

It seems to me that forming of alternative identity in process of gender education happens not only with students but also with tutor, the methodology of "feminist education" itself is not defined once and forever. Aspiration to constant renewal and reinterpretation makes feminism the "synthetic genre", including on equal rights its own methods and academic lecture, provocation in Zen style, and psychosomatic exercises for gender stereotypes producing, which look like traveling in another reality, where youth learns to accept woman picture of life, where girls learn to state their own position in world of gender ideals.

Using of feminist methodology in gender education of higher education represents creating a new stage of culture mechanisms. It does not call doubts that just system of education and training, their internal policy are the main producer of "rules of culture" and types of gender identities. In 1998 one of my acquaintances, professor of Yell University, Ukrainian by his origin, in private talk said, that there are different levels of education. The first one is "train". This is lowest one: dog is trained in such way: "this is impossible, that is possible", but people also can be trained by such way. The second type is "learn", it's slogan: "Do it as I do!". Pupil repeats all teacher's actions step by step. The third one is "educate". It is contained in "support" of pupil's gains without any prohibition. Teacher only helps them as if saying: "You have done it yourself, well done, do it further!". And at last, the highest level of education is so called "explore". There is no direct teaching, pupil must find all answers himself, understand situation, investigate it, but just that type of training stimulates creative thinking and forces to move forward. Many former "Soviets", living in West and knowing English, has another thinking in a comparison with Americans, Canadians, English, and continue to be people with "Soviet" identity. On opinion of that American professor "Soviet" education is based on fear of punishment, it comes to "train" system and crippled souls of people turning them into "moral invalids" even before old age who constantly requires social help and state privileges. Is such help necessary, when it turns man into irresponsible dependent person, who is waiting for instructions "what and how to do" during all his life? It is very favorable for totalitarian power, but such person can never adopt to democratic society. At largest Western Universities in Yell, Harvard students are taught not technologies, but methodologies, affirmed professor. They should master heuristic methods of thinking with reference to world which can be called "explore" and "educate", i.e. understand possibilities of their potential applying to surrounding reality, searching of affirmation and realization ways of their individuality. Because, – American professor finished his thought, – usual municipal school or University teaches technical parameters, but University of Yell's diploma is "a ticket to world", because it teaches Freedom".

Analyzing the mentioned above, can be proposed the idea of "democratic education", thus on my opinion, it is necessary to recognize that in situation of post-Soviet, post-totalitarian disorder in higher education system, the future belongs to gender courses which use feminist deconstruction, performance and polylogue, and these courses are able to perform function of "teaching of Freedom". Feminism as philosophy of life does not propose "finished" recipes. It just allows variety of forms; interdisciplinary and multiculturalism of gender theory supply optimum tolerance of thinking. So, the aim of gender education is development of identity which is alternative to totalitarian values of patriarchal society, only gender education due to its nature can manage this role.

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## **A UNIQUE PROGRAM FOR THE ADVANCEMENT OF ETHIOPIAN YOUTH**

In most Israeli educational institutions, principals and teaching staffs invest a great deal of effort, goodwill, and "heart" in their work with Ethiopian pupils. Nevertheless, the dropout rate among the Ethiopians in Israel is exceptionally high by any standards—fewer than one-tenth of all Ethiopian pupils earn matriculation certificates. In order to improve this situation, there is a need for far-reaching changes in the absorption of Ethiopian immigrants; such changes must be translated into



policy and implemented in more appropriate work methods (Israeli Association of Ethiopian Jewry, 1995).

Currently, educational staffs see themselves as carrying out a "mission," i.e. "saving" the pupils and "advancing them in accordance with their abilities." But most teachers do not expect these pupils to earn matriculation certificates — this goal is considered too lofty for most Ethiopian pupils. It is commonly thought that teachers, and pupils, should "be wary of unrealistic expectations, because frustration and disappointment may destroy [the pupils]..."

Hebrew University's Project "Yeshut" has accumulated a great deal of experience that shows that Ethiopian pupils can indeed be successfully prepared for matriculation examinations—but not in the accepted approach (Adler, Toker, Mazor, Feuerstein & Feldman, 1995). In order to succeed, a "package deal" of conditions must be met and a number of action principles must be observed. The model of these conditions and principles will be presented here.

The model is based on a combination of knowledge collected from the implementation of two previous models developed in the framework of Project "Yeshut." The first of these is the "boarding school model," designed for Ethiopian immigrant youth (Sever, 1996), and the second is the "Matriculation is Possible" model, which was designed for immigrant high-school youth from the CIS.

The "boarding school model" has been implemented in my youth village since 1994. The youth village's boarding school has a high percentage of Ethiopian youth. In our work in the youth village, we identified work methods that helped a large percentage of the Ethiopian youth earn matriculation certificates. During the first stage, the model was implemented with one class of nineteen Ethiopian pupils who came to Israel with "Operation Solomon" in May of 1991. These immigrants had no previous formal education, and when they entered the boarding school the staff despaired of their chances of readying them for matriculation examinations.

At the end of the 1995/1996 school year, all nineteen of the Ethiopian pupils took six to eight matriculation examinations; all passed at least some of the exams. Twelve of the pupils passed six to eight units, and seven passed two to five.

The pupils in that class had second chance to demonstrate their abilities; the results were feasibility proof of the possibility of succeeding at matriculation examinations, and pointed up the need to avoid "more of the same" kind of work and special preparations.

Out of nineteen pupils of the model class who finished school in 1996, seven were drafted into the IDF, and all the others continued their studies: nine went on to a pre-academic preparatory program at Ben Gurion University, and three enrolled in a preparatory program at Ashkelon College.

