

Giuseppe Giannini

Praise of the to Feel



I.Fe.N.
Istitut Federico Navarro
Italian School of Orgonomy “Piero Borrelli”
2004
www.ifen.net

In honor of Federico Navarro,
I “feel” the need to remember
the lacerating dichotomy of man/professor
deeply lived
with unquenchable curiosity and rigorous attention of
the researcher.

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**Translated in English
By
Dr. Giulio Fortuna**

In cover, olio 30 x 20 of Teresa Cristofaro

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Federico Navarro
In his own office
Rio de Janeiro
1995

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Prologue

This project was to be executed by “four hands, four eyes and two hearts,”: first step in a journey to the fascinating field of holistic vision of human being, where my traveling companion, a sort of a modern “Virgilio”, would have taken me. But, consistent with his style imbued with essentiality, in October 2002, he, Professor Federico Navarro, ended his earthly experience, leaving me in the position of having or not undertaken, without his physical presence, what was agreed. In December 2003, resound his inciting “but what you fear”, I decide to venture out alone, knowing that my almost daily attendance of his presence effect over his last seven years may still work.

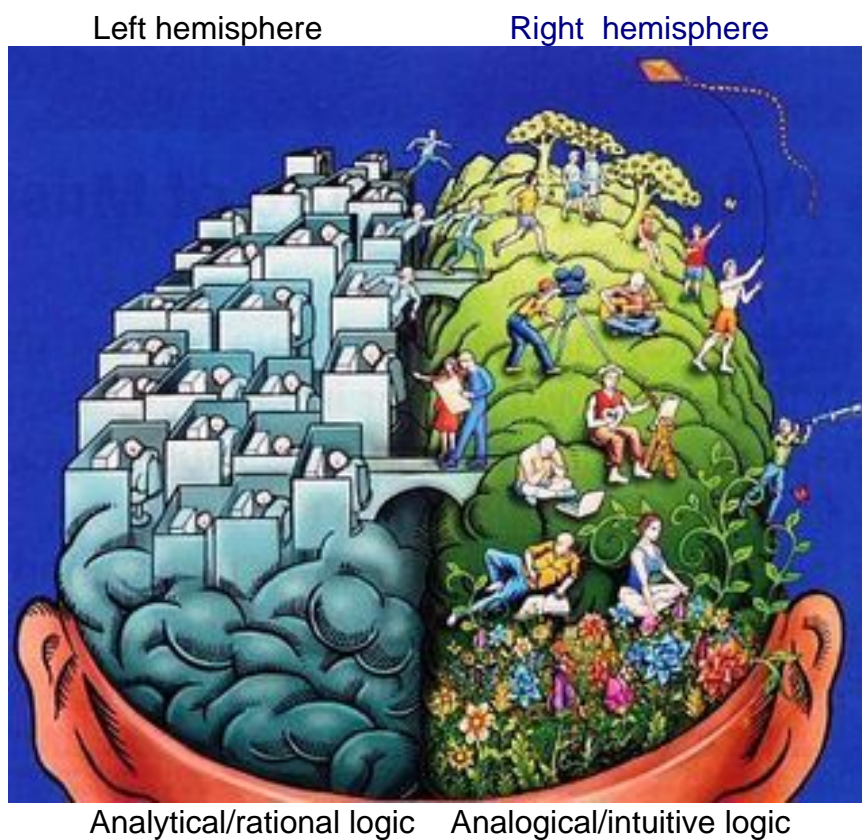
Project

Remembering my astonishing reading “Seal of Seals”, a masterpiece written by abbot Giordano Bruno, the project required, in line with his intent in analogy with the Bruno’s vision, the simultaneous presence of at least two different viewpoints, useful to realize an holistic interpretation. Two logics.

