

At the center of this research lies a profound and timely question: why, in a contemporary society that benefits from unprecedented access to information, do mythological and conspiratorial discourses acquire such power of mobilization and social legitimacy? Particularly in the case of Romania, we observe a resurgence of foundational mythological narratives and an alarming rise in conspiratorial rhetoric, at a time when the modern state seems unable to sustain a coherent symbolic and institutional framework.

The thesis begins from the premise that, in a historical context marked by institutional fragility, unresolved collective traumas, and recurrent epistemic crises, the Romanian society activates archaic symbolic mechanisms in order to provide coherence and meaning to a reality perceived as incoherent and threatening. This activation manifests itself through a double movement: on the one hand, the recovery and glorification of identity myths—such as the myth of Romanian exceptionalism or that of the providential peasant—and on the other hand, the proliferation of conspiracy theories, which promise to unveil “hidden truths” and to explain collective traumas by invoking omnipotent and malevolent agents.

The research aims to analyze how the collective imaginary functions as a mechanism for producing social and political reality, and how it is structured by myths, symbols, and shared signs, particularly in contexts of instability and crisis. Inspired by the contributions of Wittgenstein, Castoriadis, Godelier, Peirce, and Eliade, the work argues that the imaginary is not merely a fiction or collective illusion, but an ontological and epistemological element fundamental to the constitution of the social world. Collective imaginaries provide coherence to shared experience and legitimize social order, but at the same time they may also serve as fertile ground for regressive or radical ideologies. Myths, in this sense, are archetypal narratives that provide all-encompassing answers to the fundamental questions of existence and belonging. In Romania, myths about Dacian-Roman origins, historical suffering, and national mission have not only persisted over the centuries but have also been adapted and reinterpreted under various political regimes—from interwar nationalism and Ceaușescu’s communism to contemporary post-transitional populism.

A focal point of this research is the myth of exceptionalism, which synthesizes a dual symbolic tension: on the one hand, the glorification of a heroic and providential identity, and on the other, victimization as a reaction to historical trauma and geopolitical marginality. This dual movement—of glorification and suffering—is directly transposed into conspiratorial narratives, which offer simplified explanations for collective failures, the erosion of trust in authorities, and the sense of loss of control. In this logic, conspiracy theories are not merely irrational forms of thought, but symbolic responses to a crisis of legitimacy and meaning. They reactivate the mythological mechanisms of the imaginary: the identification of an absolute enemy, the construction of a totalizing narrative, the appeal to revelation and hidden truth, and the legitimacy conferred by suffering and purification. In a world where social consensus and epistemic authority are eroded by digital fragmentation and ideological polarization, conspiracism offers a seductive substitute for knowledge and a form of re-enchantment of reality. In this sense, the research problem can be formulated as follows: How do mythological and symbolic imaginaries contribute to the emergence and consolidation of conspiratorial discourses in contemporary Romania, and what social, epistemic, and political functions do they fulfill within post-communist political culture? This question entails, in the background, an analysis of the convergence between mythological and conspiratorial discourse, as well as of the structural dysfunctions—educational, institutional, and symbolic—that foster the internalization of these narratives in collective consciousness.

This study seeks to investigate the process through which traditional forms of mythological imaginary are reactivated, reformulated, and transformed into conspiratorial discourses in contemporary Romania. This transformation is analyzed as the effect of a series of structural crises—epistemic, institutional, and identity-related—that affect society’s capacity

to sustain critical mechanisms of knowledge validation and to construct a coherent narrative framework of collective belonging.

The general objective of the research is to elaborate an interdisciplinary theoretical framework of the socialization of knowledge, which would allow an understanding of the ways in which myth and conspiracism function as symbolic forms of explaining reality in contexts of cultural and political instability. In this regard, the research seeks to articulate a perspective that combines the philosophy of language, the anthropology of the imaginary, collective psychology, and political theory in order to explain the persistence and social effectiveness of mythological and conspiratorial narratives in post-communist Romania. On a broader level, the objective of the work is to contribute to a critical reading of the contemporary Romanian imaginary, with the aim of understanding not only the causes of the proliferation of conspiracism but also the ways in which a society may overcome epistemic regression, regaining its capacity to discern between forms of knowledge and to construct a mature collective memory.

