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NET OR NEET? PROBLEMS OF LINGUISTIC COMPETENCE IN THE GUTENBERG GALAXY?

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Abstract

Marshall McLuhan's predictions and reflections on the transformational role communication media and languages yield considering evolutionary dynamics of mankind's anthropological and cultural history are at the fore of cultural studies. In this digital revolution age the cause-and-effect technological characteristics of media, knowledge preservation, the structural dynamics of social imaginary and the individual character's mindset, are possible outlets for cultural work. In our opinion there are at least three relevant considerations in light of McLuhan's theories. One being the relationship between medium, participation and democracy; another the relationship between transformational and generative faculty of language-thinking species, writing and new ways of hypermedia communicative interactions wired by technological supports.

Thirdly, the McLuhan Revolution introduced in his thesis "The medium is the message" with three parameters that define the systemic scope: the nature and structure of the new medium; perceptual experience and development of cognitive digital natives, the contexts of globalized communicative experiences.

Key words: *Gutenberg Galaxy, social imaginary, digital revolution*

1 INTRODUCTION

According to popular belief in this era of widespread crisis — due in increasing proportions to market operated globalization— social and individual well-being indices will depend on countries' abilities to produce and redistribute culture. Even so, contemporary Europe with more than five million youth aged between 15 and 24 are NEET (acronym for young person who is not in education, employment or training); no future makes it more difficult to accept that benefit could be reaped from the enormous advances developed in the last 50 years in neuroscience and humanities' knowledge of the nature and processes that the mind-brain system put in place to build, store and transmit knowledge and peremptorily puts the problem of cognitive development of future generations.

2 ARE THERE KNOWLEDGE PROBLEMS IN THE GUTENBERG GALAXY?

In the coming years, the mode with which the brain learns to innately develop its faculty of language and thought is one theme bound to take central focus, relevance in scientific debate. Not solely due to biology, neuroscience and technology - with discoveries that produce increasingly large and accurate maps of our thinking organ - cerebral investigation are making science more appealing, but especially from the questions posed from the internalization of media, already provided by Marshall McLuhan

when ARPANET, a precursor to the Internet, was an obscure technology used only by the elite military, universities and research centres in the United States of America (McLuhan, 1962). The issue is extensive. If, as anthropologists and neuroscientists, each recursive modification and trans-generational behavior be it food, instrumental, aggregative, relational and communicative (Cunnane 2005; Tattersall 2012) was a scalable vector and generative transformational factor of linguistic competence of the Homo species, only recently became Homo sapiens thanks to mirror neurons (Rizzolatti & Craighero 2004), it is clear that behavioral culture is the main opportunity for evolutionary development of our faculty of language and thought (Mehler 1974; Dawkins 1976; Dennet 1997). In this perspective, the correlation between transformational-generative role tools for the transmission of cultural information and genetic / selective mechanisms of the faculty of the mind-brain organ assumes a special relevance. (Vygotskij 1934; Chomsky 1957, 1979).

Digital media and interactive communication are, in fact, the most striking phenomena of social and cultural change produced and directed by the industry of cultural technologies. Computers and the Internet are the centrepiece of the set of inventions, format of new systems of production and exchange, - which are evolving and auto-implemented at an increasingly accelerated pace, in less than forty years have revolutionized organization, economic development and lifestyles worldwide and have made possible the emergence of new communication styles, multimedia and multi-literate, oriented interaction, production and sharing of information that now constitute the habitat and experiential language of most newborns. But with the gradual emergence of the iPad, eBooks, smartphones, and tablet PCs, always connected to the Internet, further delineated the separation of the younger generation from the book culture that has modulated the development of Western civilization over the past eight hundred years. It is not just a matter of form. With new computer media and digital writing began the fourth mutation of knowledge. After the oral, was that of manuscripts accessible only by a privileged few, then that of printing which popularized books, interactive communication via the Internet is once again changing our relationship with writing and knowledge.

We know, in fact, that the appearance of a new medium of communication profoundly affects the previous. The transition from orality to literacy has profoundly changed communication on the basis of content; has produced a 'technologization' of speech (parameter employed by anthropologists) because the existence of material support to memory gave speech more evident and constant organization, ultimately founded syntax as now understood. Writing has (re) organized thinking in more complex and longer sequences, has channeled in a virtual line a set of insights that presented themselves in the speaker's mind in the form of 'complex ideas' and through speech taken the form of propositional fragments (Bolter 1991).

