



COMMUNICATION AND EMOTION IN THE INTERCULTURAL MEDIATION *COMMUNICATION, EMOTION, RELATIONSHIP*

Intercultural training seminar
Maria Mihaela Barbieru
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Long and authentic *intercultural relationships* could not exist if the main tool of the relationship - which is the *communication* - would not exist.

As such, the communication process implies 2 aspects : to know how to express our own needs, taking into consideration the others and to be able to listen the needs the others may express.

Although such expression of needs involves *an emotion*.

As such, whether it is positive, emotion engages dialogue but whether it is negative, *emotion may generate conflicts or misunderstandings*.

It goes the same for communication: whether it is effective, then *communication commits to engage dialogue*. But whether it is ineffective, communication is the origin of the *conflict*.

Communication and *emotion*, thus, *may become sources of misunderstandings, of conflict*.

However, whether both factors are properly managed and regulated, *communication and emotion may become the keys to resolve the conflicts or misunderstandings*.

This is the reason why the *approach to resolve conflicts* has a name well known: it's called *intercultural mediation*.

This implies that the interculturalist/mediator knows how to « manufacture » and make adequate use of 3 heads and 3 hearts...

Intercultural communication

Emotion

Intercultural mediation

Conclusions

Intercultural communication

a. Cultural factors

b. Face negotiation theory

c. Theory of anxiety and uncertainty

d. Intercultural approach to social works; language topics and barriers.

a. Approach to define the concept of emotion

b. Homo sentiens and his emotional cathedrals – Michel Lacroix

➤ ***Homo sentiens –Lacroix « le culte de l'émotion »***

➤ ***The role and the language of the emotional cathedrals***

➤ ***Homo interculturalis must take the place of Homo Sentiens***

c. How to tame the emotions: perspectives on how to control, regulate and manage emotions

d. Empathy and self-confidence: Carl Rogers.

Approach to a definition of the intercultural mediation.

Research origins and methodology

Origins:

- Verbal and non-verbal communication predictable and of immediate interpretation
- Difficulty to capture the emotion of the own culture, to recognize its nature and to adequately regulate it
- Difficulty to capture the emotion of a diverse culture, to decode its nature and to possibly regulate it
- In search of an approach to a transcultural emotion, common to many cultures and defined as such by them but whose arousal may prevent, comprehend and manage misunderstandings, disagreements, conflicts between individuals belonging to different cultures.

Methods: multi-method research

- Quantitative research: case study and model building, specific literature and parallel analysis (Italian, French & Canadian)
- Qualitative research: semi-structured recorded interviews; the interviewees different nationalities.
- Provocative content

Intercultural communication

a. Cultural factors

Culture: the cry of men in face of their destiny.

Albert Camus



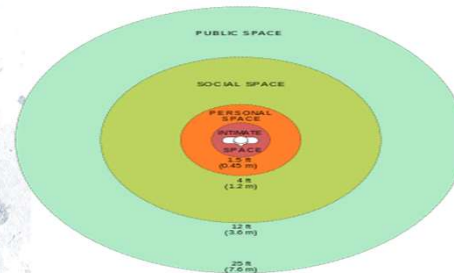
- «The term culture usually is reserved to refer to « systems of knowledge » shared by a relatively large group of people. Kim Gudykunst & Young Yun Kim , cross-cultural researchers, “Communicating with strangers”
- Culture is «the collective programming of the mind distinguishing the members of one group or category of people from others » Professor Geert Hofstede “Cultures and Organizations: Software of the Mind” . In his concept, the human behavior is highly influenced by “the software of the mind” of each individual as “every person carries within him or herself patterns of thinking, feeling and potential acting which were learned throughout their lifetime”
- «Communication is culture and culture is communication», Edward T. Hall

Intercultural communication

Edward T. Hall, American anthropologist [Beyond culture] affirms that there are 3 cultural factors: space, time and context.

□1. Space/Proxemics : intimate, personal, social and public space.

Some people need bigger homes, bigger cars, bigger offices. Americans need to greater use of space, whilst Japanese need less space.



