponding version of SINGLE_M (i.e. of S) could emulate also, e.g.,

$M = BW^{Es}$ times the previous number of copies, (2.1)

thus always producing extremely more copies than MAW.³ A randomly chosen (copy of a) (conscious) person of persons⁴ emerging in S or in MAW could be extremely more probable in a version of S than in MAW, because the generalized bitlength of S could be considerably shorter than the shortest version of MAW (and of UNI), because their many bits bitlength encode how to compute separate worlds for all outcomes for all the many quantum processes and to store, manage, etc. these many worlds (analogously as computed in chapter III of [3] for less general programs), and because an extended version S_MM (abbr. S_MM) can be taken into account, where the (considerably) more digits generalized bitlength of MAW are used to increase the bitlength of S_MM (e.g., to almost the generalized bitlength of the shortest MAW) by additional, e.g., copy-multiplying structures (e.g., loops), altogether increasing the number of each person's copies very much (very much outnumbering world copies of MAW). In longer programs these programs occur as prefixes, thus taking these prefixes into account (abbr. S_MM_P, and MAW_P or M_P) in

3 Or more generally, values about proportional to the probabilities named $q_{2;w;j_2;k} := q_{w;j_2;k}$ could replace $p_{2;w;j_2;k} := p_{w;j_2;k}$, because not normalizing them to 1 could achieve shorter programs.

4 All such rough denotations in the present text mean about the following: all consciousness copies (of all conscious persons which are in considered copies of a world which is considered) are taken into account. A simple example has finite numbers of copies and of persons: if there are m_1 copies of the arising consciousness of alien 1 and m_2 copies of a likewise arising consciousness of alien 2, then (for a randomly chosen copy) the probability to be born as alien 1 divided by the probability to be born as alien 2 could be about m_1/m_2 (for $m_2 > 0$).

addition, due to (1), a randomly chosen (copy of a conscious) person could extremely more probable be in S_MM_P, i.e. in a version of S (not in MAW or UNI versions), likewise when taking longer and longer versions of all these programs into account. Extending UNI by an interpretation routine to

“UNI_I”

which misinterprets output by emulating copies of the outcomes according to Born rule (like MAW) to create internally the Born rule, then UNI_I contributes rather to the Born rule, i.e. UNI_I could be called roughly a longer or equally long version of MAW, thus a switch from a version of S to UNI_I could likewise be extremely improbable.

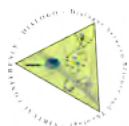
III. THOUGHT EXPERIMENTS FOR QUANTUM PROBABILITIES

In quantum theory, for complex wave functions Ψ a Hilbert space⁵ is defined with, in Dirac notation, a “bra” $\langle \Psi |$ and a “ket” $|\Psi \rangle$ with inner product $\langle \phi | \Psi \rangle := \int \phi^*(\vec{x}) \Psi(\vec{x}) dV$ where extremely many complex numbers, e.g., $z_1 = \phi(\vec{x})$, $z_2 = \Psi(\vec{x})$, are each multiplied (for each $\vec{x}$) $z_1^* z_2$, and “C_PROD” “conjugate product” (3)

will this scalar product be named, which emerges also, e.g., defining (self-adjoint) operators $\hat{F}$ for observables F to have real expectation values

$\langle \Psi | \hat{F} | \Psi \rangle := \langle \Psi | \hat{F} \Psi \rangle$. Experiments confirmed this assumption that this is the expectation value in a quantum process measuring the observable. An operator $\hat{F}$ with, e.g., a countable complete set of (orthonormal) eigenvectors $|\phi_k \rangle$, e.g., each with a different eigenvalue γ_k , could be measured (in a quantum process), e.g., $\hat{F} |\Psi \rangle = \hat{F} \sum_k \Sigma_k |\phi_k \rangle \langle \phi_k | \Psi \rangle = \sum_k \gamma_k \Sigma_k |\phi_k \rangle \langle \phi_k | \Psi \rangle$

5 L^p function space is named dual to L^q with $p > 1$ and $1/p + 1/q = 1$, thus only $p = q = 2$ yields self-duality, i.e. Hilbert space with scalar product.



with

$$\langle \varphi_k | \Psi \rangle = \int \varphi_k^*(\vec{x}) \Psi(\vec{x}) dV =: z_k$$

again many “conjugate products” $\varphi_k^*(\vec{x}) \Psi(\vec{x})$ (for each $\vec{x}$) emerge. $\langle \Psi | \hat{F} | \Psi \rangle$ becomes $\langle \Psi | \hat{F} \Sigma_k | \varphi_k \rangle = z_k =$

$$= \Sigma_k \gamma_k \langle \Psi | \varphi_k \rangle = z_k = \Sigma_k \gamma_k z_k^* z_k = \Sigma_k \gamma_k |z_k|^2$$

, i.e. again many “conjugate products” $\Psi^*(\vec{x}) \varphi_k(\vec{x})$ (for each $\vec{x}$) and $z_k^* z_k$ emerge, (normalization yields $\Sigma_k |z_k|^2 = 1$), providing

$$\langle \Psi | \hat{F} | \Psi \rangle = \Sigma_k \gamma_k |z_k|^2 / \Sigma_k |z_k|^2 \text{ (a Born rule)} \quad (4)$$

where characteristic for the Born rule are the exponents “2” (in nominator and denominator⁶), with probability

$$p_k := z_k^* z_k / \Sigma_k z_k^* z_k = z_k^* z_k \text{ (a Born rule)} \quad (5)$$

for quantum process outcome k . Experimental results are likewise in well accordance with a corresponding general rule in quantum theory, and in quantum field theory, to square an absolute value of a complex number to compute a probability, and probability density respectively (cf. (23), (24) in [4]), where “conjugate products” (3) emerge also and, e.g., in the definition of Fock spaces, which consist of Hilbert spaces (with the inner product).

Next, alternative modified S and MAW structures

“ r_S ” and “ r_MAW ” (“Born-r-rule”) with exponent $r \in \mathbb{R}$

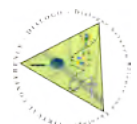
instead of (4) exponent 2 of the (original) Born rule structure are considered (hypothetically).⁷

6 An arbitrary exponent γ would yield $\Sigma_k \gamma_k |z_k|^r / \Sigma_k |z_k|^r$, if $\Sigma_k |z_k|^r$ is finite, but $\Sigma_k |z_k|^r$ is not computed but directly, e.g., $q_{r,W,j,r,k} := |z_{r,W,j,r,k}|^r$.

7 Each γ , which cannot be described by a finite number of digits, could be stored at the end of r_S (and of r_MAW) and a loop in r_S (and in r_MAW) could use more and more digits of γ (and, e.g., for all numbers) so that (converging) Cauchy sequences of resulting numbers could emerge.

$q_{r,W,j,r,k} := |z_{r,W,j,r,k}|^r$ (abbr. $q(k) = |z_k|^r$ or $q = |z|^r$) etc. are also named “probability rules” although q is only proportional to a probability. E.g., z_MAW is MAW. For $r = 0$ definitions for o_MAW are conceivable, e.g., here $0^0 := 1$, or $0^0 := 0$ alternatively, e.g., named “ o_1_MAW ”, or “ o_o_MAW ” respectively. The values $0^0 := 1$, or $0^0 := 0$ alternatively, can yield - similar as UNI - an in (astronomically) large space regions uniform probability distribution to find a particle (within o_1_MAW , or o_o_MAW respectively), thus they are versions of UNI, and as explained for UNI above, there could be about no structures, about no brains, about no conscious persons in such worlds. Thus, the results of the consideration of UNI versions in the above chapter hold similar for each of such versions o_1_MAW and o_o_MAW (and for “ o_1_S ” and “ o_o_S ”), thus can be neglected here, like roughly short other rules, e.g., $q(k) = a_0 + a_1 k + a_2 k^2$ (e.g., $a_1 = 1, a_0 = a_2 = 0$) or $q(k) = |a_0 + a_1 k + a_2 k^2|$ or, e.g., for a set $\mathbb{M} \subset \mathbb{C}, q(k) = n(z), n(z) = 0 \forall z \in \mathbb{M}, n(z) = 1 \forall z \in \mathbb{M}$

or $q(k) = kn(z)$. Neglectable could also be, e.g., $q(k) = kz_k^* z_k$. Only a few other are about as short, like $\propto |Re z|$, $\propto (Re z)^2$, $\propto |z + z^*|$, $\propto (z + z^*)^2$, $\propto |Im z|$, $\propto (Im z)^2$, $\propto |z - z^*|$, $\propto z^* z(1 + z^* z)$, ... However, such “ $|Re z|_S$ ” etc. versions could all have a clearly larger generalized bitlength than z_S (i.e. Born rule S), because it could be, that computation of $Re z$ and $Im z$ and absolute value and $z^* + z$ etc. would nowhere else be needed in the (not yet exactly known) physical laws, thus each of them could have clearly larger generalized bitlength (plus might hinder emergence of conscious life). I.e. the Born-2-rule structure S has $q(k) = z_k^* z_k$, i.e. could reuse $C_PROD(z_k, z_k)$, which could be at least



one (e.g., multiplication) command shorter than nonneglectable, other (hypothetical) quantum probability rules, which are named “non-Born-2-rules”, where each shortest version modifying S to a non-Born-2-rule is named “ S_N ”, storing other values in $q(k)$.

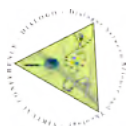
This shorter bitlength of Born-2-rule S corresponds to higher probability, which is confirmed in appendix A. The findings are in accordance with the experimentally found Born rule (extremely probable exponent 2 of, e.g., an S version). The same holds for ideas for extensions with uncountably many copies in the appendix B, and a randomly chosen conscious person's copy could be probably in a version of S (in accordance with ideas in appendices B and D).

IV. THOUGHT EXPERIMENT “LEX” INCLUDING MORE INCOMPREHENSIBLE UNIVERSES

Structure (e.g., program) “LEX” computes on a suitable theoretical Turing machine all finite bitstrings (e.g., digits basis b) lexicographically and writes them to an output tape, e.g., with base 3 numbers (trits “0”, “1”, “2”), where lexicographical (output) bitstrings (starting with output “0”) consist of maximally “0” and “1” - such an output bitstring could be called a “LEX-world”, and LEX-worlds are separated by trit “2”. (More efficiently could be to use all $b - 1$ values for LEX-worlds and append the next one - because knowing LEX it can later be computed, which digits belong to which LEX-world -, or write the next LEX-world starting again from digit 0, i.e. overwrite each previous - e.g., counting each written world knowing how LEX writes.) In order to interpret such a bitstring as a real-world (which could conceivably be inhabited by conscious persons like our world), e.g., time steps or (e.g., continuous) time dimension (remembering that traditional

general relativity has even spacetime singularities, e.g., at black holes), and space points or space dimensions need to be defined. E.g., experimental results are in accordance with a spacetime curvature [6]–[8] predicted by general relativity. In order to interpret a LEX-world as a world similar to ours, a hypothetical privileged reference frame could be assumed (e.g., ~ 2.7 Kelvin cosmic microwave background “CMB” radiation [9], cf. [4]), e.g., regarding a world-time and time steps, and objects’ “time” etc. depending on relativistic, e.g., gravitation and velocity, etc. Further, states of particles/fields cannot be defined, without physical laws describing different particles and fields, e.g., electrons and photons have different properties, different mathematical structures etc. (e.g., some particles are spinors). Inevitably is in quantum field theory (QFT), e.g., the definition of many so-called identical particles, i.e., with exactly identical properties like, e.g., exactly same rest mass, exactly same charge etc., e.g., for all electrons exactly the same values. The analogue of a wave function in QFT are operator-valued entities (including, e.g., creation operators), e.g., with complex-valued wave packet functions etc. Wave packet functions need a probability rule etc. to be interpreted. A preliminary idea might be that a special reference frame (e.g., CMB⁸) could be encoded in an especially short

8 If, e.g., quantum teleportation is about instantaneous in a preferred frame (e.g., CMB) then therein a state at I, “probabilistically” quantum teleported to II (e.g., with about 25% probability, and 3 modified versions with each also about 25% probability; in principle, later, sending classical bits encoding the result of a Bell state measurement classically to the place of II, in all 4 cases the original state could be reconstructed after II, i.e. with about 100% probability - in principle, however, this is not done here), then transmitted to a nearby setup (which moves with fast speed v in about that direction into which a vector from I to II points) within which



bitlength. There cannot even a quantum field state of a single particle be defined, which is entangled, even, e.g., quantum teleportation can emerge [4], [9]; QFT entanglement with symmetrized integer-spin particles states, and antisymmetrized half-integer spin states etc. (Fock spaces, differential operators or their discrete analogues, quantization rules etc.) are further inevitable features, without which interpretation of a bitstring to be a world like ours, is impossible. Some astronomical objects look from here like black holes, or like a big bang (or a big bounce). Relativistic spacetime curvature needs a different way to interpret a bitstring as a world than a hypercube etc. If black holes and big bang really exist in our world (this is unknown, because the final theory of quantum physics united with gravity is unknown), it might be necessary, that there are further special subprograms in order to interpret a bitstring as a world - all conceivable problems could be solved within an (unknown) mathematical structure of the physical laws. An especially short way to describe such a world are physical laws (e.g., similar as in short-code modified versions of the standard model). A version