Following its success, the model was implemented both in the high school and the junior high school of "Hadassim" secondary school in the 1996/7 school year. There, it was used with six classes of immigrants at various grade levels. In all, at "Hadassim" that year there were some 120 Ethiopian pupils out of a total enrollment of 550. Half of the pupils were in the immigrant classes in which the model was implemented.

The second model, "Matriculation is Possible" (MIP), is a framework offering a second chance to immigrant youth from the former Soviet Union. Its format combines principles of action from "Second Chance", semester studies, and encouragement of the continuity of the immigrant youths' personal-cultural identity.

The MIP model was first implemented in Jerusalem in 1994. To date, a total of three groups of immigrant youth from the CIS who dropped out of regular frameworks have completed their studies; among them were 41 graduates, with the highest of success rates: all 100% of the graduates passed at least 2 matriculation units; 73% passed at least 8 units; 56% passed at least 9 units; and 41% passed all the examinations and earned a matriculation certificate. Today, the program is implemented in four cities in Israel, with five groups comprising a total of 75 pupils.

It is important to note that among Ethiopian pupils, the dropout rate of those who do not earn a matriculation certificate is about 90% every school year.

The implementation of these models at all sites is closely guided by the staff of Project "Yeshut."

*The model: "Matriculation Is Indeed Possible" ("MIIP")*

A. The rationale

One of the theoretical sources of the model presented here is the conceptual framework developed in the School of Education at Hebrew University (Sever, 1990) for analyzing and assessing



programs offering a "second chance" in the broader sense. This analytical framework offers two series of criteria: one series on the level of the individual participating in the program, and another on the level of the program itself. The two series will be presented below, with regard to their link to our specific program.

#### A1. Criteria on the individual level

On the level of the individual (that is, the immigrant youth), the analytical framework distinguishes between a *genuine second chance* and an *artificial second chance*.

i. *The genuine second chance*: Six conditions must exist in order to offer a "genuine second chance":

The youth's options for future advancement (such as higher education, higher military rank, and better job opportunities, all open to matriculation certificate holders) are obstructed;

This obstruction is not caused by the youth's lack of potential, but by other factors such as the conditions arising with his immigration to Israel;

The youth joins a program aimed specifically at removing these obstacles, that is, to provide a way around them (in this case, "MIIP");

In the program the youth undergoes processes leading him to achievements that will open to him options previously blocked (mastery of the material required for matriculation examinations);

The youth's achievements in the program are officially assessed (tests, internal examinations, external matriculation examinations), and he is given formal evidence of same (grades, matriculation scores);

The formal evidence of his achievements is recognized by the broader social system, and options closed before participation in the program are now opened up to the youth.

*The genuine second chance* can be full (meeting all six of the above conditions) or partial (meeting all the conditions fully except for Condition No. 6—that is, only some of the obstructed options open up).

ii. *The artificial second chance* can take many forms:

*The false second chance*: This occurs when the framework does not lead the youth to produce relevant achievements (Condition No. 6, above); does not monitor his achievements or provide him with evidence of them (Condition No. 5); or the options blocked are not reopened because the external system does not recognize the qualifications earned (also Condition No. 6). In any of these instances, the framework is offering the youth a "false second chance."

*The redundant second chance*: This occurs when the youth can make the same progress without the program, that is, the options that the program is meant to open to him were not blocked in the first place (failure to meet Condition No. 1);

*The illusory second chance*: This occurs when the youth does not have the necessary potential (Condition No. 2). In such a case, the program offers the youth the illusion of a second chance.

#### A2. Criteria on the program level

On the program level, the framework offers the AAPAA index, which includes five criteria: accessibility, adjusted technology, productivity, accreditation, and acknowledgment by the external system.

*Accessibility*: This criteria concerns the mechanisms that regulate who may join the program, particularly screening mechanisms aimed at preventing over-accessibility and under-accessibility. In some instances, over-accessibility causes a *redundant second chance*, where those accepted can also earn a matriculation certificate in a regular framework as well; in other instances, it can cause an *illusory second chance*, where the pupils accepted do not have the necessary potential. In the case of under-accessibility, youths who need a second chance and have the necessary potential are rejected.

*Adjusted technology*: This refers to the use of methods and means that meet the needs of the program's participants and do not repeat the conditions and constraints that made things difficult for them in their "first chance."

*Productivity*: The program must lead its participants to the achievements required to open the blocked options.

*Accreditation*: The program includes monitoring and internal assessment that allows it to identify problems in time; it provides a rapid and satisfactory response to the problems arising, and provides the participants with significant ongoing feedback on their progress during the program and their achievements at its conclusion.



*Acknowledgment:* The participants' achievements are proven by qualifications that are acknowledged by the external system (matriculation scores) and that reopen the options that were previously obstructed.

In the framework of the "MIIP" program, we aim to combine three strategies: *assets*, *fill-in*, and *by-pass* (Adler & Sever, 1994).

*The assets strategy:* This involves the cultivation of achievements and abilities that the immigrant pupils already possessed in their country of origin, including language and culture, and prevention of cumulative falling-behind in achievements in subjects that can be studied in the mother tongue. The pupil is encouraged to continue to use his mother tongue. The learning climate is cultivated; possibilities of success are constructed, and tasks which allow the pupils to express their relative advantages are set.

*The fill-in strategy:* This requires the intensive inculcation of Hebrew and familiarization with the cultural codes of veteran Israeli society, as an essential instrument for participation in the systems in the long term. Pupils learn about cultural codes; they are given clear messages regarding what is expected of them. They must attend regularly, and their absences are carefully monitored by all teachers. Problems are identified and handled as early as possible—and such handling must not be from ethnocentric point of view.