First problem

The first linguistic misunderstanding/problem to solve within the term of “logic” is common usage of that word. Coming from the Greek “logos” (speech), it expresses itself the basis of the thought. It goes without saying that, since we have two brain hemispheres: the left one works on an analytical/rational logic and the right one on an analogical/irrational (intuitive), and since there is anywhere on our planet the predominance of one on another, it is necessary to investigate how to implement a functional synchronism between these two extremes. According to the young science of psychoneuro-endocrinology, the need appears to be evolutionary, since the integrated perception (sixth

sense), synthesis of the synchronized integration of the two hemispheres, requires both logics in order to Work. In conventional culture, the analytical/rational aspect (rational but not necessarily reasonable) is now clearly dominant, so the attention of the researcher is necessarily attracted by the essential function of the right hemisphere, where the cause/effect leaves the place to intuition, “to Feel”.



Note.

It must be said that, as thinking style of Federico, “problems exist only if there are solutions” and, thus, “what is insolvable is not a problem”.

Federico consistently gave great importance to the use of epistemological key (critical study of the principles and results of various sciences in order to determine origin, value and limits), of etymological key (Greek: ètymos-logos: truthful speech, origin of linguistic terms), of the semantic key (part of general linguistic that studies the meanings and shifts in meaning of words). All these things were an essential aspect of his strict and rigorous style, and produced the “presence effect”, like a catalyst in chemistry/physics or enzyme in biology.

Origin of the title

In 1996, in Cosenza’s National Library, Professor Navarro treated the topic entitled “Praise of the to Feel”. That title was deliberately borrowed from the book of Professor Henry Laborit “Praise of Escape”. Henry Laborit had inspired, with his book, to revise in a functional way a neglected aspect by Neuropsychology, although largely covered by C.G.Joung and others, namely the “Feel”. Just as in “Praise of Escape”, Laborit reassessed from the functional point of view the reptilian mechanism of Escape, giving it equal importance to that of aggressive reaction. Likewise, at limbic and cortical level, Navarro identified the

“feeling” as an underestimated aspect, that was necessary to the function as expressed by the self-awareness theoretically present in a mature character.

It is worthwhile, in order to clarify the analogy, to briefly remember some basic observations arising from the work of Laborit. In the animal world, the emotion “Fear” comes from the experience of receiving an aggressive action generally arousing two possible responses, that are both functional: the aggressive reaction or escape, depending on whether the principle of reality suggests one or other of the two. Whatever happens, the result is always the most appropriate to the natural law of “maximum efficiency and minimum effort”. Only in the human being (or perhaps some other primates) there is a block of acting, a “fear of fear”, which does not allow the elaboration of any of the two mechanisms afore-mentioned (aggressive reaction or escape). This generates a malfunctioning present either at muscular or neuro-hormonal or energetic level. Hence, we have the passage to the physiopathological up to the known disease.

Like these basic observations, from neurophysiological research is becoming increasingly clear that a fully functioning of pre-cortical and cortical level cannot

ignore a state of hemispheric synchronization, necessary but not sufficient condition in order to let brain power express, that would be otherwise greatly underutilized.

But, in order to this, it is necessary to unlock the inhibitory mechanisms, probably of cultural origin and beyond, allowing the feel, the key issue of the right hemisphere, to fully express. So, “Praise of the Feel” has the meaning of proposing a rebalancing the perception of reality, in which the necessity of having two contact points with what is perceivable makes possible the minimum perceptible condition, the inter-dimensionality.

Etymology & Semantics

Sense: from the Latin *sensum.*, in general, the faculty to receive impressions from outer or inner stimuli; in particular, determined order of *sensations* referred to a special sensory apparatus.

Sensation: original and fundamental manifestation of psychic life: effect produced by stimuli (outer or inner of various nature, intensity and location) which affect the *sense* organs.

Sensations: processed and evaluated by conscience, as well as set and recalled from memory, are the basis of perception and therefore constitute the initial process of knowledge, that provides matter and contents of thought.

To feel: transitive verb, to learn through the senses (except sight), but also to recognise an affection, to test, to estimate; as an intransitive verb, to recognise themselves, to be under certain conditions. From the Greek root ση (sigma-eta) > to see; *to feel*, thus, as a form of seeing.

By the conference of Professor Navarro “Praise of the to Feel”: “*Seeing* is essential to get in touch with reality and create our expectations or our action in reality.