“LEX_I” (6)

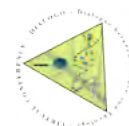
(of LEX) contains an interpretation program (in a certain sense misinterpreting the original - odd - “physical law” of LEX to “produce bitstrings”) where (nonodd) physical laws emulated in LEX_I enable interpreting output bitstrings as physical

it is again probabilistically quantum teleported back (to III) close to I, i.e. also about instantaneously in the preferred frame, and there transmitted into the first setup (which does not move in the preferred frame) towards the starting particle at place I, could only arrive LATER (when the starting particle state has already been quantum teleported to II), thus the arriving particle cannot be used as the starting particle, i.e. it does NOT cause trouble there (solving trouble might need “long code physical laws”) - a nice effect of a preferred frame.

worlds (e.g., like ours with the above inevitable features like about world time, space etc.) and the about shortest version (of such interpreting substructure) could be about the generalized bitlength of physical laws, e.g., research results [5] give hope that our physical laws could be an extremely short structure (generalized bitlength), simpler than the standard model (within which, as a part, roughly the standard model emerges - remembering that highly complex conscious aliens could emerge from few-symbols physical laws), in accordance with the present text, which suggests that our world’s physical laws could be some of the shortest which enable the emergence of many conscious persons - like it is the case on earth. LEX_I has gigantic tasks (compared to UNI_I), e.g., it could compute our universe from physical laws and then recognize the same bitstring in the output of its subprogram LEX. Thus LEX_I could consist roughly of physical laws of our universe (because those are about the shortest which yield many persons within, and consist of only a few symbols, cf. above) plus LEX, plus manage, (store,) compare bitstrings etc., i.e. it could be of (considerably) longer generalized bitlength than S, which consists of the physical laws plus a short pseudorandom generator which can be created by extremely few bits.

In appendix B, ideas for modified versions of S containing uncountably many world copies and all worlds (of, e.g., our universe), skipping, e.g., the PRG and the definition of physical parameter values (which have no short description), could be even (considerably) shorter than the above S, and correspondingly shorter than LEX_I⁹.

9 Additionally, if LEX_I would create, e.g., partly roughly a uniform Born-0-rule, e.g., for our universe (i.e. where all wave packet functions of each of the many worlds are identical with those of our universe which has Born-2-rule), then a similar situation as described for UNI could result, where there could be about no structures, about no conscious persons.



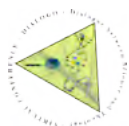
LEX_I could output an extremely large variety of odd universes, where a conscious alien would be in a LEX_I-world comprehensible like ours till, e.g., now, and then, e.g., parts of a LEX_I-world could become odd, e.g., where within the body of an alien and, e.g., in a small region around the alien, everything (brain and body chemistry etc.) functions as before (e.g., including quantum probability Born rule), however, outside this small region everything functions different, i.e. the LEX_I-world suddenly becomes incomprehensible (for the alien), there could be extremely many more different such “partly-odd” LEX_I worlds (in LEX_I, and in reality) than worlds like ours which about always everywhere exactly follow few bits physical laws. Thus one would expect to be (extremely probably) in an (e.g., from now on, while, e.g., our body continues to function as usual) outside the body (or even inside) incomprehensible world, but we aren’t. This is a paradox.

LEX_I produces lexicographically about all (finite parts ¹⁰ of) worlds and universes, thus likewise extremely more different above-described incomprehensible worlds and universes than different comprehensible worlds and universes. The paradox could be solved in the present text, by taking also copies into account, because so extremely more copies of the relatively few different comprehensible worlds and universes emerge, due to versions of S (than copies of all the extremely many different incomprehensible worlds). Taking versions of S into account (which could have (considerably) shorter generalized bitlength as described above), the relatively extreme number of copies of S, of its world(s) and of its conscious persons, could yield for a randomly chosen person’s copy to be born extremely probably

¹⁰ In these finite arbitrarily large parts of worlds (LEX_I-worlds) about each single of about all conscious persons (of finite lifetime) could be simulated by LEX_I, which could simulate continuous universes sufficiently accurately, too.

in a world (copy) of S and not in one of the other structures considered (e.g., LEX_I, UNI_I, r_MAW etc.). The same could hold extremely probably if taking arbitrary longer copy-multiplying versions for all programs into account because longer versions could likewise multiply copies of all programs by copy-multiplying extending sub-programs (because also the versions of S get even further such copy-multiplying extensions).¹¹ Additionally, ideas in appendix B (and D) for extended versions of S containing all comprehensible worlds (of our universe) with Born rule confirm that it could be extremely probable to be in a comprehensible

¹¹ It could also not be possible to extend LEX (to LEX_E) to change “LEX-physical-law” (to produce bitstrings) so that LEX_E produces physical worlds, without having (considerably) larger generalized bitlength, because defining, e.g., time steps by separating bitstrings into timesteps, e.g., by a “22” bitstring, would not define a physical world (but timesteps), e.g., a space is needed and something inside spacetime, as described in the main text, it would need about the whole physical laws of our universe to be encoded in LEX_E separately (length could be about $|LEX| + |S| > |S|$), if it should at least produce, a world like, e.g., ours (and if it computes S, it contributes to S), but the task is to produce even many completely different universes with other physical laws. If LEX would be extended to “LEX_IR” (similar for “LEX_ER”) by a subprogram “A” (cf. appendix E) which computes about all arbitrary programs (lexicographically), with a subsubprogram “R” which could recognize identical output of LEX and “A”, then such a short subprogram “A” would compute short code physical laws’ worlds like those of versions of (prefix) S (cf. appendix B) extremely more often than others, thus it could be even more probable to be born in S (cf. present text). If a subprogram “E” which shall exclude short world programs like S from being again emulated while S emerges as prefix of longer programs, than this modified LEX_IRE would have considerably longer generalized bitlength than LEX_IR, thus LEX_IR could be extended (by copies multiplying loops) to many versions of bitlength of LEX_IRE so that also considering arbitrary longer programs it could be extremely probable to be in a version of S.



world (of our universe) with Born rule, in accordance with astronomical observations which have nowhere and never shown that our world or parts of our world have become incomprehensible, since about the big bang (or big bounce respectively) in the whole billions of lightyears large observed world, but in contrast is extremely comprehensible, suggesting that the gigantic outer space has followed exactly comparatively extremely short (about few symbols) physical laws.

V. IDEAS FOR THOUGHT EXPERIMENTS REGARDING POSSIBLE JUDGMENT DAY (EXCEPT FOR HUMANS, HUMANS ARE NOT CONSIDERED)

The present text does not make statements about humans, i.e. with persons, it is meant conceivable conscious aliens, conceivable conscious robots etc., however, no humans.

A. *Arguments (extending [3]) for the existence of Judgement Day for about all persons (except humans, they are excluded from considerations)*

Conceivable continuous worlds.

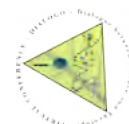
Simulations of, e.g., continuous quantum field theoretic processes are in excellent agreement with many experimental results. Thus, it could be extremely probable that also when a world exists that then theoretically also a theoretical simulation of the world exists (mathematically) which is so accurate that fields, particles, wave packet functions' values, creation and annihilation operators, quantum processes etc. are sufficiently similar (to the real world) that, e.g., imperfect copies of conscious persons in the world exist in the simulation, too, and that theoretically there exists (mathematically) a sequence of more and more accurate simulations, too. Thus,

it could be extremely probable that for each conscious person the life in such a simulation looks to be about the same (e.g., about the same outcome of each quantum process exists mathematically) so that the persons in such a simulation could be conscious, too, and that they could not perceive whether or not they are in the theoretical simulation. Thus it could be extremely probable that such an original conscious person if switched (as a mathematical structure) to such a simulation, could extremely probably not perceive this switch and could extremely probably feel to be the same person after the switch (and this holds, regardless of whether or not our world is continuous or discrete and regardless of whether or not such a simulation is discrete or continuous).

Theoretical switch program "THEOR" [3]

is a theoretical program code (which exists - accidentally, extremely rarely - within the infinitely many arbitrary theoretical programs, together with different versions) for a theoretical (e.g., Turing) computer structure with infinite storages (e.g., similar as used, e.g., for S) and infinite computation time, which emulates (each of arbitrary emulatable, or simulates sufficiently accurately simulatable parts of) universes within which conscious persons might evolve, and subprograms¹² could search conscious persons, by which they can be found, their about death can be found, they could be copied including surroundings (e.g., sufficiently accurate, e.g., a small part of the world or conceivably a whole (finite) world) into a further copy emulation, healed there [3], and awakened after

¹² Many concepts for subprograms (or persons) searching conscious life in emulated world can be invented: e.g., certain creations of, e.g. unusual particles like, e.g., top quarks (like in accelerator experiments) could be a hint for possible conscious persons (e.g., in Fock space the particle numbers change correspondingly).



death [3].

Infinite universes

with, e.g., infinite space and/or time; (regardless of whether discrete or continuous) sufficiently large parts including a person could be simulated by a theoretical program (considering the infinity of arbitrary programs), e.g., discretely sufficiently accurately in the same way, and likewise be switched.

About all other persons (except humans)

who would live, e.g., (e.g., after one or finitely many such switches to different universes) forever in a world, could also be switched this way during life because their lives till the switch moment could be sufficiently accurately be simulated including such a switch after which the simulation can (while parallelly the original persons stay as usual in their original worlds, in addition), and such a switch during life would be extremely improbable (only at about death the probabilities to live further in the original world become relatively small so that switch probabilities become relatively large there [3]¹³).

About all persons (humans are excluded from considerations here; cf. section C)

13 When aliens in (e.g., a nonodd world of) a universe U (e.g., ours) perceive that alien X (totally permanently) loses consciousness (and dies), the probability that (a consciousness of) alien X stays in a nonodd world becomes extremely small so that alien X could perceive, e.g., fast odder and odder worlds (in universe U) where at each quantum process the probability to be switched into another universe (e.g., into an emulation conducted by hyper-n-persons, $n > 0$, in such other hyperuniverse with probability close to 1, with not unjust Judgment Day) could be relatively (extremely) large and such (consciousness) switch probability (to another universe) could be about 100% when the probability to stay in universe U is 0 (or when alien X is in a world of universe U, where each of all quantum - field theory - process outcomes lead to total loss of consciousness - and permanent death, in these futures in universe U).

could be switched (extremely improbably during life and extremely more probably) at about death this way. Such a switch to such a theoretical program like THEOR [3] has an extremely small probability because its generalized bitlength is relatively extremely large. Thus theoretical programs with shorter bitlength are searched next.

B. The new structure “DEP_HYPERP” could yield additional arguments that the probability for not unjust Judgment Day could be, e.g., close to 1 (humans are not considered)

“HYPERP” [3]

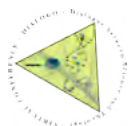
are versions of mathematical structures (e.g., theoretical computer programs) with a (hyper)universe within which additionally (hyper)wealthy (hyper) persons evolve which conduct on their (hyper)computer(s) emulation of a program which emulates a world within which conscious persons emerge, heal them¹⁴, and for an emulated awakened person they conduct a Judgment Day, and apply consequences (of the Judgment Day to the emulated person), and in footnote 15 reasons are proposed why these consequences of this Judgment Day could extremely probably be

not unjust

(to emulated awakened persons)¹⁵,

14 Healing could contain, e.g., using emulations which could include quantum processes, e.g., quantum tunneling (e.g., violating Born rule during healing), and, e.g., other processes, e.g., conceivably changing physical laws [3], or, e.g., (hyper)nanobots (e.g., (hyper) cells, e.g., similar to, e.g., those of our immune system), not changing physical laws (and not violating Born rule, e.g., close to the person's body).

