

Fact and value

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Opinion

I follow an accepted model to understand fact and value.¹ Humans have a number of informative mechanisms (sensations). The sensation may go under attention, and this means 1) imprinting new sensations and associations, 2) eliciting associated memories, and 3) intensely gathering sensations and associations together (conscience and thinking). A few of these informative mechanisms remain at the periphery of attention and direct behavior almost unconsciously (involuntarily) and are known as instincts. You may be thirsty and search for water. Humans have also explosion of either rabid or enthusiast behavior. This instinctive behavior often depends on the conscious realizing either menace or support to the personal possibilities.

Man can focus a question and elicit the causes and consequences, i.e. imagines (memorized visual sensations) associated in time and/or space.² Observations that are separate in time may be collected into a mental patchwork. This patchwork has different names: theory, insight, explanation, cause-effect chain, spatial reconstruction and also illusion. It represents an individual creation, and may be used in order to choose the behavior. We can construct a wide mental patchwork, and use it in a complex situation like a difficult choice, a diagnosis in face of an illness. The mental patchwork may more or less precisely predict events, for example the shortest way to reach the station in a poorly known city. The objectivity value depends on the quality of the personal attention and on the amount of time spent in going through the streets of the poorly known city. This way, humans can construct abilities by memorization of a context of associations. After training, patients were able to predict current glycemia from personal body feelings, and adapted the ingestive behavior to the desired level at the desired mealtime.³ Human individuals are different in their predictive value and equal in the possibility of apprehension! Through repetition and spending more time, individuals with lower attention may achieve results that are similar to those capable of intense attention.

1. Man shares life of an author and of contacted people by two mechanisms: either by passive identification in the same act and thought (suggestion) or by critical approval to the author. The suggested man has the images and enthusiasm (or other instinctive motion) that are evoked by the charisma of an author in the first type of contact. Charisma is the ability in provoking images and interest in the audience. Much depends on the charismatic flow of thinking of the speaker. Most people are unable as speakers because are unable at collecting all speech under attention (*tene rem, verba sequentur*). At the completion of a paragraph of the speech, have no subsequent paragraph in mind. This tiny interruption produces a loss of audience's attention and the possibility of intrusion of a prompt auditor. The fluency of the speech, an excess of charisma over documentation is the weapon of tyrants. Obviously, the suggesting man frequently brings other and him/herself into an illusion. The suggested man develops blind trust in the author and dependence by contact repetition. This means availability for passive suggestion and approval at

subsequent contacts with the same speaker. A crowd pervaded by blind trust makes a tyrant from the charismatic person, and easily produces a demagogic vicious circle: the speaker only wants to please the audience, and the audience only incites him to the own preferences. The democratic interaction with the speaker implies knowledge by the audience of the facts and events reported by the speaker. A dependence of the listeners on the speaker develops only partially in this circumstance. The speaker has elicited awareness in the audience. These mechanisms of suggestion, trust and consensus also operate in the market, and represent the natural (instinctive) forces in guiding politics and economy.

2. The provincial or tribal societies consist of small and separated isles of trust and consensus that are often limited to the family. The members trust only in the well-known people, and distrust every foreigner and novelty. Facts and events are true by friendship instead of by objectivity. The accumulation of information in each component is poor and the external information is destroyed by distrust (diffidence). Reports on new observations have limited diffusion, even those being objective. Charlemagne and his age institutionalized the trust and consensus networks in the feudal-Christian castles in France, England and Ireland, and these consensus-networks rather developed along the Channel than among the Mediterranean merchants. Everyone, who belongs to the fellowship, consents to the others inside the same fellowship for survival of privileged condition and communal civil and religious expectations. This necessity implies segregation from the external world and domination. Objectivity and consensus multiply information inside the network, and increase the communal objective awareness, and at last destroy the feudal trust.
3. Fellowships of experts (scientific societies) developed along this model of segregation from lay population. The expert fellowship may trust in unknown reports because of the common investigative interest within scientific, artistic, politic and technological field. Objective information forms the competence in the communal field through repetition, and the undertaking, writing and speaking shows the width of competence (sector awareness). This awareness should give value, objective appreciation, prestige and

power to the author. The evaluation of competence of a man or an intervention is difficult except by a few experts and even more difficult if they are in competition. Appreciation of competence and creativity constructs leadership in the communal field, whereas the mere charisma and the corruption by other powers form tyrants. An University department may require a direction. At least, there are to divide resources. "Leadership is getting someone (in the audience) to do what they don't want to do, to achieve what they want to achieve".⁴ Bertrand Russel suggests election by competent people (pares) from a different place. Foreigners might be better. I would add that giving power and responsibility to a unique leader for a limited number of years is far more effective than the collegial direction and the recombination of alliances in 'do ut des' procedures. The assignment of power to a leader may be quite democratic in association with freedom of expression by the fellowship, survival of contrary opinion and periodical verifications of the consensus or limitation in the time period of power. In 1300 Florence, 'priori' had power for two months.

