

Iulian Boldea, Dumitru-Mircea Buda (Editors)

**CONVERGENT DISCOURSES. Exploring the Contexts of Communication**

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*Section: Literature*

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## THE MAGIC OF COMMUNICATION, THE EXPLORATION OF STRUCTURE AND THE MEANING OF THE MAGICO-POETIC LANGUAGE

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*Abstract: The present study puts the role of the university professor between two other social functions, namely that of a magician and that of a poet. There are four dimensions of such a typological triad: creativity, passion, novelty, experiment. It promotes ideas and new themes that are connected to Europeanism/ Europeanness on the so much needed line of force that is the respect for values, grafted on the liberty of interpretation/love and also resuscitated in the context of the vocation of the deviser of the magical-poetic language, obligated to keep up with the time and the achievements of research. Besides, science is almost poetry, because it takes from literature the fantasy, the mental construct, composition, imagination, the imperatives of communication. Because the science of communication is definitive to any humanist manifestation and it fulfills the role of the creation of meaning.*

*Keywords: thought, merger, work, communication, semiotics, sacrifice*

Without interpretation, there would be nothing there. No matter which domain it would be coming from, any specialist has to assume this *arsinterpretandi* doubled by *arsamandi*. Because without love there is no understanding; and only he whom has the capacity to understand, receives the knowledge of the re-connotations of meanings in a context modified by evolution or on the contrary by involution.

An authentic university teacher has to complete his status with that of a magician, poet, artist, maker of language and of new theories, only thus managing to keep the pace with the times. It is thus that L. Michael Hall signs a book about the secrets of magic. Nancy L. Van Pelt signs another book about the secrets of communication. Laurentiu Soitu: a 'Pedagogy of communication'. Alex Mucchielli, Jean-Antoine Corbalan, Valerie Fernandez: "Theory of communications processes". Andre de Peretfi, Jean-Andre Legrand, Jean Boniface some "Communication Techniques". Viorica Aura Paus; "Communication and human resources".

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I myself, Ion Popescu-Bradicieni: a "Communication and conciliation in Chiropractic therapy. Almost everything about S.I.C.". Finally, Bernard Rime: "The Social communication of emotions" (because the affect predominates over thought in social psychology), Delia Balaban: a "Mediatic communication" (which includes also the mass communication). Werner J. Severin, James W. Tankard, Jr. some "Perspectives on mass communication theories". Ileana Rotaru: a "Virtual communication" (specific to postmodernism). Very useful is a dictionary of "Fundamental Concepts of Communication Sciences and Cultural Studies" written by Tim O'Sullivan, John Hartley, Danny Saunders, Martin Montgomery, John Fiske, by which we are offered a new vision on the means in which communication is formed and informs us in our social life.

My statement that the university professor is also a "poet" in the action of thoroughly accomplishing his mission, was discussed the spring of this year, 2016, with Ion Ovidiu Panisoara, both in front of his laptop. In fact, we both reasoned like Ortega J. Gasset that science is almost poetry. How would that be so? I will quote in my argument the Spanish author from "Ideas and beliefs": "To find out exactly what ideas mean to us, our main role in life, we must have the courage to line up science with poetry more than it had been dared before. Without a doubt, as compared to a novel, science seems to be reality itself. But, as compared to the authentic reality, it is denoted what science takes from the novel – phantasy, mental construction, imagination, make etc.". [1] The interior worlds are the tool of poetics and metapoetics but more so that of transpoetics.

We lived in an époque of crime and genocide practiced by either Germans or Russians, Americans and Chinese, Japanese and Indians, by ISIS (the fundamentalist Islam) in Syria, by some retched governments in nowadays and future Romania. I have lived and still are through economic crises, wars, assassinations, I desperately assist the fall of the young Romanian democracy, I fear my profession right now, for my present health, as it seems the odds are not favourable to me, although my efforts to correct the regrettable errors were sustained and even...brash. And I have wanted to build my inner world/ inner worlds, at the same time with my colleagues, my students, but, ah! the reverberations/ echoes of my voice seemed at times to be hitting against unbreakable or even metallic walls.

How else to approach thy universe, if not through poetry? As they say – the final instance is that of reason! And it is this reason that is shaking throughout the whole world. And my fanaticism looks for the emotion of salvation, grafted on a wave of regret, of shame that maybe I did not wear "the shirt of revolt" all the way to the end, because, being weak, I asked for forgiveness, without myself being guilty (the innocent defender of some causes of a cultural and noetic/ poetic nature altogether and, somehow, partially).