*The by-pass strategy:* This strategy allows pupils to accumulate achievements during the interim period of their studies until both the above strategies bear fruit. Thus, frustration and loss of motivation during the transitional period is prevented, as is obstruction of options for future success. This involves facilitating the pupils' studies by allowing them additional time on tests, oral testing, or the use of translation. Another example is skipping of some of the study chapters in a particular class, in order to cover chapters that are a necessary precondition for progressing in the material in the next class or preparation for matriculation examinations. This does not mean that goals or standards are lowered; it refers to setting attainable and gradual goals. Work and examinations are not omitted; they are simply adapted according to order of priorities.

The *by-pass* strategy is also important in homework. As early as the 1960's, a distinct connection was found (Ortor, 1967) between achievements (the grade point average in the surveyed examinations) and help with homework. Forty-three percent of pupils surveyed said that they needed no help; the remaining 57% did. About a fifth of the pupils (one-third of those needing help) had no one to help them. The highest grade point average was found for those who said that they did not need help (as mentioned, 43%). The next highest GPA was found for those whose parents helped them (10% of those surveyed, who constituted 18% of those needing help). After them came pupils who had private tutors, and then those who obtained help from a counselor in a school club. After them came those who got help from a friend or relative (about 15% of those surveyed); finally, 19% of the pupils (as mentioned, 33% of those needing help) said that there was no one to help them when they had trouble with their homework, and their GPA was significantly lower than that of all the others.

In order to succeed, the "MIIP" framework *must* provide dropouts from the regular educational system with help with their homework. In light of the above, a number of principles were outlined for the "MIIP" program, and they are discussed below.

#### B. Action principles of the "Matriculation Is Indeed Possible" Program

##### B1. Accessibility

Pupils are not rejected out of hand because of their past failures. Screening is not based on past achievements, but on an examination of the pupil's current scholastic ability and motivation. Thus, the program has a *candidacy* stage, called the "Scholastic Preparatory Program." For two months, usually during the summer, the pupils attend an intensive program similar to the regular program, while the staff monitors their progress and evaluates their learning ability and their chances of earning a matriculation certificate. At the end of the preparatory program, a decision is made regarding which candidates will be accepted to the "Matriculation Is Indeed Possible" program.

##### B2. Commitment to effectiveness

The goal of the "Matriculation Is Indeed Possible" program is that every one of its graduates will complete a full matriculation certificate. To this end, their studies are organized such that they accumulate the 21-point minimum necessary to obtain a matriculation certificate by taking the following ten examinations:

Amharic — 5 units



Mathematics — 3 units  
 English — 3 units  
 Bible — 2 units  
 History — 2 units  
 Jewish history — 1 unit  
 Hebrew literature — 1 unit  
 Expression — 1 unit  
 Hebrew — 1 unit  
 Civics — 1 unit.

At each examination date (winter or summer) each study group takes at least one matriculation examination. Four dates are set for the pupils who have been in the program for two years, and at each of these the pupils are meant to take either two or three examinations. Thus, they will take all ten examinations listed above.

### B3. Focus

The principle of focus is manifested on a number of levels. First, the study load is reduced by studying only the subjects required to complete the 21 matriculation units. Second, studies of each subject are distributed throughout the study terms—that is, each term, only some of the subjects are studied until the pupils take the matriculation examinations for those subjects, and then they move on to other subjects. Third, all the pupils' time is devoted to the study of the above subjects; they have no field trips, parties, seminars, or any other activities.

### B4. Intensity

Every pupil attends studies 44 hours a week. The studies are held throughout the year, including summer and other vacations. In this way, the pupils learn much more than is usual in two years of high school.\* A high school junior or senior usually studies for 1,050 hours every year†, which adds up to 2,100 hours in two years. In the "Matriculation Is Indeed Possible" program, pupils attend studies for 44 hours for 40 weeks, for a total of 3500 study hours in two years. That is, in their two calendar years the "MIIP" pupils complete a total of 3.33 years of ordinary study.

It should be remembered that these pupils have fallen very far behind by the time they enter this program, such that even such intensive studies barely meet the requirements (Yaron, 1985).

### B5. Combining demands and support

The "MIIP" framework is similar to marathon learning. As mentioned, the program continues throughout the year, including the usual school vacations. Its study week runs for six days, from eight a.m. to four p.m. (on Fridays, to noon), for, as mentioned, a total of 44 weekly hours, and pupils must attend regularly. Close monitoring allows the staff to respond immediately to every tardiness or absence. In addition to formal studies, the pupils are given drills, help with homework, and preparation for examinations. The preferred format is a lesson followed immediately by practice. Pupils are tested in every subject *every week*, and their cumulative scores are part of their grades in that subject. A pupil who misses an examination *for any reason whatsoever* receives a 0. This score cannot be omitted, but with the teacher's permission (for example, if the teacher is convinced that there was a valid reason for the pupil's missing the exam), the pupil may submit a short make-up paper on the subject and the grade he receives is *added* to his GPA.

Before he takes his matriculation examinations, the pupil's final grade is weighted along with the following cumulative grades:

The cumulative grade from all the weekly examinations (with or without make-up work)

The cumulative grade from all term examinations

The cumulative grade from three preparatory examinations (held under conditions identical to those in actual matriculation examinations).

### B6. Preserving continuity of personal/cultural identity

In contrast with the assimilative approach used to absorb immigrant pupils in many of the educational frameworks from which they drop out, the "MIIP" framework is founded on the

\* Report of the Public Commission for Examining the Long School Day, headed by Prof. H. Adler, submitted to the Treasury and Education Ministers, 27. Oct 1996.

† *Ibid*, Table 3, No. 13.



perception that immigrants' integration into Israeli society will be more successful if their culture of origin is interwoven with elements from their new culture, instead of being forced to abandon their culture of origin. Therefore, the framework includes elements aimed at encouraging the pupils to preserve the continuity of their personal and cultural identity.