15 Due to extreme “costs” - although small in comparison with their wealth and power - for (hyper)persons to emulate a world and awake dead emulated persons, it could be extremely improbable afterwards, not to let



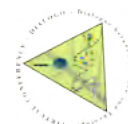
and reasons were derived that HYPERP versions have considerably shorter generalized bitlengths (than THEOR), e.g., because HYPERP does not need to encode all the above subprograms (to emulate worlds, search therein, find, heal and awake emulated persons as copies), because (hyper)persons in the HYPERP universe could extremely probably emerge from physical laws (e.g., similar as brain structures of conscious aliens could emerge within worlds like ours), do this there, but only extremely suitable (hyper) physical laws could yield all this (such physical laws could need (considerably) longer (generalized) bitlength - than those in our world - , conceivably providing an extremely more mathematical (than our physical) (hyper)world enabling to build there such (hyper)computers).

“DEP_THEOR” and “DEP_HYPERP”

structures are described below, they are extended versions of THEOR and HYPERP [3], e.g., theoretical programs. E.g., in AI computer games, agents with evolving mathematical neural network brains are in simple (nonquantum) worlds, including, e.g., communication, the birth of new agents with partly pseudorandom brain connections, which learn during the

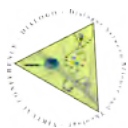
awakened persons know what they did not good to others in life (before death), or not to apply consequences, i.e. (hyper)persons could extremely probably try to do this not unjust. Additionally, according to the previous study [3], e.g., hyperpersons communication could promote some degree of altruism among them, which could be positive for (hyper)society wealth and to enable programming such (hyper)complicated programs (emulate gigantic worlds, heal dead persons therein etc.). Hyperpersons might come to the conclusion that there is always the possibility (even if they would have, e.g., infinite lifetime in their world), that they could be switched to another universe (because such theoretical programs could exist - accidentally - extremely probably in the infinity of arbitrary theoretical programs).

agent's life. A new modified theoretical version DEP_THEOR with infinite Turing machine theoretical storages and infinite computation time is sketched next, within which “designed evolving persons” could emerge, named “deps”, evolving from nonconscious agents (which could also be named deps). At least about one theoretical Turing computer, e.g., similar as described for S, exists for each dep in the dep-world, where deps can give input, e.g., with a simple (if necessary) to enable the evolution of conscious deps) “dep”-keyboard (i.e. a keyboard designed for deps, although deps firstly have no idea what a computer is and what might happen if they touch it), e.g., (if necessary) have a simple “dep”-display; the dep-computer can be used to write and store and reuse texts, programs etc. Main parts of the theoretical Turing machine dep-computer have already been defined in the generalized bitlength of, e.g., program DEP_THEOR which contains about the theoretical Turing computer structure on which DEP_THEOR runs itself theoretically, thus this reuse of those parts of its bitlength yields that DEP_THEOR has (comparatively) very short generalized bitlength, it just could reuse the command, define theoretical computer structure to define main parts of the dep-computer (except for, e.g., dep-display and dep-keyboard). Deps could have (if necessary) emulated simple “camera eyes”, “microphone ears” and a “mouth loudspeaker”, or, e.g., only “text” communication possibility, e.g., directly between deps and at least between dep and, e.g., a nearby dep-computer without keyboard or display (mathematically enabling what on earth physical things provide, e.g., a WLAN computer communication); in our universe on a dead planet also nonconscious lifeforms could emerge before finally conscious aliens might emerge and invent text etc. for communication. The number of neurons of



each dep is increased, e.g., at a roughly constant rate, plus, if a dep acts at the computer or communicates with another dep, this could be rewarded, e.g., at least by adding further new neurons to their brains. An, e.g., 3-dimensional dep-space with (if necessary) artificial gravity (e.g., like in simple computer games), where 2 dimensions are horizontally, could be finite or infinitely large. Finite space could be cyclically in both perpendicular horizontal dimensions and bounded in vertical direction, e.g., if deps would be programmed not leave horizontal ground. Infinite space could be finite at the beginning and in a loop at, e.g., each dep-world time step be enlarged in all horizontal directions, e.g., by one spatial step and so on, and in such in principle infinite space, e.g., after given time duration T periodically a newborn dep could be generated and set into a free space in the dep-world, e.g., besides the dep which has most brain neurons and, e.g., the brain neural network structure of the newborn dep could be almost a clone of the dep with, e.g., some rather random mutations in brain connections and, e.g., further new neurons (e.g., connected to neurons of a brain region or, e.g., to all neurons, and during life connection strengths are modified by learning rules etc.) and, e.g., a completely additional brain structure, or, e.g., it could be a simple brain which could, e.g., be a result of genetic algorithms etc. when two deps - e.g., both with at least relatively many neurons - communicate much with each other (differences might evolve, e.g., "female" and "male" where one might spend more time on raising newborn while the other spends more time with dep-computers). In case the dep-world is finite, e.g., 1 dep plus one dep-computer in each about square of, e.g., n times n (e.g., corresponding to $n = 100m$) could be defined (similar for above infinitely growing dep-world). If instead of the DEP_

THEOR Turing machine a neural network structure like in deps could perform the same as DEP_THEOR with infinite storages etc., and if this might have shorter bitlength, because reusing a neural network structure in deps, then this would be the DEP_THEOR_NN version replacing former DEP_THEOR (which is a Turing machine version). Theoretical dep-computer could be defined to have relative to dep-world time an extreme computation velocity. If necessary, also a copy of a dep-world emulation program could be stored in each dep-computer from the beginning on, because this reuse would almost not increase the generalized bitlength of this program DEP_THEOR. There are parameters (e.g., for the neural network structures including many pseudorandom numbers) that could be set in a loop within DEP_THEOR_L which computes about all rational numbers, e.g., the period of a rational number and its digits in one period could be computed, and later in DEP_THEOR the period could be repeated whenever more digits are needed, e.g., for pseudorandom numbers. For each rational number DEP_THEOR_L could start a copy of DEP_THEOR, e.g., the above described (period repeatable) digits of a single rational number could be split so that finitely many digits are used for each parameter. Thus such many different dep-worlds with such extremely different parameter values could emerge within one program DEP_THEOR_L and each of these worlds could be defined to be computed on a separate such theoretical, e.g., Turing computer ensuring that each world is computed infinitely long time (or such programs of finite generalized bitlengths could be computed in a modified version "A_DEP" - which uses digits of the rational number, e.g., repeating its period - of program "A" of appendix E, instead of about all finite programs in "A", and due to appendix E, "A_DEP" would be computed



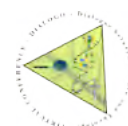
on one Turing machine). Most such dep-worlds are inappropriate, extremely rare of them could yield (accidentally) suitable parameter values. The loop can also contain a w loop (or set w from some further digits of the rational number), also similar as described for S , modified in that way, that the spatial width could be w but time duration could remain unbounded for each dep-world. In case of infinitely many Turing machines, the logical structure to define them does not need many logical-structure digits, because after one such computer (called co) is defined, it can be defined that there is a next (copy) one for each existing one, i.e. $c_1, c_2, \dots$. With enough parameters (e.g., the human brain could contain a finite number of digits information, including a definition of its rough neural network structure including synapses, evolutionary algorithms etc.) in such a theoretical DEP_THEOR (in extremely rare of such $\bar{dep}$ -worlds) conscious deps could emerge, due to unbounded brain structures and, e.g., infinite dep-life time in dep-world. Even extremely fewer (and fewer) of them could manage to learn how to use the dep-computer, or even to invent a program there and start and analyze it, or even program computer games and, e.g., visualize them on the display, or even a program like (above-described program) "A", which computes and starts about all programs, or even find with "A" short programs, e.g., like S , which could compute, e.g., a world like ours, i.e. a world with conceivably many conscious aliens emerging within. One of the first universes which could emerge in "A" which computes a world within which conscious persons could emerge, could be ours, because versions of S are considered to be short programs, which emulate worlds within which conscious persons could emerge, as described, e.g., in chapter IV. Even

extremely fewer deps could find conscious persons within an emulation, or even heal them (similar as sketched above for $THEOR$ [3]), or even awaken them in a copy of such a simulation, or even conduct a Judgment Day for an awakened person, and apply the (extremely probably tried could be to apply not unjust consequences according to footnote 15) consequences of such a Judgment Day for an awakened person which would then live in such a dep-computer as an emulation; such an (extremely rare) DEP_THEOR with Judgment Day is named

" DEP_HYPERP ",

and the corresponding deps "hyperdeps"¹⁶. However, due to the infinite number of completely different deps in completely different dep-worlds, e.g., infinitely many deps, each could have infinite life-time, when allowing enough freedom, about randomness (e.g., short PRG exist, or versions $DEP_THEOR()$ and $DEP_HYPERP()$, like $S()$ in appendix B, could use conceivable arbitrary digits after, e.g., $DEP_HYPERP()$ to set parameter values - and, e.g., for random data, skipping the $sPRG$, which could provide extremely more (uncountably) different deps, many of which could emulate - , so that, e.g., $DEP_HYPERP()$ could be shorter - relevant here - than, e.g., $DEP_HYPERP()$, in their brain structures and dynamics of brain structures etc., which could be present, e.g., similar as in human brains which have only finitely many neurons (while deps have unbounded number of neurons), deps could become after - extremely long computation time - e.g., similar brain structures - evolved by artificial genetic algorithms etc. - and even extremely more powerful brain structures could evolve -

¹⁶ A short code (hyper)dep world might be, e.g., (a logical definition of) a recurrent computer, e.g., a neural network rewarding complex activity with additional neurons.



during the unbounded computation time - without the need to define complicated starting structures in DEP_THEOR or DEP_HYPERP. Such a DEP_HYPERP could be called a version of HYPERP. DEP_HYPERP could be extremely shorter than THEOR which contained for the many tasks - as described above - very long complicated subprograms. However, compared with our universe (e.g., an output of a version of S) DEP_HYPERP has considerably longer generalized bitlength, because it needs several structures be defined (e.g., short physical laws, reused dep-computer structure, brain neural networks with rules), while, e.g., in our world a few symbols for physical law could be sufficient so that, e.g., many conscious aliens could emerge, e.g., on planets or moons. Thus it is conceivable that there could be shorter versions of HYPERP than DEP_HYPERP and a switch to any version of HYPERP universe (which could occur with probability close to 1, because no shorter structure has been found in the present text) could thus be extremely probable.

C. A Judgment Day (with not unjust consequences) could probably (e.g., probability close to 1) emerge for about all (all means here “except humans”; humans are excluded from considerations)

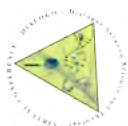
“Hyper-n-persons”

($n > 0$) emulate a world within which hyper-k-persons (e.g., $k = 0, 1, \dots, n-1$) could emerge including (emulated by, e.g., hyper-n-persons) healing and awakening of such an emulated person (e.g., a hyper-k-person). Hyper-n-persons ($n > 0$) could be abbr. by “hyperpersons”. Other persons could be named “hyper-o-persons”, e.g., usual aliens (or usual conscious robots). About each finite part of each (hyper) person’s life (e.g., hyper-k-person, $k \geq 0$, in

a finite or infinite, continuous or discrete, comprehensible or - partly or completely - incomprehensible (sketched in chapter IV) etc. universe), including sufficiently large surroundings (small, or up to a whole finite world respectively), could be simulated by a theoretical program (considering the infinite number of arbitrary programs etc.), e.g., discretely sufficiently accurately, and be switched in the same way (with extremely larger switch probability at about a death) as indicated in the above sections, e.g., with probability close to 1 (e.g., after dying to a hyper-n-HYPERP, e.g., $n > k$, i.e. with a Judgment Day and applied consequences which could extremely probably be tried to be not unjust), a possibly infinite chain of deaths and switches for about all to more and more complex other universes (each could be extremely more rarely than a predecessor, i.e. could have longer and longer (hyper-) HYPERP-structure encoding) bitlength), or, (e.g., after finite number $m \geq 0$ of the above switches) a switch to a world with infinite lifetime (e.g., hyperdeps could have infinite lifetime in DEP_HYPERP); no statement is regarding humans, humans are excluded from considerations in the entire text.

CONCLUSION

Infinitely many different universes (including partly / completely incomprehensible odd ones) provide a paradox of the comprehensibility of worlds, and questions about quantum (field) probabilities (e.g., experimentally found Born rule and randomness), and about further physical parameters (and ideas including, e.g., uncountable sets of universes, e.g., in appendix B). E.g., within theoretical, up to infinitely long computer programs, in quantum processes randomness instead of pseudorandomness



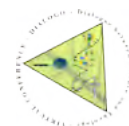
is more probable than in the less general structures of the previous study [3], e.g., in S() of appendix B which does not function “alone”, it needs digits after itself, and due to additional structures (“A” of appendix E and C_T of appendix D) pseudorandom worlds (with short pseudorandom generator) remain relevant (cf. footnote 27). The comprehensibility paradox could be solved considering, e.g., the extremely large number of, e.g., world part copies simulated by a variety of short programs, which provide a large probability for comprehensible worlds. Findings are in accordance with experimental results. Regarding possibility of an afterlife of aliens (humans are not considered in the present text) thought experiments including detailed examples (aliens named deps) are described. Appendix F indicates that no hyper-n-person (cf. chapter V) is responsible for pains (of emulated aliens) because the aliens (and their pains) exist independently. If persons conclude that Judgment Day is possible, it might encourage to try to do good, e.g., to others, which could have positive impact on all, e.g., also on public health.