To achieve the general objective of the work—namely, to elaborate a theory of the socialization of knowledge that explains the trajectory from myth to conspiracism in contemporary Romania—the research addresses five essential auxiliary questions. These cover both the theoretical-philosophical level of the imaginary and its application to the Romanian socio-political context:

1. **How does the collective imaginary function in the constitution of social reality and in the emergence of political communities, particularly in the Romanian context?** This question begins from the premise that the imaginary is not a simple refuge in fiction, but an essential symbolic structure through which people construct meaning, order, and social cohesion. In this thesis, the imaginary is approached as a instrument of meaning generation, supported by language, symbols, and foundational narratives. In Romania, the function of the imaginary is especially relevant in a space marked by ontological uncertainty, weak institutional consolidation, and repeated legitimacy crises.
2. **In what ways do Romanian identity myths, rooted in modern historiography, contribute to shaping an exceptionalist national imaginary?** This question explores how myths about origin, historical suffering, and providential mission have been perpetuated and reinterpreted in different historical contexts: from the romantic nation-building project to the communist regime and contemporary nationalist discourse. The myth of exceptionalism is investigated not simply as a narrative construction but as a symbolic response to the lack of identity coherence and the trauma of incomplete modernization.
3. **What social, political, and epistemic conditions favor the emergence and legitimization of conspiratorial discourses in contemporary Romania?** This question seeks to identify a specific context in which conspiracism not only arises but becomes dominant: the fragmentation of scientific authority, the crisis of critical education, the decline of trust in the press and in democratic institutions. The thesis analyzes this phenomenon in parallel with the post-communist transition, media transformations, and recent international instability. Thus, conspiracism is understood as a symptom of a rupture between the collective imaginary and institutionalized sources of meaning.
4. **How does conspiracism transform traditional mythological structures into pseudo-explanatory narratives with identity and political functions?** This question reflects a central idea of the thesis: modern conspiracism is not entirely new but continues older mythological structures in forms adapted to the contemporary context. The study

analyzes how classical functions of myth—explaining evil, projecting an absolute enemy, ordering the world—are taken up by conspiracism to provide an alternative, simplified, and emotional “truth.” Emphasis is placed on how these narratives “explain” complexity through reductionism and provide coherence where chaos prevails.

5. **What are the effects of the conspiratorial imaginary on trust in institutions, civic behavior, and political culture in post-communist Romania?** Finally, this question shifts the emphasis from the genealogy of ideas to their social impact. Conspiracism is not merely a discursive phenomenon but a vector of civic mobilization or demobilization. The analysis explores how it affects democratic participation, how it contributes to delegitimizing scientific and state authority, and how it fuels social polarization. In the Romanian context, where trust in institutions is chronically low, conspiracism becomes a major obstacle to consolidating a reflexive and critical society.

Discussing the structure of the thesis, in the first chapter I set out to explore the fundamental role of imagination and the imaginary in the process of knowledge and in the constitution of social reality. I began with the necessity of clearly distinguishing between terms that are often confused –“imaginary,” “imagination,” and “imagined”—in order to understand the way these concepts structure both individual and collective experience. My analysis starts from the premise that the imaginary is not merely a secondary product of fantasy, but a constitutive element of social reality, a medium in which ideas, symbols, and representations take shape and become operative in the organization of human communities. In this direction, I sought to define and clarify the concept of the imaginary in relation to processes of knowledge and communication. I rely on the contributions of fundamental authors—Ludwig Wittgenstein, Ferdinand de Saussure, Charles Sanders Peirce, Maurice Godelier, and Cornelius Castoriadis—to support the idea that imagining is a precondition for any form of reasoning and collective organization. Through language and signs, people do not merely transmit information, but institute together a shared reality capable of sustaining social cohesion and continuity. Thus, I insisted on the idea that language is not simply a neutral vehicle of information but functions as a fundamental vector of the collective imaginary. Through signs and symbols, language allows for the preservation of memory, the articulation of experience, and the projection of possible worlds, thereby opening the field for the institution of durable social orders. Analyzing the semiotic perspectives proposed by Saussure and Peirce, as well as Wittgenstein’s philosophical approach to language, I showed how the symbolic structure of communication becomes the unseen infrastructure of any social construction.