The first matriculation examination the pupils take, after intensive study during their first semester in the MIIP?? framework, is in Amharic. The school's "MIIP" coordinator is himself an Ethiopian immigrant, and he can communicate freely with the pupils' parents. There are also immigrant teachers on the staff, and in their teaching they freely use Amharic to make sure the pupils understand the material.

Ethiopian pupils are often perceived by the educational system as having good Hebrew, because they usually speak it well. However, this ability can easily fool the veteran Israeli environment into forgetting about the Ethiopians' weakness in the literate Hebrew that is so essential for understanding oral explanations and texts. Moreover, it often seems to teachers that pupils who chatter freely in Hebrew also share the Israeli world of images and hidden contexts. This is an "optical illusion," and leads to failure in teaching.

When Ethiopian teachers join the staff, they can connect with the Ethiopian pupils' world of images, identify the weak points in their understanding of the study material, and connect with the pupils' "latent" knowledge, which is often much greater than their overt knowledge.

#### B7. Teachers

The teaching staff for the "MIIP" project is selected very carefully. In order to offer the pupils a real second chance, it is essential that the teaching staff believe in their ability to earn a matriculation certificate. It is also important that at least some of the teachers be themselves immigrants who come from the same cultural system as the pupils, who can understand their mentality, and who are willing to provide as much explanation as possible in Amharic or Tigric as necessary. A special emphasis is placed on the fact that *drill* hours (see section B10, below) are taught by Ethiopian teachers.

#### B8. Adjusted technology

Teaching technology is adapted to the following:

Awareness of types of failure characteristic in teaching Ethiopian pupils, such as:

Pre-knowledge assumptions that are not actualized

Teacher's lack of awareness regarding the complexity of "simple" questions

Skipping stages necessary for the pupils to understand the material

New material that does not connect up with previous knowledge

Faulty transition from example to principle

Too many details

Lessons conducted using associative connections

Combination of three strategies: assets, fill-in, and by-pass

Didactic adjustment:

Non-indicative teaching

Branching principles

Organization of knowledge in formats, to ease memorization

Summaries: previous lesson, interim, and at end of lesson

Defining transitions from topic to topic.

#### B9. Structure of studies

The study hours in each subject are divided into two quasi-University formats: *lesson* and *drill*. In the *drill*, a special emphasis is placed on:

Preparatory instruction for the *lesson*—understanding texts, general orientation on the topic, and so on; previous knowledge required; developing links with existing knowledge—whether such knowledge is overt or latent

Preparation for examinations—skills for summarizing the material; drilling in the question-and-answer formats usual for matriculation examinations.

#### B10. Study groups

The study group is small, comprised of no more than 15-18 pupils.

#### B11. Personal relationship and feedback; the "small mesh safety net"



A close relationship between the teachers and pupils is cultivated. Each study group has a homeroom teacher who is directly responsible for each of the pupils. If there are a number of groups in the school, one of the homeroom teachers also serves as the coordinator. Thus, a "small-mesh safety net" is provided for each pupil. (The Tools Appendix includes weekly report forms from each teacher and from the homeroom teacher or coordinator.)

Daily attendance is taken, and absences are followed up immediately with the pupil and his parents. As mentioned, there is a test each week in each subject. At the end of each week, the homeroom teacher sums up all the grades for each pupils, and averages out his weekly GPA; similarly, he summarizes his attendance. With regard to attendance, both complete days of absence and absence from individual lessons is considered.

At the end of each week, every pupil meets with the teacher and is measured against two weekly indices: his attendance and his scholastic achievement.

#### B12: Processing "transition shock"

In the "MIIP" program, the groups process "transition shock" and gradually structure the pupils' feeling of belonging to the expanding circles of Israeli society. The starting point here is civics studies and the study framework. This includes group work for constructing *regulations* for the "MIIP" framework. Pupils may be lent textbooks, instead of having to purchase them, and in exchange they may carry out tasks that benefit the entire group: cleaning up the classroom, monitoring attendance, handling photocopies and forms, helping with drilling and checking homework of other pupils in the subjects in which they themselves do well, and so on.

#### B13. Liaison with parents and community

The program coordinator, who is himself Ethiopian, devotes a significant part of his work to liaison with the parents and with members of the community such as the youth worker, the local authority who referred the pupil to the program, and so on. Liaison takes place both in regular meetings (such as parent meetings and parents' day) and by *ad-hoc* telephone conversations.

Whenever a pupil does not continue in the program for any reason—whether during the two-month preparatory selection process, or the framework was found not to suit him, or he moves out of town after being accepted as a pupil, or he simply drops out of studies despite his best efforts—not only the parents but the responsible parties in the community are made aware of this so that they will continue to take action for the pupil's benefit.

Principles of inter-cultural bridging are used in liaison with the parents (Sever, 1996). An emphasis is placed on dialogue with the parents from a position of symmetry, on the assumption that the parents want to contribute to their children's educational process and are capable of doing so. Such an approach is a departure from the common assumption that the parents can be of no use to the pupil with regard to his education because what they have to offer is irrelevant.

The program coordinator and the teachers are given guidance in their work with the parents. Their point of departure is the approach that seeks ways of interweaving the two cultures, and of placing parents and educational staff on an equal footing (Grebelsky, 1991).