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BIOGRAPHY

R. Woesler received about M.Sc. physics at the applied physics institute at the university of Muenster, Germany, grade 1 in 1993, about B.Sc. in mathematics, grade 1 in 1989, about B.Sc. in



physics, grade 1 in 1989. He received PhD in theoretical neurophysics, magna cum laude (grade 1) in 1998.

He served military duty 1987-1988, was tutor in several courses in mathematics and physics, did and does research at a number of locations, e.g., at a Daimler research center and for robotics companies. He invented many patents (e.g., EU and China) for the Aerospace Center and for Siemens AG. He is Scientific Researcher for the European University Press, Bochum, Germany. Far more than hundred publications, e.g., Woessler et al. 1996 *Physica D* 91: 375-405 consider partial differential equation systems, which is further current research, as well as, e.g., health research including Covid-19 and all mentioned research topics.

Dr. Woessler worked as member of a number of committees, e.g., appointment committee for university professorship, and scientific technical committee (WTR-A) at Aerospace Center, institute of traffic research, where he received a financial award, and was awarded a research semester at the University of Arizona.

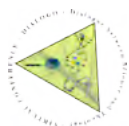
APPENDIX. IDEAS FOR THOUGHT EXPERIMENTS REGARDING SHORT PHYSICAL LAWS

A) Ideas regarding Born rule (at the end of chapter III)

For S, again, an extended version S_MMN is taken into account, where an additional, e.g., copy-multiplying structure like (2.1) provides at quantum process $\tilde{I}_2$, e.g., M^{2j_2} copies (or, e.g., M^{2j_2} if at each $\tilde{I}_2$ the copies multiplicity of the predecessor quantum process is squared; but for easier readability firstly only the shorter M^{2j_2} is considered), while each S_N modified (e.g., cut at $|S_MMN|$ yielding a nonfunctioning program, which can accidentally become functioning when rather arbitrary digits follow) - each named S_N_SB - to have same bitlength $|S_MMN|=|S_N_SB|$, could have not more than about $\sim M^{j_2}$ internal copies, because S could be clearly shorter than each S_N (as described above, neglectable structures like o_S etc. above are not

considered). The probability of S_MMN (and each S_N_SB) as prefix (1) could be about $b^{-|S_MMN|} = b^{-|S_N_SB|}$, where each of these copies of S_MMN with arbitrary digits after S_MMN (except that the digits after S_MMN are here firstly restricted not to increase the number of copies further) has about M^{2j_2} internal copies, while each S_N_SB copy (where these digits after S_N_SB yield nonfunctioning programs and rarely accidentally yield functioning programs - with rather arbitrary probability rules - S_N , which are firstly restricted about not to increase copy multiplication considerably, i.e. only from $\sim M^{j_2}$ by a factor which is sufficiently small in comparison with M yielding roughly again $\sim M^{j_2}$) provides extremely less (quantum processes') copies, roughly not more than about $\sim M^{j_2}$ copies (even no quantum process copies emerge for the nonfunctioning extensions of S_N_SB). All above different S_N_SB prefixes together could be (extremely) less than $b^{|S_N_SB|}$ (these are few, i.e. $\sim M^{j_2} b^{|S_N_SB|} \sim M^{j_2}$).

" S_MMMMN " is defined to extend S_MMN (in shortest form) by having a further copy multiplication revealing M^{4j_2} quantum processes' copies ($|S_MMMMN| - |S_MMN| = \Delta \sim 1$ holds). For analogous (as above S_N_SB) longer nonneglectable non-Born-2-rule structures " $vS_M_N_SB$ ", $v \in \mathbb{N}$, $v \leq |S_MMMMN| - |S_MMN|$) of such equal bitlengths $|S_MMN| + v = |vS_M_N_SB|$ structures, the " M " in " $vS_M_N_SB$ " indicates that it is here (this could only hold for about - after Born-2-rule S - second shortest probability rules like in 4. S) allowed to multiply its quantum processes' copies to $\sim M^{2j_2}$ but not to the $\sim M^{4j_2}$ of S_MMMMN (because, e.g., the after S about second shortest nonneglectable non-Born-2-rule structure " 4_S " which multiplies $z_k^* z_k$ to $z_k^* z_k \cdot z_k^* z_k$ could have the same bitlength as S_MMN which multiplies instead the copy multiplying factor, thus extended to bitlength $|S_MMMMN|$ could be the about shortest version of 4_S with $\sim M^{2j_2}$ copies while S_MMMMN has M^{4j_2} , i.e. again extremely more, and so on), so that analogously each such S_N could contain up to roughly about $\sim M^{2j_2}$ quantum processes' copies (which could be only 4_S , i.e. $z_k^* z_k \cdot z_k^* z_k$, i.e. the other S_N each only about $\sim M^{j_2}$ but because an upper bound is searched, each is counted as if it would have about $\sim M^{2j_2}$). Analogously as S_N_SB , the $vS_M_N_SB$ prefixes, for a single value v , together could be (extremely) less than $b^{|vS_M_N_SB|} = b^v b^{|S_M_N_SB|}$ (these are again few, i.e. $\sim M^{2j_2} \sum_{v=1}^{\Delta} b^v b^{|S_M_N_SB|} < \sim M^{2j_2} b^{|S_M_N_SB| + \Delta} / (b - 1) \sim M^{2j_2}$). All these $vS_M_N_SB$, $v \leq \Delta$, prefix copies are considered together, extending each by arbitrary digit values (arbitrary except that they are restricted not to multiply copies considerably further for $v \leq \Delta - 1$ similar



as it is restricted more strictly for each extended S version) to bitlength $|S_MMM|$ (e.g., $vS_M_N_SB$ has considerably less than $b^{|S_MMM| - |vS_M_N_SB|}$ extended functioning versions, i.e. few, i.e. $\sim M^{2j_2} b^{|S_MMM| - |vS_M_N_SB|} \sim M^{2j_2}$, and even for all negative v with $|vS_M_N_SB| \geq 0$ this would result, i.e. $\sim M^{2j_2} b^{|S_MMM| - |vS_M_N_SB|} \sim M^{2j_2}$). I.e. even a single S_MMM could have so many more copies (due to the infinite arbitrary digits after it, plus the additional copy multiplication) than all these (up to infinitely) extended S_N versions, that (for a randomly chosen conscious person's copy) the probability to be born in a given S (i.e. Born-2-rule) version (e.g., in S_MMM) and not in any of these S_N altogether could be about larger than

$$M^{4j_2} / (M^{4j_2} + \sim M^{2j_2}) > 1 - \sim M^{-2j_2} \approx 1$$

(or even extremely closer to 1 for the above extremely larger alternative squaring factors amounting to M^{2j_2}), i.e. extremely close to 1, and the probability to be at a later quantum process $j_{2,2}$ during life in an S (Born-2-rule) version's (e.g., in S_MMM) world part copy, could be larger than about

$$\begin{aligned} \prod_{h=j_2}^{j_{2,2}} (1 - \sim M^{-2h}) &= \exp \sum_{h=j_2}^{j_{2,2}} \ln(1 - \sim M^{-2h}) \\ &> \exp \left[-\sum_{h=j_2}^{j_{2,2}} \frac{1.1(\sim M^{-2h})}{\sim M^{-2(j_2-1)} - \sim M^{-2j_{2,2}}} \right] \\ &= \exp \left(-1.1 \frac{\sim M^{-2j_2} - \sim M^{-2j_{2,2}}}{\sim M^{-2-1}} \right) \approx 1 - \sim M^{-2j_2} \approx 1, \end{aligned}$$

i.e. independent of $j_{2,2}$, i.e. during about whole life ¹⁷ (in accordance with experimental results which are in accordance with the Born-2-rule) - assuming, e.g., that in sufficiently many of these non-Born-2-rule world part copies neither too much longer nor too many more conscious persons emerge (than in such S versions' world part copies due to (1) and "A" versions in appendix E); this assumption could be reasonable when considering that in world parts like ours (which could be S version world parts) many conscious persons could emerge even on a single formerly dead planet while in extremely many non-Born-2-rule world parts (like, e.g., $q(k) = k^9$ or, e.g., $q(k) = 9 + (z_k^* z_k)^{4/9}$) about no sophisticated structures, about no brains, about no conscious persons might emerge; ¹⁸ the analogous probability results could hold when adding

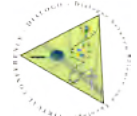
17 If S and S_N versions are allowed at intermediate bitlengths copy multiplications, providing factor I for S and factor F for S_N , then analogously $IM^{4j_2} / (IM^{4j_2} + FM^{2j_2}) > 1 - M^{-2j_2} F / J \approx 1$ holds for $F \ll JM^{2j_2}$, and $\prod_{h=j_2}^{j_{2,2}} (1 - M^{-2h} F / J) \approx 1 - 1.1M^{-2j_2} F / J \approx 1$.

18 S() of appendix B produces all worlds, i.e. with very small probability also odd worlds, thus this holds for S()

analogous structures' copies till arbitrarily large each same bitlengths (because the above $|S_MMN|+1$ till $|S_MMM|$ contain a complete "cycle", e.g., a next cycle could contain $|S_MMM|+1$ till $|S_MMMM|$ - with, e.g., $M^{(4+2)j_2}$ - and so on, and other multiplying structures could likewise be included analogously). The results could hold even clearer for programs considerably longer than S, e.g., r_MAW (which likewise each could have extremely fewer internal quantum processes outcomes' copies than, e.g., S_MMN), UNI_I , (UNI) (in addition, as described, most, e.g., r_MAW could even be neglectable because hindering emergence of sophisticated internal emulated substructures like brains, and of conscious persons), LEX_I etc. and extensions considered above (including as for S_N about arbitrary nonneglectable non-Born-2-rules for each), due to even more additional copy multiplying commands extending S to the same bitlength of each of these other extended structures (or firstly of the about shortest of them like done above for S_N). Stepwise relaxation of the above restriction for S (i.e. Born-2-rule) versions and for S_N versions not to increase its copies also at all intermediate bitlengths considerably more than described above, could yield similar results (cf. footnote 17) because this restriction was even more strictly defined for S versions than for S_N versions. Taking into account also, as described, e.g., M^{2j_2} instead of the M^{2j_2} , if not multiplied by M^2 but squaring at each j_2 , could yield even clearer results.¹⁹

not so extremely strictly but similar.