The Scholastic philosophers rightly said that there is nothing in the intellect that was first in the senses.

When we speak of *seeing*, that is this optimal form of *feeling*, it is important to note that only human mammal is capable of experiencing the fourth dimension, the space-time. *Seeing*, from the latest research in ophthalmology, is something that is learned after birth. In fact, in uterus, the human mammal prefers the sound and just after birth is capable to see and then to watch. Through the gradual maturation of *sensoriality* (limit becomes lever n.d.r.) we are able to understand what is the *sensitivity*. In relation to *sensitivity*, it is important to remember that it is an entirely individual aspect.

Feeling: act and way of *feeling*, consciousness of one’s being, affection, thought, understanding, particularity pleasant or unpleasant emotional tone that accompanies the sensation; it concerns the situation of the subject toward a particular object and therefore is an attitude of the deep “ego”, core of the individual interiority.

Sensoriality

Sensory organs and functions of *feeling*, from the *sense* organs (telereceptors and proprioceptors) to the more sophisticated thalamic and hypothalamic functions up to the perceptive and integrative cortical functions, produce however a projection of feeling, an altered representation of reality. This may happen because any malfunction of one or more of them generates, as widely demonstrated by studies of Gestalt Psychology (Palo Alto, California) a *perceptual hypothesis*, an altered perception, probably similar to the *block of acting* reported by the reptilian level and originated by the emotion “fear”.

At sensory level, we the find the *fear of feeling*.

Sensibility

The ability to learn through the senses. In Physiology, the ability to sense stimuli from the outer and/or inner and translate into feelings, namely *sensitivity*, provides the basis of the consciousness, represented and modulated by cortical function, expressed graphically by the type of wave prevailing in the electroencephalogram. *Sensitivity* is therefore based on the state of consciousness, in turn driven by hemispheric dominance.

By Navarro: “ In Patology, the basic disturb of individual *sensitivity* is linked to allergic reactions. The ability to recognise and distinguish what is *congenial* from what is *anti-genial*, i.e., the antigens, is responsible for reactive manifestations of rejection related to *sensitivity*. It becomes a characteristic feature of the “Ego”, which is located, by a biological point of view, in the thymus. The thymic function allows us to evaluate the more or less mature structure of the “Ego”. An immature “Ego”, that is a thymic function with a deficit, is defined by a marked *sensitivity* to be infected by external factors and/or internal instability, and is characterized by a low energy density or rather

insufficient. A striking example of what is stated is the so-called Acquired Immuno-Deficiency Syndrome (SIDA or AIDS).

I personally believe that is a scientific error to speak of acquired immune deficient syndromes, because a condition of ego immaturity, due to an insufficient thymic function, is, in my opinion, the responsible of the innate immune deficient syndrome. As proof of that, in addition to AIDS we are having a recrudescence of endemic diseases such as cholera, tuberculosis, poliomyelitis, etc. In my view, the occurrence of AIDS is considered to be linked to communication errors, contact (*feeling*), occurred between fetus and mother, baby and mother, so that this lack of contact strongly affects the function of thymus and then maturation of the “Ego”.

The *sensitivity*, and therefore the *feeling*, makes the body able to activate their biological functions”.

Extrasensoriality

Given the remarkable imbalance by which is currently penalized, our perceptual apparatus does not perceive at the level of ordinary consciousness, except under special circumstances, a variety of stimuli still detectable indirectly. Quoting Robert E. Ornstein, a researcher of the Psychology of Consciousness: “We do not have a receptor sensitive to the gravity, nonetheless we have developed to take advantage of this force. Normally we are not aware of the light that goes directly into our brain, but there is and may affect the pituitary gland.

Our autonomic nervous system is normally kept out of our ordinary consciousness, but we can enter in contact with it, either by raising the signal strength, as with biological feedback, or reducing the competing noise”. “The ordinary mode of consciousness can be characterized as analytical, sequential and limited by the characteristics of our sensory organs.” (in the current use n.d.r.).

This creates perceptual selection.