❖ **High territoriality [The Hidden Dimension] : people seek to mark out the areas and tend to be low context; short messages, much non verbal communication; i.e.: Japaneses, Arabs and people from Mediterranean context.**

❖ **Low territoriality: people create informal contexts so they are low informed. Explicit messages, simples, clear i.e.: Americans, Germans, Swiss and Scandinavian people.**

❖ **Whether we interact with other people (intercultural mediation, company's meetings, any kind of intercultural relationship) it is highly recommended to understand which is the adequate distance or the territoriality to be maintained, so we make not people feel uncomfortable.**



Intercultural communication

□ 2. Time

- ❖ **Monochronic time [The Paradox of Culture]:** means doing one thing at a time. Monochronic people belong to monochronic cultures and they tend to be low context. i.e.: North European cultures, USA, Australia, UK, Canada.
- ❖ **Polychronic time :** means that a lot of things can be achieved at the same time. Such time is called «Latin time». i.e.; people from Mediterranean context such as Italy, native Americans, people from Arab countries and Middle Orient, Philippines, from Asiatic countries such as China, Pakistan, India and Japan.

□ 3. Context

- ❖ **Low context:** time is highly organized; product is more important than process.
- ❖ **High context:** time is open and flexible; process is more important than product.
- ❖ **Space and time are part of the communication system** as they may affirm, reject or contradict verbal messages.



b. Face negotiation theory - Teoria della negoziazione della faccia

- Stella Ting Toomey, Professor of Human Communication Studies at California State University [Intercultural conflict Competence as a Facet of Intercultural Competence Development] [Understanding Intercultural communication]

- ☐ The concept of face has been elaborated by Erwing Goffman, Canadian sociologist [Interaction ritual. Essays on Face-to-Face Behaviour] between 50s and 60s, and «the term face may be defined as the positive social value a person effectively claims for himself». S. T. Toomey notes that this role changes in relation to the circumstance: same person will not show same attitude within informal context rather than formal context, otherwise he/she will lose the face.
- ☐ Stella Ting-Toomey affirms that this “image of Self” differs from culture to culture, as each individual was born and grows up within a cultural group so individual may integrate codes, assimilate and adapt the Self to the behavioural rules of that group. But very soon, the individual should comprehend the rules of the game, whether he is allowed or not to play them in one group rather than another. However, whether he will play the rules not admitted within that group, he will certainly “lose his face”!

Intercultural
communication

Intercultural communication

b. Face negotiation theory - Stella Ting Toomey

[Intercultural conflict Competence as a Facet of Intercultural Competence Development]

Terminology: Face

Perdere la faccia (IT)

A scăpa cu fața curată (RO)

To lose the face (ENG)

Perdre la face (FR)

Perder la cara (ES)

Das Gesicht verlieren (GER)

yufqid alwajh (AR)



Intercultural communication




Face negotiation theory

- ❖ Collectivism cultures => facing a conflict situation, the individual tends not to save his own face but the interests of the group, using indirect messages and trying to get to a compromise, whether possible: Arab countries, China and Japan.
- ❖ Individualism cultures => facing a conflict situation, the individual will save his own face, as the self is predominant, using direct message, justifying his own actions and blaming the circumstance: Canada, Australia, New Zealand, Israel, South Africa, Scandinavian countries and Western Europe.

In order to conduct an effective intercultural communication, Stella Ting-Toomey recommends 3 skills:

- ☐ To know: cultural differences (individualism, collectivism, image of Self, conflict resolution strategies);
- ☐ To reflect: to be aware of Self and to be able to take the other's perspective;
- ☐ To provide interactive skills: ability to communicate in an appropriate, efficient and adequate manner while facing a certain circumstance.



"Doubts are the most intimate thing about us"
- Albert Camus

"Les doutes, c'est ce que nous avons de plus intime."

Intercultural communication

c. Theory of anxiety and uncertainty – Teoria della riduzione dell'incertezza e dell'ansietà

❖ Uncertainty

Young Yun Kim & William Gudykunst, researchers and authors of theories of intercultural communication [Communicating across cultures] point out that each interaction is subject to a certain level of uncertainty. In fact, relationship with strangers belonging to different cultural groups are, obviously, the most stressful ones. Uncertainty is strictly linked to cognition.

❖ Anxiety

In the opinion of Gudykunst & Kim, the anxiety has its origins in our fear we feel concerning the negative consequences due to our inability to predict the behaviour of our interlocutor. Anxiety is strictly linked to emotion.

Individuals engaged in intercultural interaction may fear to be negatively impacted vis-à-vis the concept of Self or to be manipulated, negatively judged or even rejected by the group those individuals would like to be part of. (note the connection between the theory of anxiety and the theory of face negotiation).

d. Intercultural approach to social works; language topics and barriers

Edward T. Hall [The Silent language]

« If you're born and bred American and you've lived in any non-Anglophone country, you may have realized after a time that local people you met didn't just speak a different language – they were really weird. They acted in all sorts of ways that struck you as irrational, frustrating and eventually annoying. [...] They stood too close to you, or too far away. Their voices were too loud or too soft. After months of this disorienting behaviour all around you, you may have wondered whether you were going mad. In a sense, you were. You were suffering what has come to be called « culture shock » . In its worst manifestations, culture shock can make you feel as though you've been detached from reality ».