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## GUIDING TEACHERS IN TREATING "SOCIALY DEPRIVED" PUPILS

The literature dealing with "socially deprived" pupils in Israel and abroad indicates the uniqueness of these pupils' ways of behavior, their linguistic expression, and the importance of these in light of social, economic and cultural background (Minkowitz, 1969; Frankenstein, 1981; Shade, 1982). Without discussing the various approaches to the phenomenon of "social deprivation", it can be said that the literature recommends unique methods to make teaching significant (Eiger, 1977; Frankenstein, 1977). The literature also mentions the need to cultivate positive attitudes towards them in their teachers (Schtahl, 1978; Schtahl, 1976; Shade, 1982). These are of paramount importance for the teaching student, for a number of reasons that are interconnected:

*The high percentage of "socially deprived" pupils in the various educational frameworks:* Today, there is a considerable chance that every teaching student in Israeli universities will at some point teach "socially deprived" pupils, and thus they must be prepared for this eventuality. Statistical data (Israeli Statistics Annual, 1981) show that the percentage of "socially deprived" pupils in Israel is still 40% to 50% of the State's Jewish pupil population, and that these pupils are currently attending various junior high school and secondary school frameworks such as comprehensive high schools, vocational high schools, and agricultural high school.

*The normal background of most teaching students:* The socio-economic and cultural background of the "socially deprived" pupils is foreign to most of the students who will be teachers in the near future, and as a result it is doubtful whether the teaching students will be able to understand the problems of the "socially deprived" children if they are not sufficiently trained to do so. The fact is that most of the teaching students in the universities are graduates of theoretical high schools, and it can be assumed that the approach of theoretical high school graduates to problems in teaching practice is affected by their own experience as pupils, and that they expect to teach normal or even gifted pupils who come from normal backgrounds and whose problems are different than those of the "socially deprived".

*The tendency to emphasize achievements:* I have learned that teachers who are University graduates fear that University teaching students will not attach sufficient importance to the educational-advancement aspect of their work in the school if they are not specifically trained to do so. This aspect, crucially important for dealing with "socially deprived" pupils, can be pushed aside by the over-emphasis of the scholastic/achievement aspect common in theoretical high schools, and sometimes be reinforced by academic studies. Indeed, the findings of Amir, Rich, and Ben Ari (1978), who compare of academic teachers with teachers from teacher training colleges, indicate that "University graduates emphasize almost exclusively the inculcation of scholastic knowledge...the



academic teacher sees his aim as imparting the material in which he has specialized, that is, his particular subject, and tends not to focus on educational issues for which he has not been trained, and which perhaps do not interest him" (*ibid*, p. 21).

*The frequency of negative attitudes towards "socially deprived" pupils among teachers:* There is a fear that if more positive attitudes towards "socially deprived" pupils are not fostered in teaching students during their University training, alienation between them and their future pupils will only increase. Many articles indicate a negative sensitivity in teachers towards "socially deprived" pupils and towards the parents of these pupils, and their lack of belief that the achievements of "socially deprived" pupils can improve (Schtahl, 1976; Hen, 1972; Birenbaum, 1972). This is just as noticeable in high school teachers, and perhaps more so, than in elementary school teachers. Observations in heterogeneous Israeli junior high school classes have indicated that high school teachers tend to praise and encourage middle-class pupils more than "socially deprived" pupils; this evidently stems from their differing expectations from each (Flatto, 1981). These findings correspond to socio-linguistic evidence appearing in the literature of Ditmar (1976), according to which pupils with higher language levels receive more encouragement from their teachers than do pupils whose language is limited, and that classroom norms are set in accordance with the former. It may very well be that the frequent occurrence of negative attitudes in the school towards "socially deprived" pupils partially explains the finding that the "socially deprived" pupil's idea of a "good teacher" (as opposed to the view of the middle-class pupil) is a teacher who places more emphasis on the individual aspect than the scholastic aspect (Schtahl, 1981).

*Teachers have lower scholastic expectations from pupils who seem to be "socially deprived":* The need to develop positive attitudes towards "socially deprived" pupils in teaching students exists not only for middle-class teaching students but also for the minority of teaching students who were themselves "socially deprived"—although, according to Hen's (1972) findings, teachers from a "socially deprived" background are more sensitive to the problem of the social gap, and do not tend, as others do, to optimistically deny its severity. Thus, it can perhaps be expected that they will devote more attention to it. At the same time, there is evidence in the literature that the expectations of teachers from a "socially deprived" background with regard to their pupils of the same background are lower to begin with than the same expectations of teachers from middle-class backgrounds (Schtahl, 1976; Frankenstein, 1976).

In light of the above, it would seem that the University teacher training course that prepares students to teach "socially deprived" pupils must aim at accomplishing two broad goals:

Inculcating information to the teaching students about the weaker background of "socially deprived" pupils in their studies, about their thought, language, and behavioral patterns, and about how this information should be used in the framework of the school's educational work.

Cultivating positive attitudes in the teaching students towards "socially deprived" pupils, by helping them to overcome the accepted attitudes and increasing their self-awareness.

Each of these goals is of paramount importance in and of itself, and are inexorably linked to each other. Thus, we have two practical implications:

Care must be taken that none of the goals of training for teaching "socially deprived" pupils are neglected.

Both goals should be aspired to at the same time, and in such a way that inculcating information on "socially deprived" pupils will also cultivate positive attitudes towards them, and vice versa.

It is almost certain that a solitary focus, either absolute or temporary, on striving towards the accomplishment of one of these two goals may lead not only to a lower chance of achieving the second goal, but also to a situation in which the inculcation of information on the life patterns, behavior, thought, and expression of the "socially deprived" without fostering proper attitudes (as far as this is possible) is likely to create in teaching students an image of a pupil suffering solely from deficiencies and handicaps who should be treated as tolerantly as possible, out of an understanding of all the elements that have brought him to this state. This is liable to actually reinforce the negative image of the "socially deprived" pupils, to provide the teaching student from the outset with explanations for their expected failure, and to lead the student to the conclusion that there is no point in investing effort in these pupils (Schtahl, 1976; Schprinzak, 1976).