And here is the
Second problem.

As said by Ornstein: “A second important way of consciousness is available for us: it can be defined as receptive and totalistic a way in which all actions can be perceived simultaneously”.

This way necessarily includes the *feeling* as functional mode of the right hemisphere.

It appears at this point that the way of thinking is commonly attributed to the entire brain, namely the linear thinking; actually it is a characteristic of the left hemisphere.

And yet: “The linear sequence of events is given by our personnel, cultural and scientific construction. This is certainly useful and perhaps necessary for biological survival and development of a complex technological society, but is just one of many possible constructions of consciousness that are available to man. In linear fashion, we receive and process coming information sequentially, with an event that follows another as the time clock. If there is a second way in which the concept of future and past are irrelevant, then may phenomena within this second way will seem “to transcend” the ordinary concept of time, but only for those who consider all the phenomena within the linear and sequential way. The problem of scientific research of these phenomena (third problem n.d.r.) is, of course,

that science is restricted to the linear and analytical way”.

The *present* as space/time continuum (known in Physics as “space-time” paradox), far from being a “merely philosophical argument”, is perceptible only in intuitive ways.

From Navarro: “The perception, as sensory processing, is produced by passing from sensation to affective sensory processing. The nervous pathways are divided and united together by the basal nuclei (reptilian brain, instinct, basis of the vegetative life), the thalamic and hypothalamic nuclei (limbic brain: visceral, emotional and autonomic brain, psychological aspects of personality, emotional life), the cortical hemispheres (processing brain and recognition of the sensory aspects, psychic aspects of personality, associative faculties)”.

The *feeling*, the basis of emotions, meets a censorship in the hemispheric dominance, *fear of feeling*.

The extrasensory connects the emotional Ego of the person to his/her perceptive abilities, letting him/her enter into *contact* with the basic biphasic characteristic of bioenergy: the *pulsation*.

“The disturbance of this phenomenon (the beat) affects the background, charge and energetic structure of the person, at all stages of his/her evolutionary crisis”

(and, presumably, at the very initial stage, i.e., at the time of procreation, n.d.r.).

In intrauterine life the phenomenon of *fear* causes very low energy conditions, which are the conditions of the *soil* on which psychosis (mental insanity) or its equivalent, cancer (cellular insanity) will be developing. The peculiarity of the “psychotic nucleus” is its difficulty of contact, that is to say, of the *feeling*”.

To *feel the other* is therefore fundamental to keep open our biological system, in a state of dynamic non-equilibrium. The disturbance of this function generates isolation, short circuit, loop in electronic terms.

“The difficulty of feeling the other, in the intrauterine life, generates isolation at ocular level, that is a psychotic feature. During the neonatal life, during breastfeeding, or during an inadequate weaning, (i.e., fast, sharp, preventing the baby from vibrating together with the maternal field), it generates hostility at oral level, that is paranoid feature. This clarifies the importance of feeling in these phases. The feeling does not imply mechanism but love”.

Intuition

In this cognitive mode, peculiar of right hemisphere, the perceptive attention is drawn by essential aspect of what is observed. Characteristic of the essential is the *general*, the *cyclic*, the *analogic*.

Deduction

The transition to the *particular*, the *linear*, the *analytic*, involves the intervention of the deductive function, that is a real interactive functional bridge between the two hemispheres.

This function is verified by electroencephalographic point of view: from the observation of a state of largely synchronic hemispherical interconnection a fascinating analytical datum comes out, as a key to holistic reading.

When this *state* occurs, the prevalence of large delta and theta waves, notoriously specific of vegetative reptilian automatism, or a much more spherical, harmonic overview, with a few delta and theta and more alpha waves (N.F.Montecucco), namely state of deep relaxation (meditation mode) is observable in the electroencephalography. This is a condition of dynamic equilibrium between the two hemispheres that fosters, for example, to access to REM sleep, to the intuitive-deductive mechanism, in which the *feeling* is equivalent to *see with your eyes closed*, to *see inside*, to perceive energies otherwise intangible. Such threshold, until now relegated to a condition of imagination, begins to be revealed by comparative studies of Psycho-neuro-endocrinology. The ordinary state of consciousness

usually stops at this threshold, as any automatism, either reptilian or limbic or cortical, prevents from crossing it. The key is then to de-automatize the ordinary state of consciousness, where the *feeling* takes the essential function to allow the cognitive flexibility between the two main and complementary modes of consciousness. The somatopsychic approach allows the *feeling* to create such function as deductive activity compared to that inductive/analytical.