Cultural epochs have shaped linear thought - originally well disposed towards the reticular and the whole, as evidenced by primitive cultures and their representations - in the form of the 'narrative', in accelerated rhythms that characterize the present life, in a few decades Technology has transformed the syntagmatic linearity of narration to reticular and paradigmatic complexity, the text in hypertext, the medium in multimedia. When a prevailing cultural form which for millennia has used linear form as representation (eg., the alphabetical sequences of significants first of all those of language) the brains that learn are urged by methods set in that mode, and they adapt to it. When it prevails - as today - the reticular complexity in the great part of most representative models, while the transmission of knowledge in schools and universities is made only in linear mode, learning problems may be experienced as it is happening and to a significant extent, it is necessary to implement educational models based on these new models of competence. The lack of synchronization between the shape of the 'world' (the things around us) and the form of access to the world practiced and taught, in fact, could be a problem, because if it is true that the cultural project never undoes the genetic blueprint , plasma power is also true (Popper and Eccles 1977). Culture is a powerful instrument for project development,

i.e., new capacity to act on the world that it effects can overwhelm to some extent the most ancient genetic processes from which it was generated.

3 FROM THE BOOK TO THE INTERNET: FROM LINEAR TO CIRCULAR CAUSALITY

The orality / writing opposition, then, is not between two types of media or between two ways of communication but anthropologically between two forms of thought (McLuhan 1962, pp. 18-28). For McLuhan [1962] writing brings man out of the magical and tribal world, resonant of simultaneous relations of the oral word and translates it into that neutral, conceptual, logical, visual form of the written word. But only "the interiorization of the technology of the phonetic alphabet" (1962, p. 18) "makes a break between eye and ear, between semantic meaning and visual code, and thus only phonetic writing has the power to translate man from the tribal to the civilized sphere" (1962, p. 27). And, "to give him an eye for an ear" the "print culture confers on man a language of thought which leaves him quite unready to face the language of his own electro-magnetic technology" (McLuhan 1962, p. 30). It is the " alphabet tyranny" (Harris, 2000) which separates the visual and acoustic space (McLuhan1962) reason and feeling, nature and culture. But when quite suddenly, Computer and Internet, return interactivity, simultaneity and the overall awareness typical of the acoustic space and the social language is materialized in visual space with a screen that gives the illusion of unlimited contacts and culture of the new Agorà is a large mosaic to which everyone can add their own piece then, even if linear causality is a mindset rooted in thousands of years of alphabetic writing, logical matrix of Western philosophical thought, it looks outdated, inadequate to understand the reticular complexity of most of the interactive and multimedia representative models that make up the linguistic habitat of the newborns.

The problem is that the transition in the last twenty years from book culture to that of the Internet has been accompanied by an emergence of "digital children" now "touch screen". Born and raised in the shadow of interactive screens children of the internet galaxy technology are structural symbionts and technological prosthesis used during childhood is an integral part of their individual and social identity. The '"language organ" of the younger generation is developed in a context in which the contents of knowledge are given and are offered in a fragmented, chaotic, constantly changing manner while the figure mediators between knowledge and children are becoming less active as "translators of meaning" (Chomsky 2006).

This change of perspective causes immediate consequences in cognitive systems and the communication gap between digital natives and immigrants cannot be considered just a generational issue. The transition from the development of cultural, linguistic, individual and social competence, unidirectional and other directed of alphabetic writing and constraints of the means of mass communication (Riesman 1954) matrix training of those born before the eighties, to the culture of sharing and participation permitted by the cybernetics of the Net generations, raises the need for some time to re-think the teaching methods as a function of training in line with inputs from habitat experiential technology, the new matrix of the processes of neuronal development of the language-thought faculty.

Not surprisingly, since the studies carried out in the context of cybernetics (von Foerster, 1987, 1996, 2002a, 2002b; von Foerster & von Glasersfeld, 2001; von Foerster & Pörksen, 2001; von Neumann, 1951, 1965) has begun to take shape the idea of a logic no longer based on linear causality but on circular causality more suited to equip conceptual coherence to complex and interactive systems. The systemic conceptual leap accomplished by the logical consistency of a model necessary to represent the complexity in which each event is cause and effect of another and considering the fact that A has an impact on B which becomes B1 but also that B has a feedback on A which becomes A1, which in turn has an impact on B1 which becomes B2, so on until the system reaches its stability. In this sense, the

circular causality offers a interpretative mode different from the linear logic that he wants at each event - an event corresponds cause-and-effect, for which the event A causes B and B causes C, and so on (...); circular causality is the interpretative tool referring to a set of elements in relation to each other and has characteristics that cannot be reduced to the sum of the characteristics of each element therein, which takes into consideration the effect of feedback-that each element of the system has on others.