In the second part of the chapter, I directed the analysis toward the way in which fundamental needs for meaning, cohesion, and security led to the formation of the first human communities. As demonstrated by the studies of James G. Frazer, Mircea Eliade, and Ernst Cassirer, these needs gave birth to mythological knowledge, a mode of relating to the world

characterized by sacralized narratives and integrative explanatory models. At the same time, I explored how, with the advancement of scientific knowledge, a tension emerged between myth and reason, a tension discussed in the works of Karl Popper and Thomas Kuhn. I analyzed the evolution of knowledge from the mythological stage, dominated by sacred interpretations of existence, to the scientific stage, marked by critical spirit, falsifiability, and the permanent revision of knowledge. Yet I emphasized, in line with Eliade and Cassirer, that myth and reason are not mutually exclusive: they often coexist within the same communities and even within the same individuals, shaping complementary ways of conferring meaning upon the world.

At the end of the chapter, I reflected on the modern resurrection of mythological knowledge in the form of conspiracy theories; in a context of institutional authority crisis and the fragmentation of legitimate epistemic sources, the conspiratorial imaginary offers alternative, simplifying explanations for complex realities and thus gains significant mobilizing power in the contemporary political and social sphere. Through this analysis, I sought to provide a framework for understanding how the collective imaginary shapes the relations between knowledge, belonging, and power, preparing the ground for later reflections on the impact of the imaginary in shaping modern society. As we shall see in the first chapter, regarding knowledge, we can orient ourselves toward two fundamental modes of relating to reality: mythological knowledge and scientific knowledge. Far from representing only a lower stage of knowledge, myth constitutes a profound, complex form of interpreting the world, one that differs in its nature and mechanisms from the reasoning and experimentation of modern science. In this key, the second chapter deepens the analysis of the functions of myth in society, showing how it becomes a “monolith” of imagined communities—that is, a profound bond between individuals, an identity vector, and often a form of legitimizing social and political realities.

As Robert Segal observed, myth cannot be understood as an autonomous domain, but always appears subsumed under the broader fields of anthropology, sociology, psychology, or the study of religions. This polyvalence confirms that myth is more than a simple story: it is a way of living and understanding the world, rooted in fundamental needs for cohesion, orientation, and meaning. Segal, following a line of thought inaugurated by scholars such as James G. Frazer, Edward B. Tylor, Lucien Lévy-Bruhl, and Mircea Eliade, shows that myth is not simply a residue of primitive or pre-rational thinking, but a living, adaptable form of symbolization, capable of persisting and reinventing itself in diverse cultural contexts. If in the first chapter I discussed the transition from a mythological to a scientific worldview—a process of “disenchantment of the world” in philosophical terms—now we observe that myth does not disappear under the pressure of modernity, but undergoes a mutation: it becomes part of what

Benedict Anderson called “imagined communities.” In these communities, individuals feel connected to one another not through direct relationships but through a network of symbols, traditions, and foundational narratives. Myth plays an essential role in this imaginary ecology: it articulates a common past, justifies the present, and projects a possible future.

The second chapter begins with a reflection on the disenchantment of the concept of myth, dismantling the idea that myths are merely fictions or relics of humanity’s infantile thinking. As Segal underlines, and to a similar extent Mircea Eliade in his works on the sacred and the profane, myth responds to fundamental needs: it offers explanations about the origin of the world, legitimizes social order, and gives meaning to human existence in a world perceived as uncertain and threatening. Continuing this approach, I then undertook a comparative analysis of myth and science, reconstructing the historical conflict between these two modes of knowledge. From Plato, who criticized Homeric myths for their lack of ethical rationality, to Darwin, who provoked a major crisis in religious cosmogonies through the theory of evolution, we witness a progressive tension in the relationship between mythical and scientific explanations. Yet, as Segal and other authors such as Stephen Jay Gould argue, attempts at reconciliation between science and religion have led to a redefinition of their functions: science deals with the factual explanation of the natural world, while myth (and religion) offers symbolic frameworks for understanding the meaning of existence.