4. Hopes and habits make up man's identity that may be appreciated by others at the election, although may be useful to every person. The subjective appreciation of the personal activity gives value and happiness to life, and supports creativity. The Mediterranean writers and artists express often the search for happiness that was stoical, i.e. rather creative than passive or instinctive.⁵ You may be happy of making projects and of being engaged in their fulfillments. The project associated with enthusiasm represents an interest (motivation to act and going on in leaving). The majority is passive and poorly relies in this purpose either yet (American Beauty), or in the past (Panem et Circenses). Creative and passive people are equal in face of ignored fields, and different in the field of the personal experience. The achievement of a happy day by projecting and fulfilling the project cannot be imposed or demonstrated, but has to be offered to all children, and chosen by the minority who is interested to enterprise and responsibility.⁶ The child's education often follows different trends like hyper-protection or high prohibition prevalence or training a gregarious-passive attitude. The caregivers who want creativity in their children, watch and satisfy the needs (e. g. request for food), and provide a happy day to the infant by induction of curiosity, enthusiasm and hope in the exploration of personal resources in plays as well as the exploration in the natural world. This way, caregivers induce interest (habit associated with enthusiasm and hope) in developing specific endeavors, commitments and skills, and curiosity. The child acquires trust in the activities as well as in himself and in the parents. A father of a 5-year-old child commented one year after the training: I wanted my child first in every activity; I now want him to enjoy his day. The sincere enthusiasm or happiness in achieving gives value to facts. The provision of effective leadership prevents conflicts between parents and children and allows for the expression of an occasional disapproval. The contrary trend (no education) might consist of following and obeying all children's occasional, dispersed and instinctive wishes. In the school age, the child learns outside family. The father wonders why his son trusts in the teacher instead of in himself, but should better be proud of the freedom and responsibility acquisition by the child.
5. But not everyone will agree. Eschilus, Sophocles, Francesco from Assisi, Dante, Erasmus, Leonardo, Shakespeare and Montesquieu were highly aware on the expectations and solutions, on problems and dramatic contrasts. I prefer to go along these western guidelines than along other cultures like the Confucian view of life, learning from fathers and authorities. I prefer to give preference and consensus to one among many proposals or existing speakers (Western Freedom). The European authors praised the large amount of objective information simultaneously kept under attention or in mind (broadminded awareness), including the consequences (responsibility). The civil progression of Western societies consists in the increase of this awareness and responsibility, and I love any advancement in this direction. These advancements mean happiness and self-esteem by working for projects through competence (width of objective awareness in the field of work) and responsibility to all, and participation to the major facts and events. The classic Mediterranean and Christian responsibility includes the persons who are near you (consciousness). Increase in the personal information based on objective reports represents increase in self-esteem (happiness), whilst the same information increase in all society means availability to consensus (cohesion and stability). These achievements give value to facts. Successful societies need competence and responsibility at the decision-making positions, and consciousness about the governance choices by all population. There is no correlation between the charisma and the competence/awareness of a given person. The charisma of people with poor awareness created the Nazi/fascism.^{7,8}
6. Most enterprises (facts) may damage other people in the Buddhist view, and also the self in the recent findings on risk prevention. Responsible creativity cannot be blamed however. A discovery may produce breakdown of manufactures based on old procedures, but may advantage all citizens.
7. The large awareness is rare, painfully acquired and without power. The demonstration of a new insight needs independence that also means no collusion with power and media. This silent awareness allowed consumption of animal flour by cows and the development of prion disease in England. The risky enterprises and those producing conflicts need third-party evaluation to be stopped or promoted. The evaluation and either interruption or promotion needs to be enforced by market competition, by independent government and justice administration and requires the competence of experts on risks, problems and priorities. This collaboration is often impossible. Much of the modern ethics consists in this policy making.
8. An extremely rich market flourished in Florence around the year 1500, but the king of France and the Emperor easily destroyed the market and the richness. Natural forces drive the government by merchants to construct innovation, technology, richness, science, art and democracy, and wars and bankruptcy as well. The enterprise success and survival in the market by innovation promotes production and richness and examples of diffuse democracy but does not guarantee the accomplishment of effective solutions of all communal purposes and guarantee a stable cohesion. The concentration of power in monopolies menaces diffuse democracy and the government by all. The consciousness on communal problems and on the empowered government must be sufficiently powerful to override the market trends in a global scale.
9. The innovation can be fruitfully funded from the market. The Universities have to maintain independent and powerful research and verification on natural and social risks and consequences, and the diffusion of the information through independent scientific Journals. The mass media and school have to participate in the