Changing the significance of the role of the observer that, in the written culture of the printed page of the Gutenberg galaxy is passive/ interpretative of the reader/ receiver, while the Internet Galaxy amplified until it contemporarily assumed that of issuer and manufacturer of observed reality. And since the insertion of an input in any system involves a circular relationship with feedback as is evident in this perspective become prominent concepts of system and feedback when, for example, addresses the problem of the development of competence in individuals/elements within a group/system.

From this angle man and environ constitute a system of elements in continuous action and feedback, in this way, that which we call "the social" becomes the primary construction of human interaction, which in turn builds and shapes the human interaction itself. It creates a recursive process that generates and prefigures itself, which builds, modifies and destroys the objectivity of the social as to make every certainty of truth fictitious or at least transient. In this sense, the circular causality becomes a model to investigate the implications relatively consistent between the technological characteristics of the means of communication and preservation of the forms of Knowledge and structural dynamics of collective imagery and individual forma mentis, mindset. Just think of how important it was for the expansion of the Internet for communication between computers, to peruse the problem of behavioral conformity imposed by information technology. A fact that, in the light of the theory of "the medium is the message" (McLuhan, 1962) - repositioned by Castells (2001), after the Internet as "The network is the message" - with the appearance of the iPad in 2010, is forcing us to deal with this new phase of change. After the Digital Children, born and raised with the Internet (Prensky, 2001), came the first generation touch screen. The nature and structure of the new medium; perceptual experience and cognitive development of Digital Natives; contexts of the communicative globalized experience, are the parameters, introduced by the "revolution McLuhan content", are essential to make attempts at investigations of the relation between transformational and generative faculty of language-thought species specific, linear writing, writings and new ways of hypermedia communicative interactions wired by technological supports, in short to understand the formative reality of the Internet Galaxy.

4 FROM THE HOMOGENEOUS TO SIMULTANEOUS. THE DISSONANCE, CHARACTERISTIC OF MODERNITY

In this our epoch in rapid transformation it is in fact the computer, the new support of interactive writing and multimedia, the element of greater discontinuity with the past, which has determined the structure of the Global Village where information, images, money, great masses of people, diseases, traveling faster and faster and everything is perceived as if time and space are free of extension annulled by speed. A mutation perspective supported by communication technologies that suddenly moved our relationship with the physical and social habitat, modulated by the interaction with reality for a few million years, in an immaterial world of instantaneous artificial adjacency, linguistically plurisemic, where transience, slipperiness, accentuation of the present, annulment of distance are descriptors of experiences and life. In this our season of cybernetic relations, the screen, luminous support for new forms of human communication, detaches individuals from the need for physical presence, undoes distance, imposes an "impersonal" mode for spatial experience. The ability to consider space not as an external element, a figure of the objective world that is experienced but *as a way to gain experience*, is the assumption that anthropologically connotes the habitat touch screen, original and theoretically rich potential of Digital Children.

And because each child brought into the world develops its knowledge through perceptual, sensory and linguistic experience actively participating in the re-construction of meaning, this is an aspect that must be considered with utmost care. Along the course of our evolutionary history, the capacities of distance and proximity have modulated our perceptiveness in relation to the categories of space and time and have become a metaphor for the quality of social relations. The concepts near-far, are in fact the two poles of the contrasting relation that generates and characterizes the thoughts and relationships among men, in a variation of intensity ranging from those objective-impersonal to those most intimate and belonging to the state of mood and are evidence of the degree of awareness of a society of interdependence of each one with the whole. Social relations as well as those between concepts can, therefore, be analyzed for their greater or lesser need for proximity, and are still read in the light of the intensity and duration of the experience.

The temporal dimension, therefore, contributes to connote many spatial concepts, and it becomes important both in defining the quality of mobility or the setting in which to understand the many forms of proximity. In turn, the space of relationship is modulated by a priori anthropological constants such as "*possibility of being together*" but also "*transforming action*" expressed by the forms of human activity.