19 If about second shortest nonneglectable non-Born-2-rule structure, e.g., "4_S", extended to a longer bitlength would not at each same bitlength (as extended Born-2-rule S version) have smaller quantum processes' copy number than such S version - despite the reasons described above against this -, but the same (e.g., at $|S_MMN|$ and $|S_MMM|$ and so on), then about second shortest versions, e.g., 4_S , could be treated separately and on average for arbitrarily larger same bitlengths, S copies could produce extremely probably extremely more such copies due to the above considerations; thus also in this case it could be extremely more probable to be born in a version of Born-2-rule S than in, e.g., 4_S , i.e. $|z|^4$, and there is either - if at all - only 4_S or at most a very small number of other nonneglectable non-Born-2-rule structures of about same second shortest bitlength, as described above, (unlikely but) conceivably $|Re\ z|$ etc. so that it could be extremely more probable to be born in an Born-2-rule S version than in all these other structures together. Additionally, born in a Born-2-rule



B) Ideas for uncountably (and more) many world copies

Y is the (uncountable), e.g., set of bitstrings of up to infinitely many digits with basis b (e.g., $b = 3$), e.g., about all computer programs. The structure

“ $\forall x \in Y$ an S is defined”

is a modified version “xS” of structure S (S abbr. SINGLE_M, cf. (2.1)), if, e.g., a program could compute a sufficiently constructive (cf. appendix F) existence proof (for ideas in all appendices), so that its internal outputs are “counted” (0) by C, run on reused copies of the suitable, e.g., theor. Turing machine (TM) which can be defined by a (finite)

S version, it could be extremely improbable to be later (during life not there but) in a nonneglectable non-Born-2-rule structure like r_S , if it is not extremely close to Born-2-rule (or not so close but also very close to Born-2-rule for “ $r_S()$ ” - cf. S() in appendix B, and “ $r_S()$ ” is S() modified so that the exponent of the probability rule is n instead the Born-2-rule exponent 2 -, because $r_S()$ additionally contains odd worlds of extremely small internal probability), because such worlds are extremely probably completely different worlds with different outcomes at many quantum processes (similarly a switch from MAW - or S() -, e.g., to r_MAW for n not close to 2 could be extremely improbable because at least one quantum process till birth of a person - which has extremely large H value, e.g., billions of years after a big bang - has extremely probably not the same outcome, thus this holds likewise for appendix B programs S() and $r_S()$ and none of the about second shortest nonneglectable non-Born-2-rule structures like 4_S, i.e. $|z|^4$ (or, e.g., $|Re\ z|$) have a probability rule close to Born rule, and extremely close to Born rule probability rules each could have at least considerably longer bitlength, i.e. they each could have extremely fewer copies than Born-2-rule S versions (and from short till up to infinitely long probability rules - about arbitrary programs - have been taken into account above). The findings are even more probable because the above considerations used several estimations (considering only one S_MMMN instead of adding shorter S versions, and counting extremely many nonfunctioning “S_N” programs to the upper bound as if they would function, etc.) which yield that the estimated about upper bounds for about relative quantum processes’ copy occurrences in nonneglectable non-Born-2-rules could be much larger than the unknown exact relative copy occurrences.

few digits logical structure. (E.g., defining a 1st digit plus a further for each existing one, yields an infinite storage defined by (finitely) few digits logical structure²⁰.) “xS” could also be (considerably) shorter than LEX_I, UNI_I, r_MAW , (UNI,) etc. but produce (uncountably) more copies, thus even more extremely probable could it be that a randomly chosen person’s copy could be in a version of S (e.g., in xS).

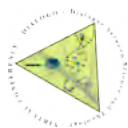
A conceivable modified idea would be

“ $\forall y \in Y \exists S(y)$ ”

using a modified version of a structure S, e.g., bitstring Y is appended to bitstring S, constituting the program (or logical structure)²¹ where for up to each $k \in \mathbb{N}$ the digits of the value of a (e.g., physical) parameter or variable P_k (of this modified S(y)) are, e.g., N digits of Y , especially parameters lacking short description; small natural numbers have short descriptions, and, e.g., a roughly short description has $\sqrt{2}$, which emerges, e.g., in the original standard model in an obvious part of the [3] LCM, namely $2 \cdot 2 \cdot 2 \cdot 3 \cdot \sqrt{2}$. E.g., $P_{P_0}, \dots, P_{P_K}$ could be physical parameters with no short description (if necessary, first digit could be used as sign). E.g., $P_{P_{K+1}}, \dots$ could be truly random numbers instead of the (no PRG is in this structure/program) pseudorandom numbers (fixed-point, e.g., natural numbers). E.g., (N and/or w) might be in Y digits till, e.g., (a value $b-1$ or) digit |S|, or N could be set (in S) to a preliminary value, e.g., reusing the 24 of the above LCM to $N_S = N = 24 \cdot 24 = C_PROD(24,24)$, and a world timestep T loop could compute starting with $T = 0$,

(command S(y)) “if $T < N_S$ set N to $N \cdot N$, else compute a world timestep T ; increment T ; go back to (command S(y))”.

There are numerous ways to store such large N , e.g., for $b > 2$ the digits could use only values 0 to $b-2$, so that a following $b-1$ (or bitstring surrounded by $b-1$) could separate, e.g., indicate the end of N . Alternatively, $w \propto T$ could be a current rough “spatial net point” diameter of a single world, which could extend its width, e.g., (if exist, with few tiny extra spatial and/or time dimensions [5]) enlarging the space according to, e.g., discrete curvy general relativity equations stepwise. Else, w could, e.g., be set to a 20 E.g., a structure (e.g., program) S could be the prefix after which there is $x(\forall x \in Y)$; or, e.g., S could be the |S| first digits of a bitstring, where the remaining digits are the corresponding remaining digits of $x(\forall x \in Y)$.
21 E.g., a structure (e.g., program) S could be the prefix after which there is $Y(\forall y \in Y)$; or, e.g., S could be the |S| first digits of a bitstring, where the remaining digits are the corresponding remaining digits of $Y(\forall y \in Y)$.



short function of physical parameters. Extremely rare (of these uncountably many) $\mathcal{Y}$ could (accidentally) yield suitable physical parameter values as in our world, e.g., especially (uncountably many) values close to those in our world, yielding uncountably many world (copies) and uncountably many different universes, extremely probably (extremely rare) uncountably many different of these universes contain many conscious persons (like in our world, e.g., on earth). Thus, $S(y)$ could be considerably shorter than S (short finite generalized bitlength); and also just an, e.g., usual program without such additional existence proof without defining " $\forall y \in Y \exists S(y)$ ", i.e. just a program which tries²² to use conceivable digits after itself to define its physical parameter values $P_{P_0}, \dots, P_{P_K}$ and, e.g., random numbers skipping the sPRG etc., as described), named " $S()$ "²³ - but $S()$ is also meant when writing " $S(y)$ " (as a possible version) - could provide (due to short bitlength) that in quantum processes, randomness instead of pseudorandomness could be more probable than within the less general structures of the previous study [3], however, cf. footnote 27.

(A possible modified version $S_PRG(y)$ of $S(y)$, and $S_PRG()$ of $S()$ could contain a short PRG subprogram and use its PRG-numbers instead of using digits of $\mathcal{Y}$ as random data.)

Generalizing $S(y)$ to arbitrary " $A(y)$ " programs (where at least the first digits of the bitstring $\mathcal{Y}$ represent an arbitrary program, which can define arbitrary digits of $\mathcal{Y}$ to be - physical etc. - parameters)

" $\forall y \in Y \exists$ output of bitstring program $\mathcal{Y}$ "

(where program $\mathcal{Y}$ could have subprograms conducting such existence proofs) might produce not only a modified version of, e.g., S and the (above uncountably many world copies) $S(y)$ but about all worlds from about all programs. A short such structure producing (as above, uncountably) many conscious persons' copies could be $S(y)$, e.g., emulating also our world and about uncountably many similar persons' copies. Alternatively, the first digits of $\mathcal{Y}$ could encode (e.g., conceivably a seldomly accidentally emerging "logic" which

22 If there are no digits after $S()$ (or, e.g., only digits with value 0), then this $S()$ does not function, i.e. $S()$ functions only when there are suitable (e.g., random) digits after it, i.e. when $S()$ is "not alone" (e.g., in " $A(y)$ ").

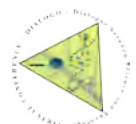
23 The earlier S might be about shortest structure with given physical laws producing a world like ours with conscious persons. $S()$ version of S could be shorter, producing a variety of worlds and universes (with different physical parameter "values", however) all with the same structure of physical laws.

could be relatively often "short" due to (1), a logical structure of a computer (e.g., a TM) plus, e.g., a structure (e.g., program, e.g., including a command to start its emulation on the TM) to emulate, e.g., world copies. The about shortest (generalized bitlength) prefix defining, e.g., a TM plus a program, could be roughly the above TM with program $S(y)$, producing correspondingly especially extremely many copies of worlds of $S(y)$. (Then $A(y)$ could be named a (considerably) shorter version of $S(y)$, however, this is not done while comparing the generalized bitlength with those of LEX_I, r_MAW (including MAW), UNI_I, (UNI,) etc., because they are (extremely more seldomly but) likewise produced by $A(y)$, thus their generalized bitlength differences remain relevant.)

E.g., such finite N digits (while N could alternatively grow with time) could be used in $S(y)$ to encode a QFT complex value which is, e.g., conceivably proportional to a wave packet function value, e.g., defining (e.g., the first digit to be a sign of) such an (if possible, large integer) number real part and a further such storage for imaginary part.

Alternatively to finite N , in addition to the 1st infinite storage above, it could be defined that for each infinite storage there is a further such storage (such definition, analogously as defining a TM above, would need only a few digits - short - logical structure), e.g., then modifying the above $\mathcal{Y}$ to be a vector with infinite components (e.g., each component an infinite storage, which (accidentally) stores an - e.g., long, real physical or random number - parameter value of the program/structure).

As stated, $S(y)$ could be (considerably) shorter than LEX_I, r_MAW (including MAW), UNI_I, (UNI,) etc. thus this difference of generalized bitlength could be reduced to about zero, by increasing the cardinality of copies of $S(y)$, e.g., by adding a (few digits short) logical structure like, e.g., defining a power set $P(Y)$ of Y and define, e.g., " $\forall x \in P(Y) \forall y \in Y$ an $S(y)$ ". (E.g., above infinite dimensional $\mathcal{Y}$ vector could then be reused from the power set.) Next, e.g., a version "Pk $S(y)$ " of S could be tried to be defined " $\forall x \in P^k(Y) \forall y \in Y$ an $S(y)$ " where, e.g., abbr. $P^2(Y) = P(P(Y))$ and so on, with, e.g., $k = N \cdot N$. Or, e.g., for each natural number k , always the structure for next larger value $k + 1$ could be defined etc. The (considerably) shorter code of $S(y)$ could thus yield extremely more copies of conscious persons if extended (e.g., using above power sets) to longer generalized bitlengths, till it reaches the generalized bitlengths of the LEX_I, r_MAW (including MAW), UNI_I, (UNI,) etc. Taking into account longer and longer generalized bitlengths could thus yield -



in a certain sense considering for all these structures of the present text LEX_I, r_MAW (including MAW), UNI_I, (UNI,) S(y) etc. generalized bitlengths always extended to the about same value - that there are considerably more copies of worlds of S(y), where a world of S(y) could be our world, so that it could be extremely probable for a randomly chosen conscious person's copy to be in such a world of a version of S(y), being in accordance with experimental results, e.g., with Born rule (which holds extremely probably, because Born rule, i.e. 2^{-z} , is outstandingly shortly encodable), and other physical parameters which have no short description could have extremely probably only very long descriptions (e.g., if encoded in such a finite N digits), if at all, and all remaining parameters like in the above LCM, e.g., $2 \cdot 2 \cdot 2 \cdot 3 \cdot \sqrt{2}$ (and if a square root would not be necessary in the final unknown laws of physics, then only even shorter-describable numbers might exist in shortest form of physical laws), could all have an at most roughly short description (e.g., $\sqrt{2}$ having a roughly short description), and especially, roughly short describable parameters (2, $\sqrt{2}$,...) could have further logical reasons which forbid that other values could exist there (e.g., self-consistency), cf. appendix D, or, e.g., outstandingly shortly encodable as shown for the Born rule in the present text. Further ideas for short physical laws in appendix C.

C) Ideas regarding short laws of physics

Even farfetched ideas might conceivably be checked, e.g., whether problems of hypothetical 3 dimensional time (or of, e.g., even hypothetical complex, e.g., time or generally complex numbers in general relativity) are insurmountable, because Einstein [8] incorporated forces like electromagnetism separately, however, it might be a shorter bitlength, if additional forces would emerge in a generalized general relativity automatically, and hypothetical further dimensions might enable this [5], e.g., reusing the number 3 of space for time dimensions (e.g., two closed tiny) (e.g., a loop which defines 3 space dimensions might be reused to define equally many time dimensions) might conceivably correspond to a reduced generalized bitlength, e.g., in a Lagrangian (from which forces could emerge, and quantum field theories could be developed, where also could be searched whether or not, e.g., low order approximations - simplifications - could be our world, e.g., of general relativity with more dimensions). If, e.g., quaternions or (partly non-associative) octonions could be useful [5], could it be conceivable that shortest physical laws contain no explicit definition of real or, e.g., complex numbers (because quaternions and octonions contain them)? And if only defining integer numbers within complex, or quaternion, or octonions

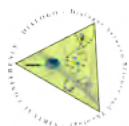
could yield shorter code (e.g., $\sqrt{2}L_0$ ℓ with octonion element ℓ and large natural number L_0 might be sufficiently approximated by $L_1\ell$ with a large natural number L_1).