On science as poetry I reserve the right to return with other thoughts, simultaneously situated in the enigmatic reality and in the clear world of ideas that have gone through, and still do, my mind and imagination always. Such as Marius Ghica [2] or Umberto Eco [3].

Charles Bousoño defines the poem as being a communication of an imaginary language and a composition that phantasy makes based on experimental data [4]. The words of the poet have that net philosophical superiority, as they distinguish the essential in creation; the essential

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in creation – considers Anthony Weston – is “the art of inventing new possibilities”, “to find unexpected solutions”, is “the ability to think freely when everybody else is wearing <horse glasses>”. As a consequence, my intention (intentionooperis) is to propose, someday, “a course” of creativity in the context of the critical reasoning. It is known that the creativity factor offers us a completely new image of the world as it is, and the critical thought is obligated (s.m.) to ethically, aesthetically, socially and politically change it. [5]

But creative people are those who see the challenge, that is the problem, and seek to resolve it. They think in a more open manner, even if they sometimes fear to tread their profession, and are more flexible, and thus anticipate a new paradigm. But these same people are also creative discipline and perseverant. They combine innovatively the playfulness with work, inspiration with sweat.

For communication sciences are the defining means of any humanist manifestation. And fulfil their role of creating / creation of meaning. The presence of a topic in the world know the meaning, which only gave intellect is capable of research, scientific eventually. Things acquire world existence and meaning as they are known and fall within the world.

I tried again, as professor at the Faculty of Medical Sciences and Behavioural University "Constantin Brancusi" of Targu-Jiu, the idea of continuing the same type of speech ostensibly, possibly even in the sense of Umberto Eco, for whom any experience is ostentatious and the form that is adopted speaks for itself. The coordinate of such a discipline is understanding. Understanding the context of communication is a social component. I focused my academic approach to the subject of the psychological shift to the social, historically and concretely taught.

A fundamental principle shows that the shape of the enunciation does not express the autonomous thinking of the subject, since it constitutes an adaptation imposed by kairotic external circumstances either hostile, inimical, of pure malice or envy of (us) peers.

So, Michael L. Hall seeking to entrust us that the magic of language has its own elegance by which we can express creativity, but also of violence, because one word can upset a weaker person with its powerful impact.

I personally resort to violence and language as René Girard to fight for a good, right and altruistic cause. Son of peasants from Bradiceni, so I was educated: that language can become a dangerous tool for fools, creeps, crooks, traitors, criminals, terrorists mainly because on an obscure command, hissing like a snake, insidious and perverse that respective suicidal, guided by a whistling vowel from his cell with him could be blowing up an entire neighbourhood. René Girard has puzzled me looking like à recourse and insight. Once awakened the desire for violence - one wonders what reason treading on existing mines in an inner offended, outraged, ostracized, deprecated, grudgingly, to a person, it seeks the opportunity to defend the ramparts of the fortress self for a while impregnable (a). Here is his view: violence is irrational but not missing at all grounds. So, it would be normal that in relations between people communication would manifest itself.

The only way to resolve the conflict grafted - I refer to the solution - amid a thinking in the act. "The language defines the way we use strange symbols in everyday life. The impact of

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language and communicative our skills, we suggest that the way we use language crucially determines our efficiency our self-control and happiness "[6].As for me, I project through this series of articles, to invite you on a journey into the land of wonderful, wild and unknown, that island today undiscovered in whole monstrous and / or paradise, a neurolinguistics and neurosemantic reality, the body and mind work as a system of symbols in reply. As a system functions, since words have meanings, but features observable in the context of the application (s) imposed by the social, professional, political etc.

Failing "to ease" the terrible warning of René Girard according to whom the behaviour "atoning victim" after "noble serenity" comes "anger". Conflictual symmetry succeeds - in terms of the differential prolonged unacceptably - the need to throw the "enemy" to face the truth bewildering light and entelecheic [aletheia: truth; entelecheia (en: in, telos end echein: to have) the possibility of moving the note has a purpose]. Opera of a writer and the act is the work order. [7]

"In the sacrificial crisis, opponents believe they are all separated by a tremendous difference. In reality, all differences are erased little by little. Everywhere is the same desire, the same hatred, the same strategy, same illusion of difference formidable more complete uniformity. As the crisis deepens, community members are all germs of violence "[8].

I myself say that each of them is double the other. The term "double" means always a phenomenon essentially imaginary and real. If the violence it evens really people, if everyone becomes double or "twin" of his opponent, if any duplicate is the same, any of them can become at any time, double all the rest, i.e. subject of fascination and an is universal.