«Se sei nato e cresciuto nella società americana e hai vissuto in qualsiasi altro paese non anglofone, puoi aver realizzato che, dopo un tempo, le persone del posto che hai incontrato non solo parlavano una lingua diversa - erano strane per davvero. Esse hanno agito in tutti i modi possibili per farti sentire irrazionale, frustrante e, alla fine, fastidioso. [...] Stavano troppo vicino a te, o troppo lontano. Le loro voci erano troppo forti o troppo morbide. Dopo mesi di questo comportamento disorientante tutto intorno a te, probabilmente ti sarai chiesto se non stessi già impazzendo. In un certo senso, sì, stavi impazzendo. Soffrivi di ciò che è chiamato «shock culturale». Nelle sue peggiori manifestazioni, lo shock culturale può farti sentire come se tu fossi staccato dalla realtà».



Intercultural
communication

Intercultural communication



This concept of culture shock is analysed by Claude Carmel Camilleri and Margalit Cohen-Emerique [Chocs des cultures: Concepts et Enjeux pratiques de l'interculturel]. The authors made research, in Europe and Québec, on the difficulties the social workers encountered whilst interacting with migrants and their families.

Such culture shocks are identified by 2 findings:

1. the difficulty of the individuals/migrants to capture the cultural differences;
2. the cultural self identity (of the social workers) that constitutes the major obstacle to the intercultural interaction.

Such culture shocks are felt by migrants as a threat to their own values, to their own identity: difficulty in language communication, different perception of the body, different concept of space and time, different structure of family (monogamous/polygamous), rituals, religious croyances. (i.e. remember Tobie Nathan and his collection of essays [Non siamo soli al mondo]: Non puoi curarli se non capisci che loro hanno un'altra cultura. His model of etnopsychiatry covers aspects of politics, religions, moral, language, symbols and objects. An African child does not speak at school. Language issues. He is considered to be an autistic child. Nathan question was: which language the child should be supposed to talk as his families members communicate using 3 languages??? (Kabyle, French and Arabic)

Camilleri and Cohen-Emerique suggest, in their research, a method consisting in an open, adequate and changeable communication [use of images, non verbal communication and gestures], and proactive attitude towards Others, deep knowledge of the “sensitive areas”, deep comprehension of Others (values system). The social workers and the mediators should become a sort of bridges, able to build bridges between identities (fr: passerelles d'identité).

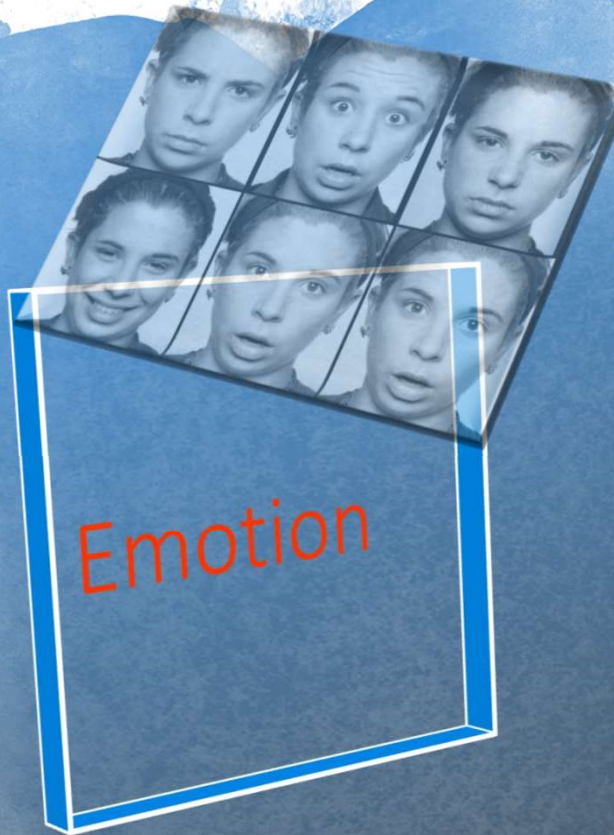
Jean Paul Sartre «Emotion: it is a transformation of the world»