In such a case, it is doubtful whether the attempts will cultivate a positive image of the "socially deprived" pupil in teaching students will have any effect at all. On the contrary; it may be that an



attempt to cultivate positive attitudes towards "socially deprived" pupils without imparting comprehensive information about them, or before imparting such information properly, will do them an injustice, and will highlight only the positive aspects of "socially deprived" culture and behavior and obscure the lack of correlation between the thought of these pupils and the thought common in today's technological world. Such an approach is likely to negatively affect the teaching student's motivation to act to advance the intellect of the "socially deprived" pupil and to sabotage in advance his fulfillment of his role as a future teacher (Birenbaum, 1972; Shade, 1982).

In order to strive simultaneously to inculcate information about "socially deprived" pupils and to cultivate positive attitudes towards them, both theoretical learning and practical experience can be used. A number of empirical studies undertaken in Israel encourage this direction: a combination of approaches in teacher training colleges contributed to a cultivation of awareness of exceptional children and their behavior in teaching students (Naor, 1978). The introduction of mentoring for "socially deprived" children in the framework of psychology courses was enthusiastically received by teaching students (Austroyl & Feingold, 1981, internal communication, Tel Aviv University, 1976). Mentor students who had gained experience in mentoring responded in a like fashion to their encounters with their proteges (Schprinzak, 1976). Indeed, it can be assumed that a strictly theoretical approach, which by nature creates only limited personal involvement, cannot make an unfamiliar world familiar to the teaching student, nor can it modify his attitudes sufficiently (Lasser-Cohen, 1984). Strictly practical work without adequate theoretical training will also be deficient, and is liable to lead the teaching student to become over-involved with his "socially deprived" pupils and to be lacking in objective understanding of what is happening in front of his eyes.

Therefore, it seems that a training course for teaching the "socially deprived" must include both practical experience with "socially deprived" pupils and theoretical studies about them, according to the following setup (Lasser-Cohen, 1984):

Theory —> Personal experience with 1 to 4 —> Theory  
"socially deprived" adolescents

The combination of personal experience and theory will contribute to achieving the two major goals presented above, because it will facilitate the following:

*Linking the theory of "socially deprived" to the Israeli reality and implementing it:* This will increase the chance of internalization of the theoretical material learned.

*Acquaintance with "socially deprived" pupils as individuals,* not solely as learners, which will help develop positive attitudes towards them.

*Personal encounters* with the concrete problems experienced by "socially deprived" pupils and guided involvement in attempts to solve them, with pedagogical considerations, based on information acquired in the course.

*Cultivation of awareness of the standard* of the teaching student himself, and of his behavior as an educator of "socially deprived" pupils, and deepening his judgment of "socially deprived", taking into consideration what he has learned and sensed in the different situations he has encountered. This self-awareness will contribute to helping teaching students who are not suited to working with "socially deprived" adolescents due to personality factors such as inflexibility or inability to express emotion (Frankenstein) make relatively early career decisions that will prevent future suffering for them and the pupils.

*Developing a perception of the pupils* as an active factor, and developing open and multilateral communication with them, which is important for educators in general and in reinforcing positive attitudes towards "socially deprived" pupils in particular (Sharan, 1981).

The proposed practical experience for teaching students in this framework is, as stated, experience in work with individual adolescent "socially deprived" pupils, or with small groups of such pupils. Such experience offers more personal contact with the pupils than does experience with an entire class.

Another question raised by Eiger & Konik (1977) is whether a good and effective teacher in a middle-class school is necessarily suitable for helping advance "socially deprived" pupils—that is, if good teachers for middle-class children could be persuaded to teach "socially deprived" pupils, whether this might provide a solution to the problems of these pupils' scholastic difficulties. Existing experience provides no answers to this question.



We claim that teachers who, on their own initiative, switch to teaching "socially deprived" children and are successful in doing so are gifted with the unique traits required for teaching "socially deprived" children.

It is doubtful whether good teachers for "socially deprived" children who have had no experience in teaching middle-class children would be good at the latter.

The educational system uses different means for evaluating middle-class and "socially deprived" learners. Thus, even teachers who have been evaluated as good for "socially deprived" pupils because of their devotion and initiative are not always do as well in advancing "socially deprived" children. Who, then, is the best teacher for rehabilitative teaching for "socially deprived" pupils?

In recent years, a number of studies have been published in Israel that discuss the traits common to teachers for fulfilling their function in developing skills and educating towards such values for life in society as emotional health, inculcating knowledge, and so on (Ada, 1972; Adar, 1969), Eiger, 1975), whether the emphasis is on the role of the teacher in developing individual pupils or on the social aspect of the teacher's work in preparing pupils to fulfill their role in society. In each of these roles, there is a distinction between two approaches: personal attention, and the intellectual/objective approach. The personal attention approach stresses the individual pupil, and stresses a focus on meeting his needs, leading him to actualize his inclinations, and reinforcing his emotional stability. The intellectual approach is directed towards reinforcing formal thought, objective judgment, and familiarization with the rules of phenomena in the world, through teaching content.

Both approaches can include all the traits that that educators tend to perceive as necessary for teachers in fulfilling their role. It is usually thought that the good teacher needs to provide both personal attention and an intellectual approach—he must be open towards his pupils on the emotional level, and must also be faithful to the disciplines and learning content. These approaches are in essence diametrically opposed. One of the goals is subjective and individual, while the second is objective and general, and the teacher of "socially deprived" pupils must have both of these opposing traits. He needs to be genuinely tolerant of personal expressions in the thought of his pupils, and he must also have mastery of the disciplines, methods, and content that he teaches.