formation and diffusion of this civil consciousness on innovation, like the Ellenic theaters did. Strong public opinion may choose and promote conscious governments. The formation and activity of government has to depend mainly on this public opinion, and the government with the University and Justice administration need to dominate the natural forces (money and market). The influence of money on the government cannot be eliminated, but might be limited and diffusely documented. Independent and efficient Justice system might be the first aid to developing countries. In the last two centuries of its long survival, the Roman Empire oriented Europe to tolerance by the new Christian religion for the subsequent millennia. A new design is necessary in the justice goals on the relations among nations and in the limits in technology and global market, and U.S.A. has the highest responsibility for acquiring the necessary consensus and prestige to this leadership.

10. In the field of Medical assistance, the power proportion between independent and market research is dangerously unbalanced now and part of experts needs segregation from market money to promote new research lines and verification of the effects of innovation. The dual referee method is effective, but the editor may choice favorable or contrary referees, and has an even greater responsibility in science developments than that of the funding system. The leaders in the University and in Science Journals need term limitation in the power charge as well as power-balance mechanisms, verifications and election by hundreds of experts. The competition to such independent positions and related funding is too high, and publishing to win such competition damages the collection of findings. Publishing rather serves to acquire power by position, or money, or funding, or prestige than to solve problems. I wonder whether breaking news can only emerge in newly inhabited lands like Australia or Alaska, which impose high collaboration by offering abundant resources to the communal exploitation.
11. The work of a painter, of a surgeon, of a doctor may be rapid; it depends on the acquired ability in the past. Van Gogh spent a lot of entire days trough years and years in improving the reproduction of one look into the design, in the hope of progressive improvement in human understanding like a Musician or a Physician and every Art. He did not stop his engagement (or effort) to improve the reproduction even at the end of his life. In Arles, he had achieved an extraordinary technical development, as well as a profound and large knowledge of human mind activity, and of social relationships. We need the impressive presentation of his insights into the human life. The writers and the figurative artists show a psychosocial confrontation with conflicts and problems, as well as priorities and solutions. I considered these (esthetical) works as objective proposals in ethics. The University might include support to these activities, though Art is difficult (subjective) in evaluation, more than Science. The ultimate evaluation is however similar, and consists in the appreciation of charismatic expression of high competence. Term contracts were sufficient to sustain the activity of Giotto and Masaccio. Sibelius had a lifelong salary from the Norwegian Government, and this was a rare example of high level consciousness and civilization. Science may require lifelong contracts to obtain sufficient findings in the behavior.
12. Raffaello depicted a feminine model for women that endured for five centuries. That model is over and I feel the model proposed

by Giotto as up to date. The mother protects the infant, although she is largely concerned on the man's economic enterprise and on current events. She alternates the direction with her man and substitutes him whenever necessary. Collaboration of both man and woman in the same enterprise seems as the best relationship. Women may improve this model. Happy hours for all components may produce a preferable family than many hours together. Circumstances may require different solutions. A nanny may create better moments with children than the natural mother by professional apprehension, dedication and experience. Children and adolescents together find happy hours. The happy day of the separate components compensate the time together in the same enterprise. The independence prevents conflicts among the components. Happy hours with different people may better insert the youngster in the society than a long and close contact with the mother.

13. I gave importance to intellectual power, represented by the amount of details collected at once under observation or attention. This may be considered intelligence. Well, this amount depends on the amount of time spent on the investigated object, and the number of repetition of the same act, thinking or observing (consuetude). You better know the way in a city as you live there longer and longer. The personal ability in collecting observations under attention depends on the amount of the repetitive working on it. This corresponds to the opinions of Leonardo and Van Gogh. Every achievement is given by painful work.

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