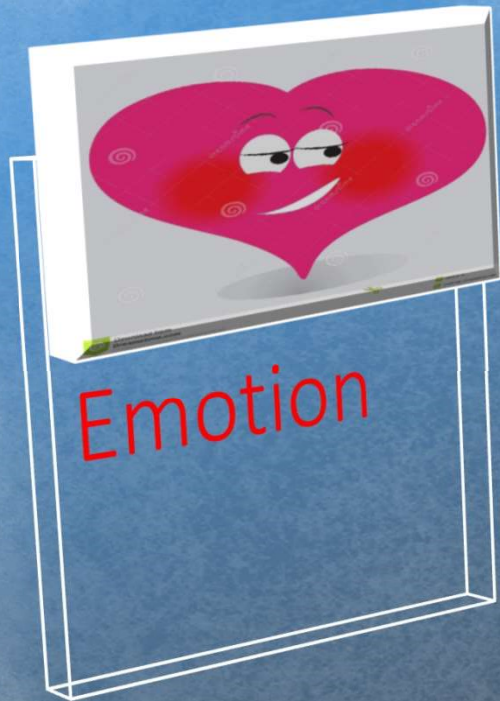
Beverly Fehr and James Russell both psychologists “Everyone knows what an emotion is, until asked to give a definition [Concept of an emotion]

Jacques Cosnier, doctor, psychiatrist and psychologist [revue Sciences Humaines no. 69] «If there are no emotions, there is no communication. If there is no communication, thus, there is no society»

Paul Ekman, psychologist [Argument for basic emotion. Cognition and emotion] identifies as basic emotions : joy, sadness, anger, fear, surprise and disgust [shame, jealousy, love]. «Each emotion has unique features: signal, physiology and antecedent events. Each emotion also has characteristics in common with other emotions: rapid onset, short duration, automatic appraisal and coherence among responses».

In [Emotions revealed. Understanding faces and feelings], P. Ekman reports: «Emotions prepare us to deal with important events without our having to think what to do. Emotions produces changes in parts of our brain [...] Emotions also send signals, changes in our expressions, face, voice and bodily posture. We don't chose these changes; they simple happen. [...] We don't become emotional about everything. We feel an emotion one moment and may not feel an emotion at any moment. Some people are much more emotional than others».





The Portuguese neurobiologist Antonio Damasio reports into the magazine “La Recherche l’Actualité des Sciences” no. 368 that our spirit is modelled by our body and that the emotion, as chemical and neural automatic answer, precedes the feeling: «Feeling an emotion does not imply that we necessarily come to realize this. As far as we know, a dog or a cat is not able to reflect on the feelings they feel. We, humans, we feel first the emotion of sadness, and after we feel that feeling of sadness».

Vinciane Despret, Belgian philosopher of science and psychologist [Ces émotions qui nous fabbriquent], enquiring on the nature of emotion, reports that the language the people of Yoruba and Chinese from Taiwan use in order to express their emotions is mainly related to parts of body to describe emotions on the weakness of the bones; the word «heart» dominates our emotions: avoir le cœur brisé=> to have one’s Heart broken; si le Cœur est faible=> if the Heart isn’t strong; le cœur n’est pas en repos=> the Heart is restless.

“We manufacture emotions and emotions manufacture us. Emotions exist only within the relationship we build with Other (human being)” Despret reports.

“We can teach to a computer to say <I love you> but we cannot teach to a computer how to love”, claims Albert Jacquard, French scientist who fought for social rights and democracy.



Emotion

“Save your emotions for things that deserve them/Garde tes émotions pour les choses qui les méritent/ Păstrează-ți emoțiile pentru lucrurile care le merită” Titu Maiorescu, Romanian academist and professor of literature.

Michel Lobrot, French psychologist and pedagogue, in his book [Le choc des émotions] reports that emotions constitute the essential sense of our life, of all our acts and commitments: “Emotion is like a shock. It appears suddenly as storm does and it plays with us as a pianist plays on his piano”

Approaching the emotion from a philosophic point of view, Michel Lacroix, French writer and philosopher, reports in his book [Le culte de l’émotion]: Emotion is the way to escape to spleen. “When an emotion comes out, our body reacts. [...] The contemporary men look for emotion as it might allow them to be themselves. Emotion has become the centre of their concerns, their research at all times as emotions give the perfect answer in terms of ideal of life, ideal of Self. [...] Giving voice to our emotions means giving voice to our body”.