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Einstein committed on March 14, 1951, 72 years after celebrating his club Princeton University, a sequence of semiotic communication by the gesture of showing his tongue to Arthur Sasse, the news agency American United Press International, instead of smiling. The snapshot appeared four days later in France Soir, titled "At 72, Einstein sticks out his tongue."About in this way I behave myself in the position of a "private person". It's the best way to get my language to those who hate me and "dream" to destroy or discredit me at all costs. I warn them that I am, in particular, an experienced and ruthless warrior. Certainly, the value as it is recognized is on my side.

A famous dictionary (that of Jean Chevalier and Alain Gheerbrant - n.m.) explains about language that is considered as a flame. It has its form and its mobility. It destroys or purifies. As a tool of the word, it creates or destroys and its power is unlimited. A legend tells us that the heroes of Ulster in their heroic confrontations, showed their tongues to the enemies that they had murdered in battle. [10]

Of course, that a language depends on communication between people speaking it. It may be factor of conflicts and disputes, and riches, material and spiritual. It reckons that it cannot say for herself, other than the truth. How could my own language do, if not in the same

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manner? On the other hand, language is the organ of taste, that of discernment. It separates the good ones from the bad. Ion Creangă had collected some verses of the people: "The evil to wash, the best to-assemble". Under the sign of concord, of resemblance, of isonomy, and the paradigm of "phronesis". [11]

### **Conclusions.**

Alexander Mironov attended in South Africa, Durban, in Einstein year, at a grand scientific event dedicated to physics and physicists and broadening the knowledge treasure. In the article published in the daily "Gorjeanul" in Targu-Jiu, Mironov assures us that "if it had not been for the theorist scientist, the experimenter of laboratories, the thunderstruck inventor and, above all, teacher to pour into the brain of Homo faber fruits Horn of Plenty in order to induce synapse than the creative "science of poetry - poetry and science - would have evolved ... slowly. Therefore, learning physics and poetry in all countries of the world would turn any difficulty in complexity and any complexity in the way transdisciplinarity in qualitative leap.

I conclude my essay by making sure that in Pakistan, for instance, a salary (the salary is) of a university professor who does research - and find that everywhere academics doing research - but one powerful and creative mandatory - is three times that of a minister. Because in Pakistan, universities are interconnected and related digitally to 1,700 scientific publications in the wider world.

And in Russia, after the description done by "Nobelista" JoresAlferova, at the round table of ministers of science from the 192 member countries of UNESCO, operates a chain teaching social formula: a high school purely scientific - faculty specializing in somewhat the same field - research institute with an applied character (to value the country's best brains quickly). Imported - this system - by Japan, and Thailand - yielded great results.

And something else that relates specifically to Romania. Politicians should listen to the scientists, if they really want to make the right decisions. For, to repeat this veritable motto of UNESCO, vast knowledge is the only engine of economico-social and cultural-futurist development. [12]

And, without poetry science simply cannot live. If science is poetry, poetry is more than a science of creation first and foremost; hermeneutics is then the resultant product.

Period and new paragraph? Habemus ...?

### **NOTES:**

1. Ortega Y Gasset 1. Ideas and beliefs; Scientific Publishing, Bucharest, 1999, in integrum

2. See Marius Ghica: Genesis of the poem: Attempt at poetics on the texts of Paul Valéry; Scrisul Romanesc Publishing, Craiova, 1985, in integrum

3. Umberto Eco: The poetics of Joyce; C.M.Ionescu translation; Paralela 45 Publishing, Pitesti, 2007 in integrum

4. Charlie Bousoño: Theory of poetic expression; Translation by Ileana Georgescu; foreword by Mircea Martin, Universe Publishing, Bucharest, 1975

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5. Anthony Weston: Creativity in critical thinking; CostacheSânziana translation; ALL Publishing, Bucharest, 2008, in integrum

6. L. Michael Hall: Magic of communication; Excalibur Publishing; Bucharest, 2008; Otilia Cernat translation, pp.9-10

7. Mircea Arman: Tribuna, 1 to 15 August 2016, no. 334, What is Metaphysics?, p. 3

8. René Girard: Violence and the sacred; Nemira Publishing, București, 1995, translated by Mona Antohi

9. See Literary Romania; No.34 Year XLVIII, August 12, 2016, p.27. "Meridians. Why Einstein got out his tongue? "

10. Jean Chevalier, Alain Gheerbrant: Dictionary of symbols; Artemis Publishing, Bucharest, 1995, pp.221-224

11. Francis E. Peters: The terms of Greek philosophy; Dragan Stoianovici translation; Humanitas Publishing, Bucharest, 2007.

12. Alexander Mironov: It takes poetry? What about Science?, in Gorjeanul, nr.4289, Year XV, Tuesday, November 29, 2005, pp.1-2