Citing Federico Navarro: “The autonomic balance (through the activation of Autonomic Vegetative System) accompanied by the analysis of the character (expressed by body language) allows the human being not only to understand, but mainly to *feel* his/her ability, that is his/her ego and his/her “being in the world” as a dialectic subject”. And yet: “The *feeling* is the stimulus that generates emotion (latin ex-movere: moving from inner to outer)”.

Senses & Feeling

The sensitivity, essential aspect that generates feeling, which in turn is manifested as love or emotion, is brilliantly described by Navarro when, arguing about the emotional abreactions generated by an acting of Character-Analytical-Vegetotherapy (CAV), says: “ It is necessary to explore the concept of emotion as a whole. First it must be said that the widening of semantic halo of “emotion”, “affection” and “feeling” often makes these concepts confusing or overlapping. In order to do so, it is necessary to start from the definition of instinct. The instinct is an expression of life in different ways, but it is unique, it is the instinct of preserving life. It is an activity that tends to the function of life. Life is, becoming is, even though apparently it seems a temporal progress. Time is, our human limitation makes us speaking of the future: the future does not exist, but there is a continuous progressive present (the fleeing moment!) related to the Cosmos, to the Universe. The phenomenon of life must be considered as a manifestation of the Cosmos and in the Cosmos, in a dynamic and, then, energetic equilibrium, as noted by Prigogine, Frölich, Davidov and others: an energetic recycling. The characteristic of every living being (plant

or animal) is the sensitivity of which the instinct, that accomplishes the conditions for stability with the phenomena of feedback, is the crucial manifestation. The sensitivity is responsible, in a broader sense, of sentiment, which in turn manifests itself as an emotion. It can be assumed that the instinct urged and then expressed *from the inner* produces feelings with *affective motivations*, while solicited *from the outer* produces the *feeling of emotion*, that is therefore a reaction. The feeling is therefore a “to feel” quite distinct from cognition and volition; it is an underdetermined affective state that results in a state of need: it is the subjective translation of the amount of pulsional energy that (see Freud) can undergo conversion, displacement, transformation, because determines a state of need. This means that it is a limbic energetic activity (which activates the reptilian functions) in warm-blooded animals”.

Feelings (affections-emotions)

Citing Navarro again: “A conceptual confusion arises when you define affectivity as the ability to experience feelings and emotions.

Starting from the work of Prigogine and his research on the energy of biological systems (that must to be dissipative), Frölich has considered the electronic oscillations due to bipolarity moments of the molecules of living matter. The electron waves described by Frölich, which regulate the biochemical reactions of an organism and control the body, *when* they are subjectively perceived, coincide with the manifestation of an emotion: each living body is an open system...

It is appropriate to distinguish which is the primary emotion and secondary one that derives from the primary. Borrowing Darwin, it is crucial in the development and emotional expressiveness the principle of opposition or antithesis. An emotion cannot, of course, be neutral; it will be pleasant or unpleasant, positive or negative. Primary emotions, positive or negative, are pleasure or fear, which are physiologically expressed by autonomic functions of the parasympathetic or sympathetic nervous system. The principle of antithesis explains the reasons because of an

excessive emotionality limits affectivity, at the same time an excessive affectivity limits emotionality.