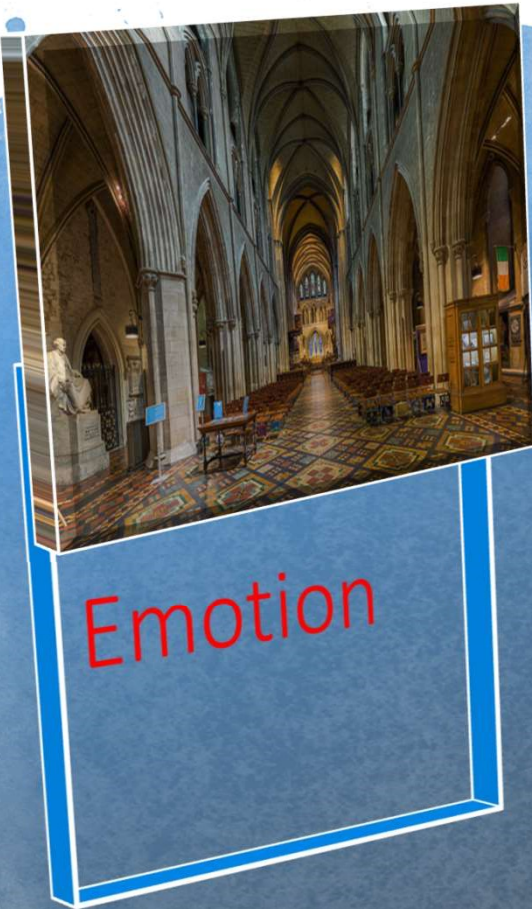
L'Homo sentiens and the emotional cathedrals – Michel Lacroix [Le culte de l'émotion]

Each period of history met its ideal human type, reports Michel Lacroix in his book “Le culte de l'émotion”. The mediaeval society knew its valiant knight, Renaissance knew its generous courtier, 17th century knew the honest man, the 18th the wise and brilliant philosopher.

The human type who corresponds nowadays to our representation of extreme individualist society “is the individual who offers his sincere devotion to the Emotion” that Lacroix calls Homo Sentiens.

This Homo Sentiens is trying hardly to get one step ahead of Homo Sapiens. He is addicted to adrenaline.

He prefers the emotion-chock, thus, his affective life is action and not contemplation. Emotion is able to encourage individuals to met their fellows. Such emotional meetings create communities, collective emotions. Such collective emotions help to build connexions.





Emotion

Lacroix compares the stone cathedrals to our nowadays virtual cathedrals that he calls “emotional cathedrals”.

Collective emotions facilitate the circulation of the values within the “cathedrals”. Beyond their social role, the cathedrals represent the desire to define and shares common values.

In his conception, there are ephemeral cathedrals made of dreams and strong cathedrals where connections are built to last.

In our nowadays changeable society, we are legitimate to build cathedrals where each communication act, individual or collective may bring and connect one to another.

Such empathetic and emotional cathedrals may engage a dialogue between identity and alterity, a mutual respect, tolerance and values recognition. Such cathedrals may be a place where interculturality feels at home.

We should do our best that each cathedral may be built up not by Homo Sentiens but by Homo Interculturalis.

Homo Interculturalis must get one step ahead of *Homo Sentiens*

Emotions: How to tame them.

“If one does not know to which port one is sailing, no wind is favorable” “Nessun vento è favorevole per il marinaio che non sa a quale porto vuol approdare” Seneca (perché in balia delle emozioni negative si perde)

Our life is so unpredictable, our everyday life is such a fluctuation more or less regular. It is not easy to get control of it. But how to do this? We will need valid knowledge and skills.

An Irish proverb teaches that “ you can lead a horse to water but you can’t make it drink”. This shows us that the best manner to get to channel the fear of the animal is to tame it and not to impose our will.

This process must take place through respect and confidence, as well as the magic moment when the Fox meets the Little Prince:

"Good morning" said the fox.

"Good morning" the little prince responded politely although when he turned around he saw nothing.

"Come and play with me," proposed the little prince, "I am so unhappy."

"I cannot play with you," the fox said, "I am not tamed."

The fox gazed at the little prince, for a long time.

"Please---tame me!" he [the fox] said.

"I want to, very much," the little prince replied. "But I have not much time. I have friends to discover, and a great many things to understand."

"One only understands the things that one tames," said the fox.

Emotion



Emotions: How to tame them.

Catherine Maillard [La gestion menthale. Voyage au centre de l'émotion] reports that “our mental habits reflect our emotional habits. For each of us there is a pathway of coping to be followed. We have to know deeply ourselves, activate our mental management in order to comprehend, control and regulate our emotions. This process is called “rebalancing process” (“processo di riequilibrio”).



Emotion

Emotions: How to tame them.