The space signifier is in fact the result of inferences: merge and split, discard and choose (Calvino, 1977; Bauman 2005, 2006) given by the interaction of features such as exclusivity, borders, fixation, proximity and distance, mobility , from time to time determine the spatial experience and the perceptivity of the form. The experience of space is possible because it is regulated by a rational principle of differentiation that comes from the ability of abstraction, the distinct from indistinct. Only then the space, before empty and void, filled by the presence of man begins to have significance (Barthes 1975). Outcome of a game between contrastive forces space however, is not the form but, producer of forms. Whatever the content of these relationships (economic, emotional, and political) the specificity of the relationship of social interaction stems from space. Forms are then those spatial configurations of human relations that find their realization in space and, recognizing the space a Euclidean dimension of social configurations, Simmel (1909) puts us on a visual director that leads to try to understand how the characteristics a priori of space "give an address" to the size of the construction of the Self.

Through "touching" and "naming" the world we come to our consciousness in relation to the space of meanings and signifiers, but, as in the case of other problems that affect our expertise (Lynch 1960) as sense of direction, or if you will, the domain of a given area is essential to the mental representation of space, another aspect comes into play: our semantic and visual memory abilities. That memory for things: places and memory for words: the names, interacting gives rise to our ability to configure not only the physical space but also the mental and determine the set of concepts we call culture.

Each human being brought in to the world develops and builds his first experiential and linguistic relations with the environment through procedural memory. It is due to this innate skill faculty (Chomsky 1957), that the child, contrary to what he thought (Piaget 1959), is able to store the sensory-motor actions (self and others) that are critical to its intellectual development (Piattelli-Palmarini 1980). After the explosion of language, this innate skill gives way to a different memory, a memory that will become more and more verbal, more semantic, requiring three years to emerge as transitional declarative memory, that is to say, still tied to the own lived corporal experience of procedural memory. And the process tested by Perner (1995) in which the progressive acquisition of declarative memory brings out what he calls autonoetic consciousness (Perner & Ruffman. 1995). In other words, "the explosion of language," coincides with the beginning of a consolidation of declarative sense, but so that through language and retrieving declarative memory from appropriating mental contents must be mediated by an understanding of the same. A cognitive operation which is carried out almost simultaneously with the decoding of words due to the fact that you have context in a syntactic structure, oral or written: the

meaning of the words, even if unusual or new, makes sense because speech is a construction of sense (Maldonado 2005: 116).

In front of the pace and variety of the experience offered by the forms (visual, tactile, auditory, olfactory ...) therefore, only the intellect represents an element of adaptability and defense mechanism in the contrastive game between forms and meanings the mind constructs its symbolic universe. Against the uprooting and discrepancies of his external environment, the mind tends to go from a situation which is prevalent in the principle of localization based on the character of personal uniqueness of the place - homogeneity of the experience - the above defined spatial locality defined by cultural awareness- - simultaneity of conceptual thought.

Now the dissonance is undoubtedly the main characteristic of our time. That gap between material and immaterial, stability and changeability, uniformity and simultaneity that Simmel (1909), at the dawn of our technological age predicted to become more and more extensive, and that imputed to that set of proprioceptive sensation arising from modern man his status as a resident of the metropolis, the new form of human aggregations where humanity had begun to change, once again, herself. A transformation, that in less than a hundred years has turned the planet into a single village and transferred social communication to cyber space, which is offered to Simmel throughout the evidence of his mutant character and of which, then, you could still see the point of origin.

5 FEEDBACK MAN – HABITAT: THE POINT OF ORIGIN OF THE CHANGE AS A PROCESS OF ADAPTATION AND MODELING

In *Experience and Nature* (1929) Dewey suggested that the man, like every other living being is in an interactive relationship with the environment and that all forms of life in higher organisms continuously maintains some of the consequences of his previous experiences. For Dewey, the decisions that are being made, the course of our actions, are largely dependent on the interactive relationship between us and the habitat that continually sends us signals to which we respond. This feedback is the point of origin of the change as a process of adaptation and modeling (in us as a response to perceptiveness; habitat as the object of our transforming action). Not more than fifty thousand years ago mankind, introducing some changes in the pattern of linguistic behavior that had been handed down, began to express their cognitive potential in an entirely new way, set in motion the process that led him to change cyclically its relationship with knowledge.