Since emotions are expressions of reactivity and affections are expressions of motivations, if we consider the seven bodily levels identified by Wilhem Reich, we may locate these feelings in the following manner:

First Level (eyes, ears, nose)

Emotion

- 1) Alarm
- 2) Fear
- 3) Terror
- 4) Panic

Affect

- Surprise
- Astonishment
- Embarrassment
- Disorientation

Second Level (mouth)

Emotion

- 1) Commotion
- 2) Disgust
- 3) Taste
- 4) Separation

Affect

- Depression
- Resentment
- Anger
- Attachment

Third Level (neck)

Emotion

- 1) Abandonment
- 2) Fear of falling
- 3) Fear of dying

Affect

- Liking
- Dislike
- Interest
- Pride
- Closure

Fourth Level (thorax)

Emotion

- 1) Nostalgia
- 2) Anger
- 3) Hatred

Affect

- Sadness
- Solitude
- Happiness
- Love
- Doubt
- Ambivalence

Fifth Level (diaphragm)

Emotion

- 1) Anguish
- 2) Anxiety

Affect

- Hostility
- Serenity

Sixth Level (abdomen)

Emotion

Affect

1) Agitation

Pain

2) Desperation

Anger

Seventh Level (pelvis)

Emozione

Affetto

1) Excitement

Power

2) Attachment

Repression

3) Pleasure

Aggressiveness
(anger)

According to the biopsychological meaning of all these feelings, we can say that emotion is phylogenetic, whereas affection is ontogenetic...

It's important to underline the need to unblock emotions anchored to the body (Jakobson-Buscaino). The rational control of emotions leads to the anxiety, that often manifests as existential anguish. It is impossible that a person can think without his/her body and feel emotions that do not invest the consciousness: the separation is equal to the mechanistic understanding. Thus, it is evident the dialectics between man and environment...”.

Rational thought & Reason

Ilya Prigogine, in his book “The laws of chaos”, says: “...the intellectual activities are associated with thought and thought (rational n.d.r.) is inseparable from the distinction between past and future...”, but there are many phenomena in nature that cannot be known by the *rational logic*, and, thus, they are paradoxical.

Prigogine still says: “The paradox of time expresses a form of Cartesian dualism”.

Although we are “equipped” for a dual mode of knowledge (left and right brain hemisphere), we are limited in understanding this paradox, because only an hemispheric synchronic holistic mode let those higher functions to evolve (in a phylogenetic sense) described by Navarro as “...the neopallium has mute areas and one day they will talk and change the current man”. The first to be identified is certainly the frontal cortex. Montecucco, in his book “Cyber – The holistic view”, says: “ The frontal cortex would be the focal point of connection between the higher cortex and limbic brain. As final supervisor of the complex activities that have consequences on the whole brain, the cortex gives at last evaluation and hence sends muscular orders and

hormonal massages to the whole body”. The prefrontal area would be a functional area of inter-hemispheric and intra-cerebral integration of an higher attention and “integrated feel”.

The reason, the uncommon “good sense”, are linguistic terms already present in our language. They express the concept of functional flexibility, or, according to Montecucco, of “*fluidity: the healthy person responds to different life situations in a timely manner and diversified. Anger, fear, love hate every emotion either positive or negative, can find its place and its natural use. Similarly the two hemispheres are in a dynamic equilibrium*”.

Emotion (energy – Frölich – life)