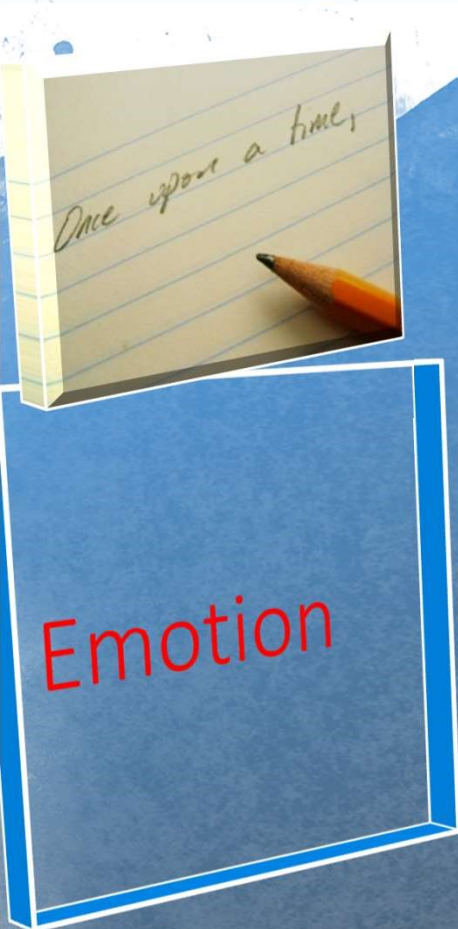
Luigi Anolli, Italian psychologist, expert in communication[La sfida della mente multiculturale] reports that humans are able to prove emotions but they are also able to cope with them. Humans are not passive victims of emotions. In the face of them, humans have certain degrees of freedom so they may regulate selectively their emotions. By actuating this process, humans demonstrate to be able to adjust themselves actively according to certain circumstances, social contexts and cultural rules. Humans are able to adjust their expectations and re/actions according to their interlocutors; they are able to modulate their emotional reactions and expressions [especially the negative ones]. One of the methods he suggests is writing. Such method has been invented by James Pennebaker, an American social psychologist in 1995.

James Pennebaker suggests in [Opening Up. The healing power of emotion. Expressing emotions]

“It is not necessary to write about the most traumatic experience of your life. It is more important to focus on those issues that you are currently living with. If you find yourself thinking or dreaming about an event or experience too much of the time, writing about it can help to resolve it in your mind. By the same token, if there has been something that you would like to tell others but can’t for fear of embarrassment or punishment, express it on paper. [...]. Really let go and write about your very deeps emotions. What do you feel about it and why do you feel that way. Write continuously.”

Emotion





Emotions: How to tame them.

In [Expressing writing. Words that heal] Pennebaker recalls to a journaling habit:

“Traumatic experiences, by their very nature, elicit powerful and complex emotions. We have known for a long time that people who do not or cannot refer to their feelings when writing about a trauma tend not to benefit from the writing exercise. More interesting, however, is the relative use of negative versus positive emotions in writing. Traumas, of course, tend to be associated with a host of negative emotions: sadness, guilt, anger, anxiety, and depression. Not being able to express or acknowledge these real feelings because they were viewed as “unacceptable” emotions somewhere in their past. Having emotions is not a question of right or wrong- emotions just are. If you feel an emotion while writing about a trauma, admit it on paper”

Put yourself in
THEIR
shoes



Emotion

Empathy and (self)-confidence – Carl Rogers, helped found humanistic psychology and one of the most influential psychologists of the 20th century

“Empathy is a special way of coming to know another and ourselves [...]. When empathy is extended, [...] it rescues us from our feelings of aloneness.” [On becoming a person]

Empathy is important in relationships, in our interactions with people. Empathy is an attitude, a feeling that we have. And that it is what Rogers terms a “social emotion,” an emotion that is found in a social context where the lack of it is clearly, in his view, a threat to society. (mediation process- empathy helps mediator to understand the real needs of involved parties)

The methodology Rogers suggests and that we may apply within our relationship with the other, is to demonstrate to another that we have confidence in his abilities, thus he/she will make progress. (mediation process – help conflictual parties to make progress in finding a solution)

“In my relationships with persons I have found that it does not help, in the long run, to act as though I were something that I am not.” [On becoming a person]

Our attitude to be what we are will help us to dominate our hectic emotions and comprehend the other’s point of view. If we give him/her credit, if we are empathetic, able to listen, transparent, with a positive unconditional regard, the other will become responsible. Because, “at a basic level, human beings are good and trustworthy” [A way of being].