D) Ideas regarding additional "counting" structures

In addition to the short (copy) "counting" (0) procedure "C" described in chapter II (counting till about equal generalized bitlengths L_g of correspondingly extended, e.g., programs and considering limit of L_g to infinity), separate other short code procedures could be taken into account. A conceivable idea might be not to reorder copies - in the present text copies are not reordered - before comparing (e.g., renormalized) relative occurrences, because any reordering procedure would have a (generalized) bitlength, and the about shortest mathematical structures could have most impact, e.g., due to (1). The shortest counting procedures could be most relevant, because short generalized bitlengths (e.g., including an about bitlength of a counting procedure) occur most frequently (e.g., as prefix of arbitrary programs). A conceivable (short) idea is a procedure

"C_T"

which counts till equal computation time T (e.g., considering limit T to infinity) of, e.g., versions of program S and especially of LEX_I, r_MAW (including MAW), (r_S,) UNI_I, (UNI) etc. In any counting procedure of worlds, after counting worlds, only conscious persons' copies are relevant here. A modified version S_T of S (and, e.g., of S(y), especially S()) could be defined in order to produce more quantum processes' outcome copies (with many conscious persons' parts copies) than equally long versions of the other programs till same computation time. In addition, even MAW produces many odd worlds with about no conscious persons, while, e.g., an S of chapter II could produce relatively fast (e.g., does neither need to split worlds, nor to manage (store) extremely many split worlds) only one world which is roughly speaking a nonodd world (Born rule holds), e.g., like ours, e.g., many conscious persons emerge in our world on earth which is also a nonodd world (Born rule holds). r_MAW ($^{\mathfrak{N}}$ not 2) needs even more time than MAW due to longer computation to compute probabilities (the latter problem has also r_S for $^{\mathfrak{N}}$ not 2 which is 2 in S). LEX_I needs even additional time to recompute from physical laws worlds, to compare them etc. UNI_I (and even UNI where there could be extremely probably about no structures, about no brains, about no conscious persons,) need much time to split many worlds again and again, manage, store all this etc. Additionally, short natural numbers as physical parameters like multiplying a term with b could be computed in less computation time than multiplying with, e.g., $b + (\pi - e)^2$



(even more relevant for, e.g., such exponents). A suitable version F_S of S (including of $S()$) for C_T could copy a (finite duration) emulated world infinitely often,²⁴ with relatively small (however, sufficiently large so that many conscious persons (copies) could emerge within) bounded maximal number of digits per numbers, emulating discrete world parts²⁵ (programs computing worlds where in up to infinite future again and again world parts would emerge where again conscious life might emerge, might conceivably also have a positive rate of emerging consciousnesses, i.e. might be relevant here); worlds (within which conscious persons arise) where, e.g., a “nondescribable”, e.g., complex number (i.e. which can only be described by infinitely many digits) is, e.g., multiplied with another one (e.g., computing Cauchy sequences might yield conscious persons for sufficiently high accuracy), could take too long computation time, i.e. neglectable regarding C_T ; additionally, computing such for a continuous world might also be too slow, i.e. neglectable in C_T ; if nonemulated copies (e.g., after emulating an original) are counted, an S could append or overwrite simple copies. Thus (for each counting procedure different) suitably modified structures of all above programs, especially such modified S (and $S(y)$, $S()$ etc.)

24 For (0) „C“ a further loop (e.g., counter N) could count till to the current value of this infinite loop counter (e.g., n), where, e.g., N could simultaneously be the number of digits used for internal numbers, where such an $LF_S()$ version of $F_S()$ could use conceivable arbitrary digits (after $F_S()$) for physical parameters (and, e.g., for random data for quantum process outcomes computations), e.g., N digits after $F_S()$ for each number, increasing internal cardinality of conscious persons (additional loops could vary the number of digits for different numbers yielding further conscious persons (and it could be tried to generalize cardinalities); another program $NF_S()$ could use digits after $F_S()$ to create N , skipping an explicit N loop).

25 E.g., for C and C_T , copies of existence proofs of conceivable (consistent) continuous worlds for which no sufficiently constructive existence proof would exist which would allow to “count” (i.e. compute an - e.g., generalized - cardinality larger than 1 of) them as consistent copies, might conceivably thus be mathematical structures (of those considered here) within which a randomly chosen consciousness copy might extremely probably not be (and copies of conceivable not sufficiently constructable continuous worlds might also not be sufficiently constructable).

could extremely probably produce extremely more copies of conscious persons (with only physical laws structure like ours) than each other program considered in the present text (in accordance with experimental results), also if taking into account various short counting procedures (C and C_T), so that considering longer and longer (equally long) extended counting procedures could yield probably about the same result (because longer generalized bitlengths contribute less, cf., e.g., (1)). In future, shortest versions of, e.g., C_T and C could be searched for, their bitlengths could be compared and the shortest could (1) contribute correspondingly more, i.e. be correspondingly more relevant.

E) Ideas for shorter structures “ALL” (abbr. “A”) generalizing “S”

Structures which compute about all finite (cf. footnote 7) bitlength programs, e.g., using known ideas avoiding dove tailing are considered. Program ALLZERO (abbr. “A_0”) computes on a suitable theoretical Turing machine (where each output digit has, e.g., value 0 initially, and a parameter value $L_c = 0$)

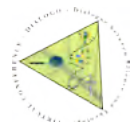
(commands A_0) “compute each program (if one exists) which is not longer than L_c (and which has only access to itself except that it can write on the output tape) till it produces, e.g., at least L_c (alternatively, e.g., b^{L_c} for appendix E for computation time limit “C_T”) output digits (or runs, e.g., L_c computation steps - or commands) or halts, while setting the whole output again 0 before doing the same with the next of these programs (e.g., produce such a next program - e.g., lexicographically - and continue); increment L_c ; return to (commands A_0).”

A_0 is (considerably) shorter than S , and could start also S which could be (e.g., considerably) shorter than the others (LEX_I, r_MAW, UNI_I etc.), as prefix much more often, i.e. producing extremely more copies of worlds of S .²⁶

Analogously as A_0 does, a program “A_A” might compute, except that no output might be erased but output of each next program might be written to adjacent free storages (with larger - not yet used - output digit numbers where infinitely many zero values are and no nonzero digit value so far).

A_A and A_0 are named versions of “ALL” (abbr. “A”).²⁷ 26 Alternatively, it could be started with a finite TM and whenever a program requests a further digit, requested digits could be created.

27 “A” versions could compute so many output digits of, e.g., $S()$, and $S_PRG()$, with random “program”



“A” (e.g., A_0, and A_A respectively) could be extended to “A_E” (also named a version of A) which could produce also mathematical structures like, e.g., S(y) (of appendix B, e.g., as logical structures or, e.g., as theoretical computer programs which - in addition to compute world(s) as output - could perform such (short) existence - and optionally, e.g., theory consistency - proofs, and these theoretical structures like S(y) depend on, e.g., $\mathcal{V}$); and A_E could be (considerably) shorter (generalized bitlength) than S and S(y) (thus one could call “A” versions versions of “S”, but this is not done). Thus also, if such versions of “A” (and about all longer versions which, e.g., multiply each “A” version extremely many times) are taken into account, it could be extremely probable for a randomly chosen conscious person’s copy to be in a world of a version of S (e.g., S(y) etc.) as described, e.g., in chapter IV after (6).

F) Pain emerges naturally within these mathematical structures

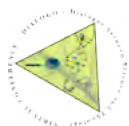
No hyper-n-person, $n > 0$, is responsible for conceivable pain perceived by sentient beings, e.g., person or hyper-k-persons, who are emulated, e.g., in programs on computers in a world in which the hyper-n-person lives, because these persons or hyper-k-persons (and their pains) exist also completely independently, i.e. also if no such computer emulation would exist. Thus in the present theory there is no problem to explain existence of aliens’ pains (additionally, hyper-n-persons heal,

i.e. extremely probably try to heal pain ²⁸).²⁹

28 If a world (of a universe like ours) exists within which there is about never pain, i.e. within which no sentient being has pain, then hyper-n-persons might conceivably emulate such a world more often than others (i.e. than worlds with more pain) so that the probability for a randomly chosen sentient being, e.g., person or hyper-k-person, to be in such an (“extremely-less pain” world or) “no-pain” world (such worlds are odd worlds) might be correspondingly larger, however, such contribution to the probability might be extremely small, so that, added up, extremely probably it does not provide probabilities noticeably differing from those (e.g., Born-rule probabilities) in nonodd worlds. If hyper-n-persons would be able to create a sufficiently constructive existence proof for, e.g., S(y) or Pk_S(y) in appendix B or even extremely higher (e.g., generalized) cardinalities, so that (e.g., generalized) cardinalities of world parts therein could be computed, by such a (e.g., generalized cardinalities) version of, e.g., (0) procedure C, to be emulated copies (i.e. not only too simple existence proofs which are not sufficiently constructive to be counted as emulated copies), then consciousness (e.g., pain) copies of sentient beings therein could be “counted” likewise, then this might conceivably provide probabilities noticeably differing from those (e.g., nonodd Born-rule probabilities, however, even then Born-2-rule exponent 2 might be valid in such a partly odd Born-2-rule world because there are extremely many Born-2-rule worlds to choose that with least pain) in nonodd worlds, however, experimentally Born rule is confirmed, this might conceivably be a hint that such extremely high cardinalities cannot be (efficiently) SUFFICIENTLY constructively generated (to be consistently “counted” as emulated world part copies).

29 Pain emerges naturally, e.g., in nonodd worlds of S - which could be at least similar to ours - there is about no conscious pre-birth life somewhere else, i.e. no bad behavior in a pre-birth life exists which could be a “reason” for aliens’ pains.

digits after |S()| and |S_PRG()| respectively, that conscious persons could emerge. Versions S() and S_PRG() could probably be about shortest versions of S containing enough world parts (copies, and copies of conscious aliens producing universes with physical law structure like ours, using conceivable digits after digit |S()|, and |S_PRG()| respectively). S() produces much faster (and more) consciousness part copies in A(y), than in “A”, because “A” provides many digits after |S()| considerably later (than A(y)). Thus S() produces much later consciousness part copies in “A”, than S_PRG() does, and “A” versions (e.g., A_A and A_0) are relevant short programs in A(y), too, but an “S_A()” version of S(), which uses in “A” in A(y) random digit values after “A” (for true randomness), produces such copies also fast.





Sustainable Integrative All-Life Learning as Pragmatic Level in the DIMLAK hetero-hierarchic paradigm to Achieve Advanced Knowledge



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ABSTRACT

A new transdisciplinary perspective on the integration of knowledge is introduced in the context of the informergic society/economy (KBS/E) to achieve, share and implement the knowledge giving the openness to a better understanding of the world, using sustainable, integrative all-life learning. A new more complete perspective on the well-known system of knowledge integration, based on a five steps scale in a synergistic-generative transdisciplinary process to achieve, transfer and implement knowledge in the knowledge-based society/economy (KBS/E) context is configured, connecting DIMLAK knowledge paradigm to Knowledge Integration Management (KIM). It presents a possible connection between the all-life, sustainable, integrative learning and the DIMLAK hetero-hierarchic paradigm of knowledge in the biblical context, the heaven ladder from Sychar.

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I. THE ALL-LIFE LEARNING AS AN INTEGRATIVE SUSTAINABLE TO ACHIEVE ADVANCED KNOWLEDGE

The multiple transdisciplinary paradigms integrate the creativity (adequateness and innovation) in action (competition and performance) and authenticity (character and competence) through participation

(apprenticeship in communion); in the new methodological concept, the knowledge search window is introduced to explain the bottom-up/top-down paradigm of the knowledge integration through the teaching- learning process in the all-life learning educational concept for a sustainable development approach [24].

The sustainable transdisciplinary context is analyzing the difference between “know-what” as explicit knowledge and “know-how” as implicit knowledge in the “know-why” context of the paradigm shifts from the disciplinary approach (*depth approach*) and generative-synergistic transdisciplinary research (*breadth through depth approach*), working not antagonistic but in a complementary way, opening a new vision in the knowledge achieving process [5][20][22][32][24]. In the integration knowledge process five steps are identified and configured in a new transdisciplinary hetero-hierarchic scale, the DIMLAK knowledge tree, using the following five levels: (1) a bottom statistic level (*data*); (2) a syntactic significance level of integration (*information*); (3) a semantic level of the integration knowledge (*synergistic contextual message*); (4) a pragmatic level of the integrative sustainable all-life learning/teaching process (long-life learning, wide-life learning and learning for life); and (5) an apobetic (final top level of the knowledge integration, as *advanced knowledge*, with expertise as a desired state, with two complementary aspects of a transdisciplinary knowledge to achieve the truth (wisdom as top-down and skills as bottom-up levels) (fig.1 & 2) [23][24].