Further, the authors analyzed in this chapter—from Tylor and Frazer to Lévy-Bruhl, Malinowski, and Lévi-Strauss—propose complementary or contradictory perspectives on myth. If Tylor and Frazer view myth as a proto-science (albeit an erroneous one), Lévy-Bruhl sees in myth the expression of a prelogical mentality, dominated by mystical participation. In contrast, Malinowski emphasizes the pragmatic function of myth: where science and magic fail to control the world, myth intervenes to provide meaning and psychological comfort. Finally, Lévi-Strauss proposes a structuralist vision, treating myth as a form of classifying reality—equally rigorous, though different from modern science. This diversity of interpretations is essential to understanding how myth functions as a foundation of imagined communities. In the modern world, myths are not abandoned; they are reshaped and integrated into national, ideological, or religious discourses. Foundational myths about the origins of nations, the legitimacy of political power, or cultural superiority are obvious examples of the persistence of mythological mentalities within a modern social framework.

Thus, what becomes evident, both in light of classical theorists and of new interdisciplinary approaches, is that myth is not a simple residue of the past, but an active mechanism of constructing social reality. From its explanatory or justificatory functions in

traditional societies to its current role in shaping collective identities and legitimizing national or religious narratives, myth remains an essential instrument for modeling human experience. In this sense, in the second chapter I sought to develop a reflection not only on what myth is, but also on how and why it persists, transforms, and reinvents itself in the dynamics of modern societies. Understanding myth as a “monolith” of imagined communities therefore implies recognizing its power to create meaning, to articulate identities, and to build social realities that, although they may appear rational and objective, are in essence profoundly mythological. Building on the foundations of the first chapter, this section opens a perspective on the complexity and ongoing relevance of myths in shaping the collective imaginary. Instead of witnessing a simple “death of myth,” as the ideologues of secularization had anticipated, we see a subtle reconfiguration, in which myths are absorbed, reinterpreted, and reactivated in the service of the new symbolic communities of modernity. Thus, the approach to myth is not limited to a hermeneutics of sacred texts or an archaeology of premodern thought, but proposes a reflection on how the mythological imaginary still structures—perhaps more subtly than ever—the social, political, and cultural life of the contemporary world.

From the very first two chapters of this thesis, I have attempted to trace an evolution of human knowledge, from its mythological and intuitive forms to the rigor of the modern scientific method. In this trajectory, I observed how the need for meaning, order, and understanding of the world has manifested through narratives, beliefs, and institutions, adapting according to the social, political, and epistemological context. Both mythology and scientific knowledge, though different in methodology and objectives, are expressions of this fundamental human need to confer meaning upon reality. Continuing along these lines, in the third chapter I aim to apply these concepts to a specific case: the modern historiography of Romania, viewed from the perspective of the tension between myth and critical discourse.

After exploring the imaginative-symbolic function of language and the social institution of reality in the first chapter, and the role of myth as a foundation of imagined communities in the second, the third chapter sets out to investigate how these structures of meaning have taken concrete form in modern Romanian historiography. The focus thus shifts from the analysis of general forms of the imaginary to a particular, highly relevant field: the interpretation and rewriting of the past. Historical discourse cannot be separated from the mechanisms through which a community constructs its identity—far from representing a mere recounting of past events, history becomes an active process of shaping a collective imaginary, in which the selection, valorization, and reinterpretation of events reflect both the needs for cohesion and the anxieties specific to each era. In this light, modern Romanian historiography perfectly illustrates

the structural tension between the mythologizing tendency and the critical impulse.

The third chapter analyzes how, during the formation of the national state, Romanian cultural elites mobilized historical myths in order to construct a common identity, articulated around themes such as Dacian-Roman continuity, foundational heroism, and providential mission. This foundational mythology had the role of providing coherence and legitimacy to a fragile political project, but at the same time imposed a teleological and idealized vision of the past. With the development of modern historical methodology, along with the emergence of positivist critical spirit and the professionalization of historical research, a current of critical reevaluation of these narratives also began to take shape. Yet, as will be shown, the effort of demythologization often coexisted with the persistence of the heroic imaginary, in a tension that reflects the profound dilemmas of cultural and political modernization.

The analysis also follows how historical discourses functioned as instruments for negotiating identity in relation to regional and European alterity, oscillating between complexes of inferiority and claims of exceptionalism. It will be observed how myths of origin, legitimacy, and destiny were adapted or reformulated depending on Romania's internal legitimacy crises or international context. In this perspective, modern historiography is not merely a repository of knowledge about the past, but a mirror of how the collective imaginary manages trauma, hope, and future projects. Understanding the tension between myth and critique in Romanian historical discourse thus becomes essential for a lucid reading of the ways in which societies articulate their collective memory and project their identity. This chapter continues the analytical thread opened in the first two parts, preparing the ground for the problematization of the myth of exceptionalism, in which historical and mythological constructions converge in a concentrated and symptomatic form of the Romanian national imaginary.