In the human being, therefore, biology and culture are interrelated and inseparable for survival. The culture, language and symbolic manifestation of the behavior of man is, at the same time, cause and effect of human genetic constitution: because it is the man himself, with his activities, to form (or if we want to transform) the ecological system that it contains and, at the same time it affects; effect as determined by the cognitive processes that can be governed by his biological constitution. This interactive relationship between genetic potential and its natural ecology is the matrix of an evolutionary process that differs from the selective mechanisms that govern all other living organisms.

The organ of language and thought, the brain is not the evolutionary result of a simple increase in mass or changes in structure, but rather, of a particular development of the connectivity between nerve cells in relation to habitat. An unquestionable selective advantage, coupled with the opportunity to acquire a wide range of prerequisites, essential to the replication of sequences of actions aimed chains or procedural, which has made possible the phenomenon of preservation and transmission between individuals and generations of what we call culture. A process closely related to memory that, as fundamental biological phenomenon, means modification of an organism to contact with the environment. In this way, the memory, without which it may be culture, it is a biological phenomenon of self-modification of organisms and is at the very foundation of the learning process.

6 THE CULTURE, CAUSE AND EFFECT OF HUMAN EVOLUTION

In analogy with the position of Dewey, in *Mind and Nature. A Necessary Unity* (1979) Bateson posed in relation evolution and learning within stochastic models aimed at the survival of the organism in relation to its ability to adapt to the environment. It is not impossible to imagine that although cultural acquired traits would not be transmitted by genetics, nevertheless natural selection favours those individuals whose genotype is more compatible with somatic changes more adaptive. In terms of survival, this flexibility mechanism is quite advantageous as it ensures the possibility of changing the adaptive behavior for survival. The genetic modification is beneficial only in the face of constant and stable environmental conditions. When the environmental conditions remain constant for a number of sensitive generational transitions, then it becomes likely that natural selection favors those individuals, whose genetic traits are best suited to the environment, giving rise to phenotypes. In other words, for the two Bateson stochastic systems combine continuously between them. In the first system, evolution, randomness is given by the recombination and mutation. In the second system, the learning, the random component is given by the interaction between phenotype and environment. In this sense, learning is the result of flexible based on probabilistic laws (and non-deterministic) adaptation.

Survival for Bateson is, therefore, closely linked to the interaction between a system that is within the individual and that is what we call learning, and what is outside of it which we call the population or group and is defined evolution. Both systems are essential for survival that must be allowed to work in synergy, because, in a rather short time, if compared to the duration of the 'whole life, every individual develops the organ of language-thought and its extraordinary faculty are the result of the interaction between genetic structure and context in which it develops the experience.

Today, in fact, neuroscience confirms that especially in the first few years of life the connections between neurons require regulatory activities of extreme importance. All observations agree in showing that when we interact with the environment, the synaptic connections begin to change: they are created new, useful ones are strengthened the never used decay and eventually disappear. The active synapses and those that have changed are kept, the other suppressed. It becomes impossible therefore, to not support the thesis that "much of the development consists rather in the loss of capacity that is not present at birth in the acquisition of new skills" A thesis that, in 1974 was to write Mehler "appears scandalous to the vast majority of psychologists but that is widely accepted by biologists " (1974: 284).

A summary of the latest scientific research provide us with data on at least two fundamental questions:
• the fact that the brain of the human infant when it enters the world possesses a neural apparatus predisposed to the development of all faculties that define us as a species: primarily the faculty of language,
• and that the future of the brain is the result of a plastic process, in continuous evolution that we can sum up with: "what you do not endeavor is lost".

But in this finding, we are faced with a serious question: if it is true that the loss of unused capacity serves to reinforce the new skills, it is equally true that unused capacity (or badly used) or are lost permanently or interferes (rather that interact) with the rest of the system incorrectly. And if it is true that the skills are the result of writing in indelible neural network and that this matrix process takes place at a certain time more than others and it happens in relation to the environment, then the technological transformation of language habitat will inevitably become more source of change during the process of adaptation and modeling.