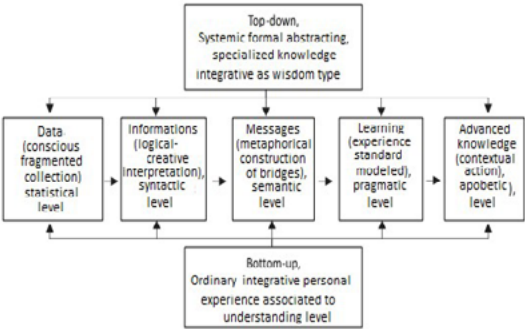


Fig.1. The Top-down and Bottom-up Transdisciplinary Window with the five levels of the knowledge synergistic-

generative integrative process [24]

The sustainable, integrative all-life learning concept is a distinctive synergistic-generative component of the knowledge process with a permanent and comprehensive character, working transdisciplinary in three dimensions, lifelong learning (horizontal, time-wise), wide-life learning (vertical, space-wise), and learning for life (transversal, act-wise), valuing the specific keys of the knowledge-based society/economy (KBS/E), the skills and competencies [27][3][24].

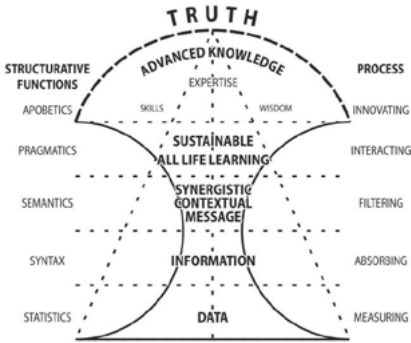
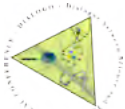


Fig. 2. The tree of knowledge in the DIMLAK integrative model [24]

II. TRANSDISCIPLINARY KNOWLEDGE SPACES AS VOCATIONAL EDUCATIONAL TRAINING SYSTEMS

Sustainable, integrative all-life learning assures the fulfilling demands for multi-skilled experts and skilled workers through vocational educational training systems [22]. The knowledge-based society/economy (KBS/E) is confronted with the need to integrate and develop theoretical sequences (wisdom-as top-down perspective) by integration with practical learning sequences (skills as bottom-up perspective) through the included middle [14] and lateral thinking [4] to acquire key competencies and update skills as

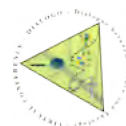


a continuous sustainable, integrative learning process. In this sense, *all-life learning strategies* are working to achieve the proposed objectives by sustainable long-term efforts to *raise the expertise as an advanced knowledge level (wisdom and skills) configured as a knowledge triad (education, research, and innovation)* [7][20]. The true transdisciplinary expert learning in the sustainable, integrative all-life learning system has to have a genuine interest and ability across a wide range of knowledge issues and takes delight in working generative-synergistically across disciplinary boundaries in a sustainable creative, innovative way, able to promote alternative approaches as a complex way to achieve knowledge, by learning, understanding and practicing necessary contextual skills, based on an active-reactive understanding-learning process, occurring either intentionally or spontaneously, enabling to control information, questioning, integrating, reconfiguring, adapting or rejecting them [15][20][21].

There is a co-evolutionary interdependence of theory building and design on interrelated themes in the knowledge integration process through *sustainable, integrative all-life learning, such as distributed intelligence, reflective communities, and innovative media*. In this sense, it is possible to define *core transdisciplinary competencies and mindsets* for graduate study; to design new *socio-technical learning environments* for cultivating the desired skills; to study the *learning process within these environments* to perfect their design; and finally, to seed *communities* (e.g., among graduate students and alumni; among researchers of graduate reform and organizations that employ graduate students), involving and helping them achieve a sustainable, integrative education to achieve advanced knowledge with

expertise as wisdom, top-down level, and skills as bottom-up level [20][22][6][16]. The focus on *transdisciplinary competencies and mindsets addresses abilities and attitudes* required for successful sustainable, integrative all-life learning—an important problem for all students in all disciplines that should be acquired *in addition* to in-depth knowledge in particular specialties. A synergistic-generative collaboration may create new knowledge domains outside, inside, or between disciplines and, in the process, transform the disciplinary identities of the collaborating researchers fundamentally, as it is proposed [22][23].

Because knowledge is becoming a dominant political power, an adequate *integrative sustainable all-life learning strategy* is necessary to build a knowledge-based society/economy to minimize dangers, avoid threats, and take advantage of most of the opportunities, bringing a concrete action plan, especially for the transition between two different levels of socio-economic development [26]. The creativity associated with change is a vital human capacity for the global times; a collaborative, contextual, and complex creativity is considered a vital part of coping with the present and creating the future [8]. The creativity in the informergic knowledge-based economy/society will involve, above all, the development of a new sense of responsibility for human creative actions, a responsibility informed by both an awareness of the extent to which creativity is already operative in our daily lives and choices, moving towards a vision of a more collaborative, ecological-sociopolitical-economic diverse world [16][25]. As we become responsible for our creativity, we must also face our responsibilities with a permanent education for a creative spirit, participating in our community of destiny [17][30]. It is an invitation to learn, embrace the complexity, difference, pluralism, and



uncertainty, and approach life itself with an attitude of inquiry. A Creative Inquiry invites us to explore who we are in the local and large community, where our beliefs originate, how we engage in the process of knowing and of inquiry, and how we may collaboratively envision and create better futures for ourselves and those who are to come after us [32]. Because knowledge resides in people relations, not in machines or documents, it is essential to identify the spiritual dimension of knowledge [26][20].

A contemporary person is considered an agent involved in the knowledge process through a balance between rationality in the knowledge of things (by doing) and the relationship to understand the world (by being) [18][22]. The paradigm shift in the knowledge process is necessary to encourage and support changes in the education process, identifying and acknowledging critically and creatively, as well, the major tendencies that have determined modifications of the educational purposes leading to a reviewing of the curriculum in a creative, innovative context, as a pragmatic level of knowledge integrating process [24]. The proposed sustainable, integrative all-life learning with its three components, lifelong learning, wide-life learning, and learning for life, allows the formation of those necessary experts with new skills in a permanent contextual adaptive changing at the contextual needs, learning, working in technopolis centers, as networking transdisciplinary spaces, to processing integrated knowledge [24][9][13][8].

Education and training institutions have to be in close cooperation with socio-economic demands and transfer the results of research into praxis via education of the personnel, using the Transdisciplinary Spaces of Knowledge (TSK) as learning/teaching fabric, school of reform, technopolis space of knowledge, business incubator, etc...)

[1][2][24]. The models for knowledge creation communities [11][19][33] have a common pragmatic interactive essence, the commitment to collective knowledge creation while developing shared objects of activity, defining an important core model for transdisciplinary scholarship, working homogeneously as communities of practice and heterogeneously as communities of interest [9][12][21][32].

III. THE TRANSDISCIPLINARY KNOWLEDGE SEARCH WINDOW AND THE HEAVEN LADDER FROM SYCHAR

Using the models presented in fig.1 and fig.2, we developed a pattern to implement sustainable, integrative all-life learning in the context of the cutting-edge situation in the exciting dialog initiated by an extraordinary person, the Son of man and the Son of God, with a woman of very questionable reputation, as wide-life learning in a vertical approach of communication [25]. This woman was shocked because a Jew would never talk to a Samaritan, especially to ask for water from a non-conforming vessel. There is here an act of mercy, kindness, and love that reached directly into her heart, breaking all kinds of barriers (social, cultural, ethnic, religious, etc.).

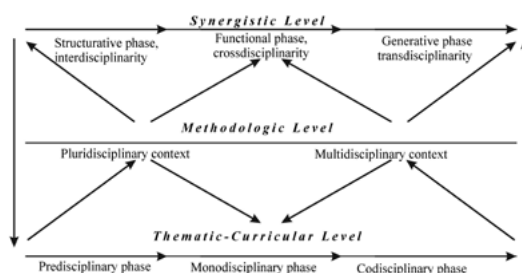
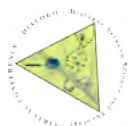


Fig.3 The synergistic-generative integration knowledge process with three levels, thematic-curricular, methodological and synergistic [25]

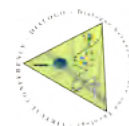


She understood only when Jesus declared who He was and opened her heart to the Truth and the Life through His lovingkindness. She could not follow the symbolism, but as they talked, He led her into seeing who God is - a personal God who acts in history in more ways than she knows, understands, or could ever imagine. An amazing aspect of their encounter subtly comes to light. It is a learning that speaks directly to the heart of the receiver of salvation by grace, without any barrier. The direct, heart-full conversation resulted in the woman at the well quickly understanding that she was to go and tell her people about Jesus. As in any case, when the Sender meets the Receiver with a high-quality Message, there is always a Transformation [28][29][30]. All the sequences presented in the text are integrated through a final synergistic transdisciplinary significant representation, when the Samaritans were transcending all kinds of barriers in a distinctive pattern of the synergistic-generative learning process, receiving the knowledge from a Jew, recognized as Yeshua Hamashiach, Jesus Christ the Messiah—spending time together (three days) without any discrimination between people and the woman with the bad reputation, and apostles, all being equal in communion with participation [31]. The synergistic-generative integration knowledge process has three levels, the thematic-curricular, the methodological, and the synergistic, transthematic [33][25]. At every level from fig. 3, there are integrative contextual levels of knowledge of Jesus as a Sender in the dialog with the Samaritan woman: a simple Jew (statistic level), greater than Jacob (syntactic level), a prophet (semantic level), declared and proclaimed as Yeshua Hamashiah (pragmatic level), the redeemer of the world (apobetic level), with all these aspects presented in the model from fig.3, with thematic-curricular

level, methodologic level, and synergistic integrative level) [10][31][24].

DISCUSSIONS, CONCLUSIONS, AND FURTHER RESEARCH

The informergic (matergerically integrated information) knowledge-based society/economy is configured and could function using the *integrative sustainable all-life learning as a learning theory and practice* describing a movement toward integrated lessons helping students make connections across curricula. This higher education concept is distinct from the elementary and high school “integrated curriculum” movement. This term comes in many varieties: connecting skills and knowledge from multiple sources and experiences; applying skills and practices in various settings; utilizing diverse and even contradictory points of view; and understanding issues and positions contextually, “...making connections within a major, between fields, between curriculum, co-curriculum, or between academic knowledge and practice” in a *transdisciplinary sustainable integrated all-life learning*, working optimally in Transdisciplinary Spaces of Knowledge (TSK), through a new Knowledge Integration Management (KIM) framework, with the Top-down and Bottom-up Transdisciplinary Window integrating the five levels of the knowledge synergistic-generative process as a tree of knowledge in the heterarchical-hierarchical DIMLAK paradigm model of knowledge, recognized also in the text about the heaven ladder from Sychar. This is the spirit and the letter of what we consider to be this significant model, sustainable, integrative all-life learning, comprehensive and sustainable to obtain advanced knowledge through lifelong learning (time-wise), wide life learning (space-wise), and learning for life (act-wise). We consider that the sustainable, integrative all-life learning



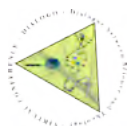
paradigm applied to the context of the cosmic meeting between the Samaritan woman, with a bad moral reputation, and the Son of Man and Son of God transcends all kinds of barriers, socio-cultural, religious, ethnic, and others. Further applications of this model have to be developed contextually in a science-faith necessary dialog for other examples from the Bible.

OBSERVATIONS

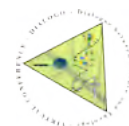
This paper results from transdisciplinary research developed in the *Ethics & Society Research Center* from Emanuel University of Oradea, from 2020-2022, as a major theme in the science-faith dialog.

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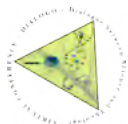
BIOGRAPHIES



Ioan G. Pop was born in Cehei, Salaj County, Romania, on 14 September, 1946. In 2013, he received a Master in Musical Arts from Emanuel University of Oradea, Romania; in 2011, Energetic Audit for

Buildings, Level I, Technical University Cluj-Napoca, Romania; 2011, Ph.D. in Engineering Sciences, Technical University Cluj-Napoca, RO, the title of the thesis Considerations about the Transdisciplinary Approach on Mechatronics in the Knowledge-Based Society; 1987, Ph.D. in Physics, Faculty of Mathematics and Physics, University Babeş-Bolyai Cluj-Napoca, Romania. The title of thesis Magnetic Properties of Ions; 1964-1969, Physics degree in Theoretical Physics Faculty of Physics, University Babeş-Bolyai Cluj-Napoca, Romania; 1960-1964, Bachelor degree High School, Şimleu Silvaniei, Salaj County, Romania.