However, each of these, in and of themselves, do not meet the essential needs of the "socially deprived" pupil. Individual attention, on its own, cannot stimulate learning processes in the "socially deprived" pupil that will lead to modification of the thought and attitude patterns that characterize him. The difficulties experienced by the teacher in teaching using both approaches mentioned above, is manifested not only in the teaching process but also in the didactic thought process as reflected in processing curriculum or planning lessons. In teaching middle-class pupils, the teacher can assume that the pupils are capable of completing each of the functions that concern the covert level of the activity. Thus, the pupils experience integrated learning processes.

However, this separation of the two approaches is not suitable to teaching "socially deprived" pupils, not only due to the teacher's difficulty in doing both in a balanced manner, but for a more fundamental reason based on the cognitive structure of the pupils, who are incapable of reacting adequately to each approach individually. As a result of deficient discernment processes and organization of ego functions (Koboby, 1970; Bloom, 1956), the "socially deprived" pupil cannot differentiate clearly between imagination and reality, and, in addition, cannot view his feelings objectively and critically. The teacher must realize that expectations based on his experience with middle-class pupils are inappropriate and unjustified in teaching the "socially deprived" (Eiger & Konik, 1979).

The major role of the teacher of "socially deprived" children is one of helping them gain experience in maintaining ways of both rational and irrational understanding and interpretation of phenomena and content, and, through this experience, to reinforce their discernment and organization. In order to train teachers for these roles, it would seem that there is a need for considering the required combination of personality traits in the training and guidance process.

The roles of the teacher in teaching "socially deprived" pupils include:

*The role of diagnosis:* The rehabilitational approach requires an orientation towards change, not adaptation, on the part of the teacher. The use of standard texts does not meet the needs of rehabilitational teaching. For the "socially deprived", the risk is not only that of impairing the teacher's individual attention to the pupils, but also teacher's acceptance of the child's ability level as shown by testing, and diminishing his efforts to change the pupils' cognitive structure. The teacher



must be willing to recognize the fact that the child is "socially deprived", that is, the teacher must be willing to pick up on any response that indicates potential, and any sign that the child has ceased to be "socially deprived". Diagnostic sensitivity must be developed in the teacher, and this will motivate him to examine each mistaken response in the context of causal factors in misconceptions. The teacher must teach not only the "what" but also the "why", and must develop the ability to differentiate between similar symptoms as reflected by right or wrong answers, according to their causal factors.

With "socially deprived" children, there is a tendency to accept the child by neglecting "objectivity". The role of teacher guidance is to show how unlimited acceptance of the responses typical of the pupils in effect causes harm to the pupil himself, because it does not enable him to change through learning. Therefore, not only does "objectivity" *not* impair "acceptance", but necessarily complements it, in that it helps the teacher discover and stimulate the child's potential.

*Planning teaching:* Appropriate responses to individual pupils requires flexibility in planning on the part of the teacher. The thought patterns of the "socially deprived" are more typically those of being led rather than taking initiative, as well as more dependent on external authority than personal choice; they reflect stereotypical and manipulative activity rather than discerning and responsible activity. These, of course, do not enable the children to choose learning tasks from a variety of content and tasks. When the teacher attempts to select tasks for his pupils, he must not base his choice on his pupils' evident ability; he must plan for their undeveloped potential, which is actually reflected by their misconceptions and thought distortions. That is, the teacher must try to guess in advance how the pupils are likely to respond to particular content.

The flexibility required of the teacher in working with "socially deprived" pupils is different from that necessary for teachers of middle-class pupils. The difference is clear: the ability to change attitudes in accordance with the needs of middle-class pupils, while remaining faithful to the goal, is in stark contrast with the ability to constantly monitor the responses of the "socially deprived" pupils and to be willing to deviate from the task at hand and branch out when necessary.

*Teaching methods:* It is assumed that for every pupil, there is a strategy or tactic that will stimulate him in his own individual way. The teacher is perceived here as following the child's development and making such development possible, not as intervening with the aim of bringing about changes in developmental direction with "socially deprived" children (Eiger & Konik, 1977). The role of the teacher is to encourage and reinforce the pupil's "self", and this aim is separate from the intellectual tasks that benefit middle-class pupils. However, the teacher of "socially deprived" pupils must be emotionally involved; self-confrontation must be combined with emotions and values as an integral part of the didactic decisions in teaching practice in order to accomplish the intellectual goals. Thus, according to the assumptions of rehabilitational teaching, the teacher must address the emotional elements in thought itself.

*The role of the teacher in assessing his work process:* Assessing scholastic achievement in rehabilitational teaching is carried out according to the following criteria:

The extent of intellectual initiative that every pupil shows as an individual in comparison to the beginning functional level— "socially deprived", lacking the courage to move away from what is familiar to him, and tending to over-generalize. Therefore, the teacher needs to have the ability to realize the existence of cognitive difficulties in any learning problem in order to progress in rehabilitational teaching.

The deliberate stimulation of individual functions and content in order to arrive at significant and objective understanding of any problems. This means increasing associations and stimulating the imagination as a means of understanding content.

Flexibility; this is expressed in a tendency to see phenomena and content from different points of view, that is, freeing himself from an absolute view and restriction to a particular aspect, and gaining freedom to move between different aspects and to change attitudes.

Initiative in linking learned phenomena and content to life experience and learning, past and present, in an attempt to distinguish between similar and different phenomena, or differences between similar phenomena, that shows an effort to achieve greater and more accurate significance of learning.

The child's ability to acknowledge the limits to approval of his mistaken responses; a precursor of the child's ability to give the right answer right away can be seen in his attempt to justify and explain the possibility of the correctness of the wrong answer. This indicates the child's internal



attempt to fight for his right to exist, his ability to deal with the tension of uncertainty, and his attempt to differentiate between various attitudes.