7 THE TECHNOLOGICAL EXTENSION OF THE PERCEPTIVENESS: A PROBLEM FOR THE BRAINS FROM THE WEB?

The technological transformation of writing that from linear, textual and individual has become reticular and interactive hypermedia is the most recent development. A passage that, in our evolutionary history of species is characterized by having extended indefinitely our perceptual apparatus, a transformation that is producing progressive changes, invisible (but only to those who do not attend the classrooms of the schools of all levels) and inevitable.

And since the art of medicine has its origins in awareness of the disease, the fact that between the neurosciences are to be formalized in recent decades neuropsychology, (which in the pediatric field investigates complaints pertaining to the sphere of language competence and symbolic thought, which manifest themselves, in their most severe alteration in real learning disabilities in reading, writing and counting), clearly indicating where to look for understanding the points of fracture or catastrophe, according to the vision of René Thom (1980) between experiences and realities, faculty of language and symbolic languages, learning-teaching.

For years, neuroscientists, biologists and physicians a bit all over the world, show the results of research on the relationship between exposure to digital technologies and brain structures, the data indicate alterations in different areas and for different functions. Sometimes positive, other negative in order to constitute new pathological forms, as in the case of *internet dependent* subjects that present an alteration of the structure of nerve fiber bundles that provide the connection between the brain and the spinal cord, similar to that found among employees by alcohol or drugs.

Thought functions that are enhanced, others inhibited, and others that are lost: this shows a series of studies that are assessing how change occurs in *web brain* structures.

We should have been surprised by the contrary: all of these studies confirm that in any historic transition that involves profound transformations of linguistic forms, some functions are inhibited, others celebrated.

In developing brain organ acquisition of linguistic competence it is not a matter of time, it is a matter of "maturation" of the mind that you do but the result of the synergy and harmony between the different brain functions necessary for the symbolic conceptualization of reality; a task that, depending on the prevailing semiotic register (visual, verbal, symbolic) incurs greater one of the two cerebral hemispheres, the seat of two different modes of thought: the verbal, analytical, consequential and visual, perceptual and global (Sperry 1968). The information processing that employs mostly linear data and consequential damages is, for most individuals, the left hemisphere whereas the global data are processed in the right. The fact common to all is that incoming information can be processed in two totally different ways and that the two hemispheres of the Left and Right can work together while apparently proceed in parallel. Recent studies on the function of the large bundle of nerve fibers that connect the two hemispheres, the corpus callosum, in fact, show that it has the function of inhibiting the passage of information from one hemisphere to the other when the task requires the exclusion of one of them. Or, conversely, enhance it to make it overbearing.

This is the whole point of the question. For the first time in its history, the most powerful means to exercise the vocation of species, language, requires the simultaneous mastery of all semiotic registers pertaining to the faculty of language-thought (verbal, visual, symbolic and now also tactile). In fact the computer, with its infinite possibilities of creating communication environments translated into digital language, hypertext and the mass media and the Internet, and free, and through interactive hypermedia interfaces, enable immersive and multisensory relationships in a privileged dimension of playful socializing. They are the "new linguistic instrument", "characterizing technology" that is impacting significantly on our perception of reality.

8 FROM WRITING TO LINEAR HYPERMEDIA: WHEN TECHNOLOGY EXTENDS OUR SENSES

And "when technology extends one of our senses, a new translation of culture occurs as swiftly as the new technology is interiorized"(McLuhan 1962: 70). A position of great topical interest, that of McLuhan, now that the iPad is modulating the development of the language faculty of Digital Children. The appearance on the market of touch screen technology, supported by the expansion of new games and applications facilitating means that more and more you can often see children as young as a few months that entertain themselves with bright screens in search of favorite applications. The Tablet are large, bright and enough fingers to find the icons of favorite games, move desired pictures. For these children, the display is already the space of writing, as were paper and books. Internet and video games (for the little ones, but not limited to) represent the most emblematic example of how a combination of factors they are to converge on a single product that unites sequence, reticularity and creativity. The experience of communication permitted by its new media is based on a form of writing that breaks with the linearity of the text that alphabetic writing had coded and immutably consigned in its individual signs. In hypertext writing the speech (the text) expands without having to answer to rules; deconstructs it, atomized and composed in other forms of language becoming something else.