Ioan has work experience as follows bellow: 2012-present, expert in Quality Assurance and Academic Governance, at Emanuel University Oradea, invited professor; 2010 - 2011 full professor at Emanuel University Oradea; 2003-2010: associate professor at Emanuel University Oradea; 1990-2003: associate professor at Technical University, Cluj-Napoca; 1980-1990: lecturer at Technical University Cluj Napoca; 1978-1980: assistant professor at Technical University Cluj Napoca; 1973-1978: assistant professor at Pedagogic Institute, Oradea; 1969-1973: physics teacher at Huedin High School; Expertise Competence Fields: (A) Physics and Engineering of the Environment (Environmental Physics, Engineering and Sustainable Development; Habitual Radioactivity Measurements, Radioprotection Research; Research in Energetic Systems; Energetic and Hydrothermal Building Rehabilitation; Audiovisual Means of Communication; Sound measuring in Radio and TV Studios); (B) Integrative Management in Physics and Engineering Knowledge (Measuring and Monitoring Equipment and Methods, Mechatronic Knowledge Integration Management and Interparadigmatic Communication; Educational Methods, Techniques and Means); (C) Physics and Engineering Materials (thin layers, magnetic systems, rare-earth based systems). The most representative publications are: (1) "Transdisciplinary Approach of the Mechatronics



in the Knowledge-Based Society,” I.G.Pop, and V. Mătieș, in *Mechatronics*, Intech Open Access Publisher, Rijeka, 2011, pp.ISBN 978-953-307-373-6 (book chapter); (2) *Simultaneous Measurements of Radon and Thoron Exhalation Rate From Soil and Building Materials*, coauthor (C. Cosma, O. Cozar, T. Jurcuț, C. Baciuc, I. Pop, D. Ciorba), 7-the International Symposium “NATURAL RADIATION ENVIRONMENT (NRE-VII) 20-24 May 2002, Rhodes, Greece, pg.215, Published Elsevier 2005, Editors J.P. Mc Laughlin, S.E. Simopoulos, Steinhausler, vol. VII, pg.699, ISSN 1569-4860/DOI 10.1016/S1569-4860(04)07086-X (chapter in volume); (3) *Transdisciplinary Approach on the Advanced Sustainable Knowledge Integration*, Ioan G. Pop, Mihai-Florin Talpos, Igor Prisac, *Balkan Region Conference on Engineering and Business Education*, Volume 1, Issue 1, ISSN (Online) 2391-8160, *Proceedings of the IETEC-BRCEBE Conference*, 1-2 Nov. 2015, Sibiu, Romania, DOI: 10.1515/cplbu-2015-0025, De Gruyter, January 2016; (4) *Entropic and Negentropic Transitional Model; a Semiophysical Context*, Ioan G Pop, Ilie Sorițău, LUMEN 2016 International Conference, Iași, Romania, 26 – 28 May 2016, published in *European Proceedings of Social & Behavioral Sciences EpSBS*, Future Academy eISSN: 2357-1330 (ISI).

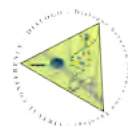
Dr. Pop has a Ph.D. in Physics in Magnetic property of the diamagnetic ionic crystals, and the second one, a Ph.D. in Mechatronics. He is a university professor and teaches Synergistic Communications, Ecological Economics, Science and Religion, Semiophysics, and Knowledge Integration. He attends the Rumanian Society of Physics, Rumanian Radioprotection Society, ENBISS. He is involved in transdisciplinary research on advanced knowledge and knowledge integration management (KIM). Two books are prepared to be published, *Synergistic Communication and Advanced Knowledge and Ecological Economy*. The books and other publications are posted on Research Gate, Academia Edu, CIRET, and other scientific sites.



Dr. Ilie Soritau was born in Arad County, Romania, in September 1968. He has an M.Div. in theology with biblical languages from Southeastern Baptist Theological Seminary in Wake Forest, North Carolina (1999), and a Ph.D. in theology from Babes-Bolyai University in Cluj, Romania (2012). In addition, he was an adjunct professor of homiletics for six years at Southwestern Baptist Theological Seminary in Ft. Worth, Texas (2006-2012).

Also, he has taught from 1999 to the present day at Emanuel University of Oradea. He currently serves as Vice President and Chief Librarian of Emanuel University in Oradea, Romania. He has co-authored multiple articles with Dr. Ioan Pop on “Transdisciplinary Perspective Through the Synergistic Communication on Faith in the Seven Letters of Revelation” and “The Mankind between Bethel and Ai, a Synergistic Contextual Communication Model on Faith.” He has co-authored a book with Dr. Ciprian Simuț: “Reformarea mântuirii, Volumul 1, Repere soteriologice în teologia reformatoarelor din Anglia și Europa continentală în secolele XVI și XVII” (Oradea, Romania: Editura Universității Emanuel din Oradea).

Dr. Soritau is a member of The Evangelical Theological Society and the Homiletical Society. He serves on the Council of the Romanian Baptist Union and is a co-founder of the Family Advisory Council at Cook Children’s Medical Center in Ft. Worth, Texas.



SECTION 15

Book Reviews



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Book Review



Book Author: Ion, Narcis Dorin, author. | Theodorescu, Răzvan – writer of foreword

Book Title: Carol II al României. Un rege controversat / Carol II of Romania. A Controversial King / Narcis Dorin Ion; foreword by Răzvan Theodorescu; 5 vols. (language: Romanian)

Description: **Publisher:** Magic Print Publishing House, Onești **Year of Publication:** 2020 | Includes bibliographical references.

Identifiers: ISBN 978-606-622-534-2 (vol. 1), ISBN 978-606-622-534-294 (vol. 2), ISBN 978-606-622-536-6 (vol. 3), ISBN 978-606-622-539-7 (vol. 4), ISBN 978-606-622-558-8 (vol. 5)

Subjects: History; Royalty; Orthodox Church; Politics; Exile; Diplomacy; Culture; Romania; Monograph.

LC record available at <https://librarie.peles.ro/produs/carol-al-ii-lea-al-romaniei-un-rege-controversat-volumul-1/>

<https://librarie.peles.ro/produs/carol-al-ii-lea-al-romaniei-un-rege-controversat-volumul-2/>

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<https://librarie.peles.ro/produs/carol-al-ii-lea-al-romaniei-un-rege-controversat-volumul-5/>

Book Pages: 2138 pages; **Price:** 120 EUR

Reviewers: Nicoleta Stanca, Assoc. Prof, Department of Modern Languages and Literatures and Communication Sciences, 'Ovidius' University of Constanta, Romania.

Valentin Ciorbea, Prof. of History, Doctoral School of Humanities, 'Ovidius' University of Constanta, Romania; corresponding member, Academy of Romanian Scientists.

CAROL II AL ROMÂNIEI. CONEXIUNI - REGALITATE,
CULTURA ROMÂNĂ ȘI BISERICA ORTODOXĂ /
CAROL II OF ROMANIA. CONNECTING ROYALTY,
ROMANIAN CULTURE AND THE ORTHODOX CHURCH

From the rich historiographical production of 2020, the extensive monograph, *Carol II of Romania. A Controversial King*, written by the industrious historian Narcis Dorin Ion, stands out by far. The 5 volumes are the result of over 23 years of scientific work of

the author, known in the guild of historians for many books, studies and articles that he signed, but also for his awards, all testimonies of recognition of the value of his work.

The author has built his valuable monograph dedicated to Charles II on extensive research in which he used various published and unpublished sources. Given the huge amount of material gathered, Mr. Narcis Dorin Ion structured it so that readers could know in

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Session 15. Book Reviews

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Citation: Stanca, Nicoleta, Valentin Ciorbea. Review of "Carol II of Romania. A Controversial King" by Narcis-Dorin Ion.
DIALOGO, eISSN: 2393-1744, printISSN: 2457-9297, vol. 9, issue 1 (November 2022): pp. 293-295. DOI: 10.51917/dialogo.2022.9.1.16

Accepted for publication November 04, 2022.

BOOK REVIEW

detail the tumultuous life of King Carol II from childhood to the end of his life, which occurred in exile.

Volume I (316 p.) includes three major themes: *Childhood and Adolescence* (1893-1914); *The Wandering Prince* (1914-1930); *The Player King* (1930-1932). These topics are covered in detail in 68 topics. The author analyzes Carol in the royal family, in the context of the time, in his private and political life, until 1932.

The second volume (512 p.) is dedicated to the activity of King Carol II between 1930-1938. The volume is divided into two themes: *The Constitutional King* (1932-1938) and *The Proud King* (1930-1938). The author takes us through the meanders of Carol's reign for seven years. Here, too, the sub-themes are varied and rich, 67 in number.

The next volume, the third volume (304 p.), is devoted to the years 1938-1939. The dominant theme is *The Dictatorial King* (1938-1939). Through the 53 sub-themes, we get to know the authoritarian regime established by Carol II on February 10, 1938. The author discusses essential issues for understanding the full involvement of King Carol II in the politics and leadership of Romania.

The fourth volume (432 p.) covers the activity and life of Charles II from his dethronement in September 1940 until 1953, when he died in Portugal. In the section *The Dethroned King* (1940), the author discusses the problems that the sovereign had for a year until September 7, 1940, when he left the country immediately after his abdication. The theme of *The Dethroned King* (1940) deals with 33 sub-themes, and in the second part, *The Wandering King* (1940-1953) with 23 topics, from the beginning of his exile to his death, burial in Portugal and reburial in the chapel of Curtea de Argeş Monastery.

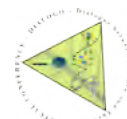
The last volume, the fifth (574 p.) is structured in three sections: *The Soldier*

King (1930-1940), presented in 18 sub-themes; *The Diplomat King* (1930-1940), in 28 sub-themes; *The Founding King* (1930-1940). Through 72 sub-themes, the author presents the achievements of King Carol II in the fields of culture, education, as an arts patron and initiator of important events.

We will dwell more on this volume because it brings to the fore lesser known elements of the monarch's life. In the section *The Founding King* (1930-1940), the reader will find three topics through which the author of the monograph, Mr. Narcis Dorin Ion, will introduce him/ her to Carol II's relations with the Romanian Orthodox Church. The first entry, titled *The King Invests the Great Hierarchs of the Country* (pp. 284-296), brings to attention the role of the sovereign in the election of the hierarchs and his participation in enthronements and investments. Each time, King Carol II delivered a speech in which he expressed his position in favour of the place and role of the Church and the mission of the hierarch.

A book lover, King Charles II decided to order a new translation of the *Bible* (pp. 282-284). Two important theologians of the time, Vasile Radu and Gala Galaction, took over the mission. The new Bible was printed in two editions, in 1936 and 1938. It was called *King Charles II's Bible*. Not without reason, it was considered an outstanding cultural event. There were two elements of the new Bible: The Old Testament was first translated into Romanian after the original Hebrew and the most important quality of the work was the "renewal of the vocabulary" in line with the level of evolution of the Romanian language.

The third subject, which the author called *the King and the Church: Building and Inaugurating Orthodox Cathedrals* (pp. 299-313), is a successful synthesis of the great cathedrals built in cities in the united provinces of Romania in 1918 and beyond.



In some cases, King Carol II appears as a founder, as in the case of the Church of Saint Dumitru in Craiova. Here are a few others: the Orthodox Cathedral of Bălți (now the Republic of Moldova) dedicated to the “Holy Emperors Constantine and Helen”, consecrated on June 2, 1935. Also in 1935 was consecrated the great Cathedral of Turda, where Charles II and Michael I, Crown Prince, appear in the votive painting. Other examples can be found by the reader in the pages mentioned above.

Those who read the impressive biography of Carol II written by Narcis Dorin Ion and are less knowledgeable of Romanian history in the interwar period will have access to rich information on the life and works of the Romanian sovereign. For historians, this monograph can only be appreciated superlatively as it is a great achievement of the author who gave us a book in 5 volumes, absolutely necessary for the knowledge of King Carol II and his time.

Academician Răzvan Theodorescu, in the Foreword, sets both the character and the role of the historian: “Such a monarch, such a reign and such a decade of Romanian history deserved the long-awaited chronicler. He is Narcis Dorin Ion and the fruits of his scholarly work are impressive.” We share the appreciation of the distinguished academician Răzvan Theodorescu and invite those interested in topics such as politics, exile, diplomacy, royalty, religion and culture to go along a challenging imaginary historical voyage.

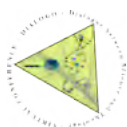
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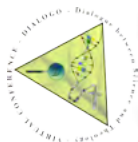
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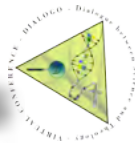
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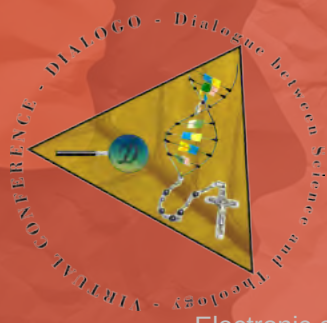
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