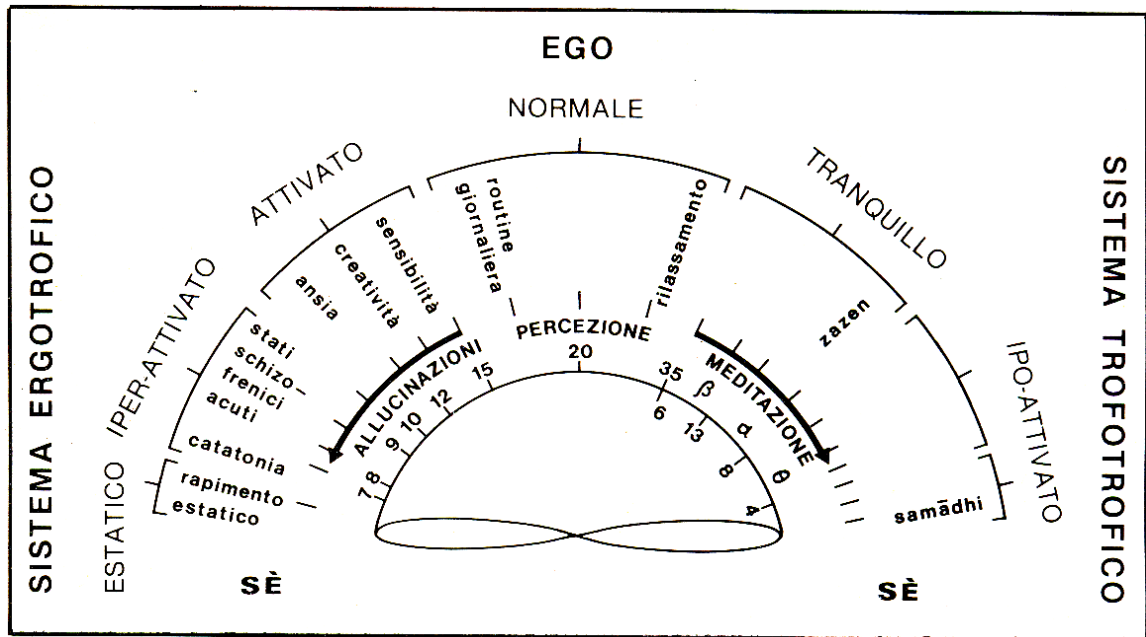
Looking at the concept of Energy in terms of dissipative model of Frölich, emotion appears as an epiphenomenon. The surplus of energy emerging from the reptilian function of life ensures itself in the continuity and produces the basics of limbic function (emotional/affective), where the function of *feeling* produces an increase in cellular organization, basis of self regulation. The surplus of energy is, thus, expressed in a kind of *negative entropy* (*negentropy* according to Dr. Genovino Ferri) realizing the life as an open system in a state of dynamic non-equilibrium (Frölich). According to Professor Navarro, this is equivalent to an “*implicit praise of feeling*”.

Recovery > Maturity

According to Navarro, therefore, the functional recovery in terms of *feeling* represent a necessary evolution, in order to unmask higher modalities, that just belong to a *mature character*.