If the third chapter addresses the way in which historical trauma, the lack of individuation processes, and the absence of solid tertiary institutions influenced the development of Romanian society, the fourth focuses on the myth of exceptionalism, which emerges as one of the most powerful forms of response to unresolved traumas and the precariousness of symbolic constructions. In the absence of stable reference points—whether state, legal, or cultural—the Romanian community was compelled to compensate for its lack of structure through compensatory narratives. These narratives, infused with foundational myths and heroic discourses, served to symbolically restore the continuity broken by successive historical traumas. In the context of fragile tertiary institutions, the myth of exceptionalism becomes a way of ensuring a minimal identity coherence, projecting onto the past and onto self-image ideal traits of resilience, nobility, and uniqueness.

The myth of exceptionalism is not a recent or isolated phenomenon but the result of a long process of sedimentation of symbolic and affective discourses. Beginning with the Romantic period, when European cultural nationalism encouraged the construction of heroic identity narratives, and continuing to the present, the Romanian imaginary has been shaped by a series of foundational moments that amplified the perception of its own exceptionalism. This chapter seeks to explore how the myth of exceptionalism has functioned as a form of collective therapy, responding to a dual need: the recognition of a distinct identity and protection against the anxieties generated by historical vulnerability. In the absence of a robust state and a stable model of internal authority, discourses of exceptionalism created a projected, idealized identity that masked the real difficulties of social and political development. The integrated chronological perspective starts from the genesis of foundational myths and continues with their transformations depending on historical, political, and social contexts. Exceptionalism discourses were instrumentalized in various eras: during the formation of the modern nation-state, in the interwar period, under the communist regime, and later in the post-communist period. Each stage brought adaptations of these myths and new forms of tension between the need for collective cohesion and the temptation of mystifying reality.

However, the Romanian myth of exceptionalism has oscillated between two major narrative patterns: on the one hand, the myth of suffering and martyrdom, in which Romanians are depicted as victims of an adverse destiny; on the other hand, the myth of providential mission, which attributes to the Romanian people a unique and salvific role in the regional or global context. This dual movement—victimization and glorification—is essential for understanding how exceptionalism shaped both self-perception and Romania's external relations. The analysis examines how these myths were constructed, transmitted, and adapted depending on the dynamics of internal and external relations: the idealization of the Dacian past, the claim of Latinity, opposition to regional alterities, or the aspiration to European universalist values. The discourse of exceptionalism oscillates between its function of identity cohesion and the risk of maintaining collective fictions that prevent a critical confrontation with one's own history.

The myth of exceptionalism, although useful at a certain historical moment for consolidating a sense of belonging, can become an obstacle in the process of collective maturation if it is not subjected to constant critical reinterpretation. Trauma and difficulties of individuation do not disappear through simple denial or idealization of the past but require a lucid confrontation with one's own vulnerabilities. In this sense, the myth of exceptionalism can be seen both as a symptom of a failure in the process of mature symbolization and as an

attempt to resolve this failure. It is simultaneously the expression of a crisis and an attempt to overcome it. The analysis aims to decipher not only the content of these myths but also their psychosocial function: what needs they respond to, what anxieties they mask, what types of social relations they legitimize or undermine.

Overall, the myth of exceptionalism is analyzed not only as a cultural phenomenon but also as a symptom of deep psychosocial processes, reflecting the attempt of a group to constitute itself as a historical subject under conditions of institutional precariousness and fragmented memory. Understanding these processes is essential for a lucid critique of the national imaginary and for outlining strategies of collective maturation that allow the integration of the past into a more reflective and authentic identity project. This approach seeks to contribute to a better understanding of the way in which symbolic history, collective trauma, and institutional deficit intertwine in a complex dynamic, generating those identity fictions which, though necessary at a certain stage, must constantly be questioned and reformulated to prevent them from becoming obstacles to future development.