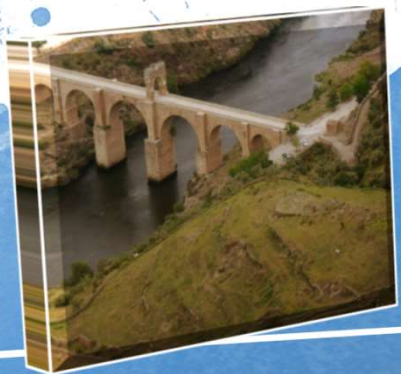
Intercultural mediation

Approach to a definition of the intercultural mediation

In the view of Brown and Marriott [Alternative Dispute Resolution - Metodo Alternativo di Risoluzione delle Controversie] the mediation is a process of facilitation when parties in conflict accept to be assisted by a mediator. To act and facilitate parties in conflict, a mediator needs procedures, technique, knowledge and skills on communication, conflicts, conflict resolution. Mediation must be intentional, confidential and respectful for all parties.

Marshall Rosenberg [according to his interview on The Sun n. 326, 2003] the mediation should be based as well on the non violent communication, so called positive attitude, as “words are windows or they are walls”. [Words are windows, or they're walls]

Jean François Six, Chairman of Centre National de la médiation Paris [Mediation et conciliation, Lettres aux communautés] reports that mediation is an ability to create links. In his opinion, the mediator is able to create “a third place”, a neutral one. In the process of the mediation, the mediator acts within its own interculturality which enables him to « build bridges, to launch bridges for identities »



Intercultural mediation

Approach to a definition of the intercultural mediation

Margalit Cohen-Emerique [magazine Connexion, 2005] follows J.François Six and identifies mediators as being « bridges between two universes, social and cultural: migrants and social society». In her opinion, mediation facilitates communication, information, translation and professional orientation processes.

Sonia Fayman, a mediator who conducted with M. Cohen the research on the mediators female makes a clear distinction between a translator and a mediator.

Romina Coin [Psicologia e intercultura. Valori, saperi, relazioni] affirms that the intercultural mediator should be a key factor between language and culture. Mediator should remain at the doorstep, neutral and impartial, sidestepping neither one side nor the other.

Romina Coin terms the mediator “al kantara”, Arabic term, meaning bridge suspended between two rivers.

Research - Communication and emotion impact on intercultural mediation

2 failures in conducting the research with ALITALIA and Milan ATM

1. Kindly look attentively at both comics. What are they communicating to you?

Describe the message.

2. What is the first emotion you feel? Describe the reaction you feel to have.

3. What would you want to do with such emotion: express it freely, repress it, try to understand it or regulate it or cope with it?

4. Do you feel you communicate, interact and live in an intercultural society?

Research

Research



MAHOMET EDITOR - IN - CHIEF
100 LASHES IF YOU DO NOT DIE LAUGHING!
MAOMETTA – EDITORE CAPO
CENTO COLPI DI FRUSTA SE NON SIETE MORTI DAL
RIDERE!

Research



QUAND J'ENTENDS LE MOT
REVOLVER JE SORS MON STYLO

**WHEN I HEAR THE WORD GUN I REACH FOR MY PEN
QUANDO SENTO PRONUNCIARE LA PAROLA PISTOLA
TIRO FUORI LA MIA PENNA**

Interviewed people: 55 - interculturalists, communication experts, academicians, psychologists, linguists, mediators, arabist, people having no roles or connections with this field (those ones who did not applicate any filter while providing answers)

Origins: Italy, France, Romania, UK, Belgium, Sweden, Germany, Morocco, Alger, Jordan, Lebanon, China, Japan, Canada, Latin America.

The emotions that have been identified are:

- laugh and awe
- paradox and sadness
- anger and curiosity at once
- joy and sadness or melancholy
 - curiosity and sadness
 - curiosity (major answers)

Joy and sadness, as per P. Ekman definition, are basics. And such emotions-reactions may be considered in line and coherent with the events they are connected. I affirm that, as I observed the faces of the interviewees and I realized that once they saw the comics they suddenly associated the comics with the satirical newspaper and especially to those dramatic events.

It came out the attitude of the interviewees to reflect upon those events as well as their will to share, manage and cope with their sadness or melancholy.

Joy and curiosity launch the message “ I am glad”, “ I am curious” and link to past, present and future.
Paradox and sadness send the message “ I am sad”.

Research
exit

Research
output- Exit
interviews

However, the resulting emotions confirm the fact they are the link between the body and the mind. Their reactions can be considered universal.