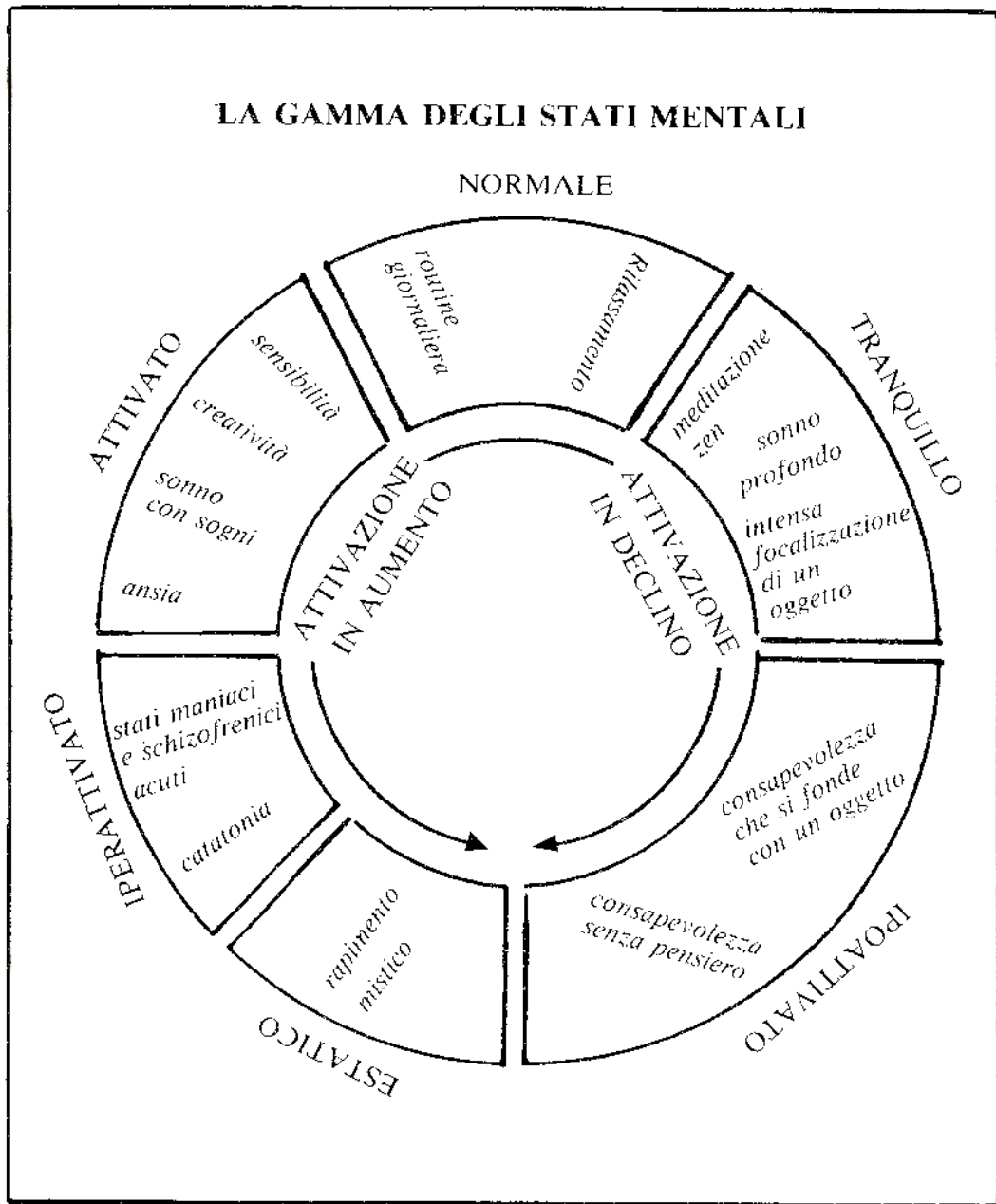
In a functional key, the widening of horizon that will be opening is unimaginable. The implications related to this new interaction set out an *integrated state of consciousness* by unmasked functions where the integrated perceptions (sixth sense, apperception) forms the basis for a non-split living, but *whole*.

Map of the states of consciousness According to Dr. Fisher



“The symbol of infinity that unifies ecstasy and samadhi (final state of Yoga) symbolizes the possibility of switching from one to another state without going through the stages of continuous ergotropic (energy) and trophotrophic (matter). The numbers from 35 to 7 are coefficients of variability of EEG according to Goldstein and indicate that an increase of ergotropic activation is accompanied by marked decreasing in EEG variability. The numbers from 26 to 4 on the continuum trophotrophic expresses in Hertz the frequencies that were predominant in beta, alpha and theta states”.

The range of mental states.
 New map of Dr. Fisher
 by "Psychology Today" 1976



The diagram shows various states of brain activity. The transition from one state to another is not necessarily progressive; you can move from creativity to anxiety without sleep with dreams. Every parent has experienced of a child who suddenly falls from tears to deep sleep”.

* Roland Fisher, graduate by the University of Basel in 1945, was professor of psychiatry and pharmacology at Ohio State Medical School before becoming coordinator of the Maryland Psychiatric Research Center and professor of Clinical Psychiatry at the Johns Hopkins and Georgetown Medical School.

Dr.Fisher defines himself as a “cartographer of the inner space”.

Basic notes

Here are some schema, initially provided by Federico, with representative, synthetic and illustrative purposes:

Descartes! Neurobiology

Neuropsychology > Eu!

Evolution

Sensitivity

∨

Fear > Input > Eu! (Tymus)

∨

Body

% Consequences

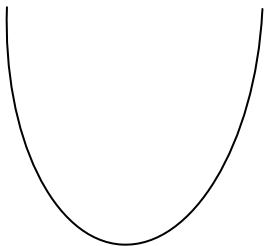
∨

Diversity / Norm

∨

Healt

Patology



Energy

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