For Bolter (1991) In fact, hypertext rarely exists as text without images. Digital media allow expansions "narrative" very effective due to the effects of the textual structure "evocative" of sounds and images. Although printed books (but also manuscripts: think of the beauty of the miniatures, real works of art) can also offer a "visual" comment to the text, even though this is bound to the page. On the contrary, however, mass media scriptures not only allow you to accompany the text with still images but they offer endless possibilities to giving text new life and to realize an infinite number of forms. The view offered by digital writing has become, in few years, very vast and rich in details: writing texts are processed with the word processor, the management of e-mail, text messages, chat rooms ..., none of which has the structure nodes and links of a "classic" hypertext. Nevertheless hypertext shares some important characteristics such as flexibility, interactivity and modifiability.

For this reason, if required in mandatory scholastic systems, mass transmission of knowledge is still done by favouring the single linear mode, while the experiential habitats favours the reticular and global network, you may experience learning difficulties, as is already happening significantly .So, far from wanting to demonize the new forms of reality, we believe that multimedia and interactivity allowed by the new objects exalt and favour especially one of two ways typical of the language faculty, which is also the closest to the 'naturalness' of associative thinking. But this requires him to return to "linearity" experiential space essential harmonious interaction between the two modes of mind. In fact, without a 'technical' shaped on linearity, understood in the general sense of sequence, deeds and things, using the mode set by the computer becomes in time the institutionalization of a 'world view' fragmented and illogical, not ordered of conceptual taxonomies but on sequences of operations imposed by the 'logic' of the computer.

For this reason, perhaps, the most direct way to address the issues of hypermedia and hypertext could be to teach the mind how to use writing instruments of our time. But being that writing is an abstract language that moves in an abstract space and graphemes phrases were the materialization produced by hand on the writing space that was the sheet, it becomes apparent that the child, if it uses multiple sheets and books but surfs the Internet, however, must learn to possess the writing space. And the writing space is a world of stone or paper, or the endless web, still puts in relation to thought, hand, interface, as it was for the acquisition linear writing skills, today, the dawn of the now concluding book epoch, it is necessary to provide 'beginners rules for orderly progression' (Del Tutto Giombini, 2005). Since the development of figuration competence, the capacity to identify the constituent fragments from which emerge the reflections of the whole. That innate competence of the mind derived from the principle of

discreet infinity: a finite number (and content) of interacting elements that give rise to an infinite number of combinations that expresses the structure of this universe, which is located in that " finite use of finished means "expressing" organic form "of human language [Chomsky, 2006]. Nevertheless, since the propositional understanding is never the fruit of consequentiality, this reflects the degree achieved in the understanding of that set of rules and principles that underlie all linguistic forms. In other words it is not enough to have acquired knowledge of the finite number of elements (few) that the principle for discrete infinity give rise to endless speeches, but it is essential to know the principles and rules of Generative Grammars and specifications relating to linguistic form with which we are in dialogue (Chomsky, 1957, 2006).

Linguistic competence in the child shows itself in all its power from the very first day of life and is revealed in what Chomsky calls "creative aspect of language use" (2006]) that allows our species to develop the faculty of language- thinking that we can define "prerequisites" for survival and evolution.

9 CONCLUSIONS

The perception of reality and memory (history) enable man, incessantly, to plan the future. To do this one needs two skills: the first: the ability to read that which surrounds us, to grasp the meanings of things, the ability to recognize the quality of interventions, in order to be able to do the work of discrimination between what must be destroyed and what must be preserved, the second, nourished from the first, is the ability to 'write' that faculty which enables us to translate into reality the products imagined by our mind. Because this right is really possible for everyone to remember how Dewey wrote that contented interaction with writing occurs when certain conditions are realized: *to have something to say,* and have *the ability to tell the tale instrumentally using the chosen expressive code.*"(1954:76)
Perhaps the most interesting aspect of the paradigm: to learn along the course of a lifetime imposed by the globalization of production is that the development of cultural competence of the mind-brain system is increasingly seen as a unit, as a preliminary and continuous learning, seamless. A position that puts the focus of debate theories on the development of complex and critical faculties of thought formulated by Vygotskij which emphasized that not only the degree of genetic similarity when switching from one floor to another development of the faculties of thought, but the essential role that work , collaboration, education and written language take in this process. Rediscover perhaps - with some surprise, laws that are the very essence of human action are governed by two statutes that of need and pleasure. Sometimes it can be the same but, as it often happens in life, one moves on very different levels rarely communicating. When this happens you realize, for a lucky few, or shorter seasons of our existence, conditions of extraordinary creativity.

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