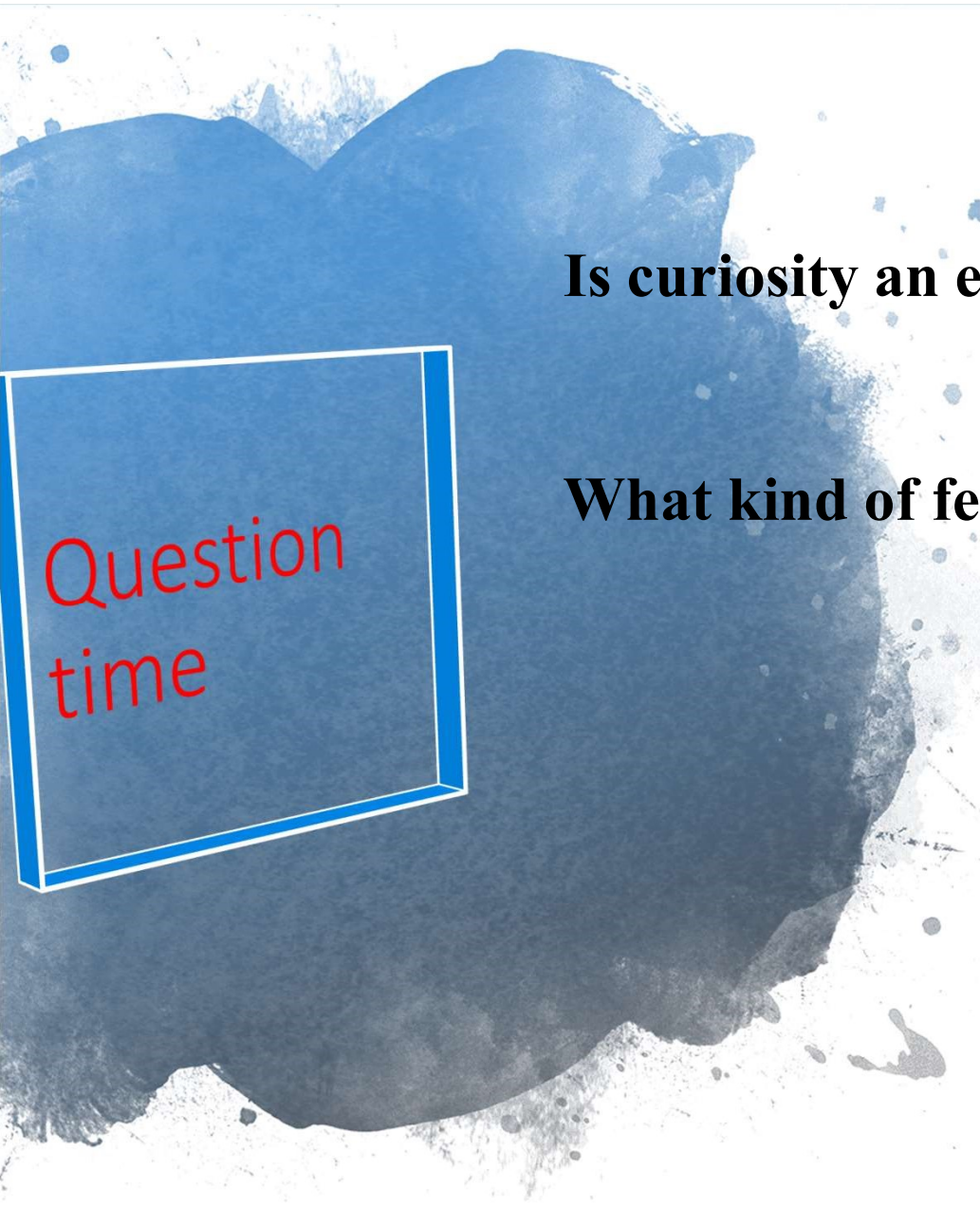
I can affirm that curiosity or being curious may help people in conflict to facilitate the communication throughout the mediation, to find constructive solutions. Curiosity implies a focus, a goal, even a desire. Curiosity shall exist also in the mindset of the mediator or the interculturalist.

But I wonder: Shall we consider the curiosity an emotion or rather a mental attitude? Shall we name it “the emotion of the reason”? Is it inside us that it emerges or is it stimulated outside?

I can certainly say: I am touched by an emotion.

But can I say also “I am touched by curiosity?” This is my question.

http://www.repubblica.it/scienze/2010/01/15/news/nuove_emozioni_universali-1957244/



Is curiosity an emotion? Or is it just a curious emotion?

What kind of feeling curiosity may describe?

Special thanks to:

Margalit Cohen – Emerique

James Pennebaker

Jean- François Six

George Simons

Marianella Sclavi

Paolo Branca

Should you have any enquiry or simply want to share with
me your opinion about, kindly write me at
mbarbieru@hotmail.com