After an incursion into the ways in which the Romanian collective imaginary has been shaped by symbolic processes, identity myths, and epistemological tensions, the final chapter proposes a reflection on one of the most persistent expressions of the contemporary imaginary: conspiracism. Far from being an isolated or peripheral phenomenon, it reveals itself as an active ideological matrix, capable of structuring public discourse, guiding collective behaviors, and redefining the individual's relationship with reality. Modern conspiracism, as it takes shape in both the Romanian and global contexts, cannot be understood merely as a pathological reaction to uncertainty or as a simple form of erroneous thinking. It must be approached as a complex phenomenon, emerging from a fabric of collective traumas, crises of legitimacy, the deficit of tertiary institutions, and fundamental needs for meaning and cohesion. As the analyses of the previous chapters highlighted the role of the imaginary in shaping social reality, conspiracism appears as a particular expression of this dynamic, offering totalizing and comforting explanations in the face of the traumatizing complexity of late modernity.

The conspiracist phenomenon brings together elements of mythological discourse, identity narrative, and paranoid reasoning, creating a worldview in which chance, uncertainty, and ambiguity are eliminated by attributing causality to hidden, omnipotent, and omnipresent agents. This reduction of complexity to a Manichean model is attractive not only to alienated masses but also to educated segments of the population, especially in times of instability or crisis. The chapter analyzes not only the formation and functioning of conspiracist discourse but also its context of production and circulation: the ensemble of socio-political crises,

transformations of the media landscape, the decline of traditional epistemic authority, as well as tendencies toward the fragmentation of social consensus. It also explores the way conspiracism capitalizes on collective anxieties, transforming uncertainty into a highly effective (emotional) narrative engine.

From a historical perspective, conspiracism is placed in continuity with archaic forms of mythological thought, but also as a specifically modern product, the result of the disenchantment of the world and the weakening of traditional symbolic frameworks. Like other forms of collective imagination analyzed in the previous chapters, conspiracism functions as a mechanism of symbolic re-stabilization in a world experienced as chaotic and unintelligible. The present analysis proposes a dual approach: on the one hand, the deconstruction of conspiracist discourse from a structural and semiotic perspective, tracing its recurring narrative patterns and the internal logic of conspiracist constructions; on the other hand, the interpretation of the sociological and psychological functions of conspiracism within contemporary societies. Special attention is given to the way these narratives transform the perception of social reality and influence political and civic behaviors. The final chapter highlights several essential mechanisms of the conspiracist imaginary: the need for totalizing explanation, the externalization of responsibility for failures and frustrations, the construction of an absolute enemy, and the cultivation of an eschatological vision of history. I have also analyzed how these mechanisms reinforce one another, producing a remarkable resilience of conspiracist narratives even in the face of refutations or contrary evidence. Without disregarding the diversity of forms conspiracism may take depending on cultural, political, or historical context, the analysis identifies a common structural core across all variants: the belief in the existence of a hidden, coherent, and omnipotent plan intended to undermine the social order perceived as legitimate. This narrative scheme dramatically simplifies the complexity of social relations and historical dynamics, offering a comforting substitute for critical analysis and civic responsibility.

Reflecting on the data presented in the previous chapters, it becomes clear that conspiracism feeds on the same kind of symbolic vulnerabilities: the precariousness of the collective imaginary, the fragmentation of epistemic authority, the need for strong identity narratives, and the deficit in the cultivation of critical thinking. In this sense, the phenomenon is not only symptomatic of a crisis of modernity but also an indicator of the failures of the individuation and institutionalization processes discussed earlier. From a broader perspective, conspiracism can be understood as a reaction to the ontological anxiety generated by the collapse of grand narratives and the certainties of classical modernity. In a world perceived as fragmented, unpredictable, and often inhospitable, conspiracism offers a perverse form of re-

enchantment, replacing chance with malevolent intent and pluralism with explanatory monism.

Therefore, far from being merely a cultural curiosity, conspiracism represents a major challenge for the democratic public sphere, for education in critical thinking, and for the efforts of symbolic maturation of contemporary societies. This final chapter seeks to clarify the mechanisms and functions of this phenomenon, offering a comprehensive analysis that allows for an understanding not only of its symptoms but also of the deeper causes that sustain the conspiracist imaginary. This reflection naturally concludes the conceptual path initiated through the exploration of the imaginary and myth, highlighting the way in which forms of mythological knowledge, identity tensions, and epistemological crises converge into a cultural phenomenon of great magnitude, which, through its narrative seduction and emotional resilience, redefines the challenges of knowledge and coexistence in the age of globalization.