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Anat Sandler

## CREATING AN EFFECTIVE CONVERSATION

### "Communication preventing" factors

#### 1. Speaking obstacles

The main block to a mutual interpersonal conversation is the tendency to judge, evaluate, praise or reject the other person or persons sayings. This tendency is even stronger when emotions and feelings are involved. The stronger the feelings will be, the chance of having a mutual debate is smaller. There will be two ideas, two emotions and two opinions that will miss each other in the psychology space.



Each one states an evaluation based on his own concepts. That will not be a real mutual conversation. A real conversation exists when you listen understandably.

When you look at the idea from the speaker's point of view, you feel his emotions about the idea, you try to seize his range of concepts about the subject.

This attitude is the most efficient factor in the process of trying to change the basic form individual personality form, to improve his attitude and the way he talks with others.

If I can listen to what he can tell me, If I can understand the way he seizes it – I could understand what it personally means to him. If I can feel the emotional taste of the matter to him, I will be able to release a huge amount of power to change it.

An accented and an emphatic understanding, understanding "with" the person – not only understanding "the" person, will create an effective attitude which will bring main and important personality changes.

## 2. Common listening failures.

"Why are you arguing? It's only semantics..." "These words can and be, and are heard very often during a debate or a conversation where differences come up.

Is it really "only semantics"?

Semantic blocks operate the connections and the interpretations of words that cause many listening failures.

There are some more factors:

Inclination or distortion connected to attention, receiving, accepting and apprehending, emotional blocks, physical blocks and the "time gap" phenomenon.

## Tools and rules for an effective conversation

There are some rules that assist creating an effective conversation. There are also a number of operative facts, we should consider while trying to overcome difficulties in conversations.

Language is the instrument we use and should use to communicate with others. Language is not the perfect instrument. It is vague, has different and double meaning and might cause misunderstanding.

It is almost impossible to use an important word, that will be understood exactly the way we want it to be, by the receiver. Anyone involved in the conversation, may and can use the words any way he chooses. This fact can not be changed, but we can do something about it. We can pay attention and mark down the different situations and ways the word appears. This option seizes a lot of time and attention. Most people are not willing to invest so much effort just to be able to communicate better.

There are ways to make the language a more efficient communicating instrument. The first one is gained through general and organized teaching that includes training at the art of manner of speaking, it's retorics and logic. The second one is the traditional and conventional way of learning the general background of reading and the understanding the main ideas. Those ways were passed on with love in the 18<sup>th</sup> century, and indeed, at that period of time communication was satisfactory since everyone had an equal base.

In the 20<sup>th</sup> century, everyone is a "specialist". Everyone specializes in a specific area. Each profession has it's own professional terms. That is the reason for the differences between the language and the vocabulary of educated people who specialize in different domains. The outcome of this trend are the difficulties in communication, the very same ones we deal with today. Another factor that should be taken into consideration are the emotions. There is no place for emotion in a noneprivate conversation, where the main goal is to reach a decision or a conclusion to a specific topic, on an intellectual base. As a result of an emotional involvement in an intellectual discussion, the discussion becomes a controversy of prejudice, instead of a process of exchanging ideas and opinions, which leads to the meeting of different minds.

Individual knowledge is another important element when managing an efficient conversation. Understanding "myself" is an essential condition for understanding the others. One should be able to manage a clear dialog.



Another important factor is the effort needed for creating a serious and an efficient conversation, taking into consideration the final product and its profits, as well as paying respect for the pleasure that can derive out of it.

Saying what you mean to say is the most difficult goal. Listening and hearing the other saying what he thinks and means is just as hard.

There are some general rules that can help creating an efficient and productive conversation:

Choose the appropriate event and place for the conversation. The event should provide enough time. Another important aspect to consider when choosing the event is the fluidity of the conversation, so as no interruption will be allowed.

You should know in advance, what kind of conversation you are getting into. Serious conversations differ from each other in their topics and in their goals. You should know whether it is a practical conversation or a theoretical one. You should also consider how objective the conversation is going to be.

For whatever kind of conversation, you should select the most compatible people. You should not, and even, must not talk with everyone about everything.

There are specific topics that can not be talked with certain people. You should prevent getting into a conversation with them. Such a conversation could turn into a "dialog between deaf", as where prejudice opinions are being said by each other side. (said but not heard). In those specific topics, each side's prejudice has a subjective truth. This truth can be right for one side and wrong for the other. At these situations it will be aimless to argue and try to change the opponent's attitude or position. An objective truth, on the other hand, is the same truth for both sides.

Do not listen only to yourself.

Another rule connected to the rule above is: Listen to the question and try to understand it before answering. Most people regard a question as a sign to start talking. Once they begin to talk, they do not respond or relate to the question. If the question is not clear, it would be best to ask the asker to clarify it so that you will be able to give an appropriate and relevant answer.

A parallel rule to rule number 6, regards you. You, when you are the one asking the question. You should ask a clear and understandable question. Do not assume that if you understand the question the other side would understand it anyway you ask it. You might have to ask it differently several times, until it will be understood the way you meant it to be.

Another rule, considering questions, refers to the responds. Asking different questions without referring to the answers is sort of an investigation which has a total different character than a conversation. In a proper conversation you should respond and react to the answers and build the next question on the answer you had been given.

Do not interrupt or interfere while someone else is talking. Do not be impatient so as you will not let the speaker end his speech. Do not interrupt even when you think you know exactly what the speaker is about to say.

Do not be rude and get into a side conversation while another speaker is speaking. On the other hand, don't be too polite to say whatever is on your mind or in your heart. If you think, you might offend anybody, try to formulate the content so that the entreaty will be minimized.

Acknowledge the fact that all the events that take time have a beginning, middle and an end. If each part of the conversation will be "played" right, the conversation will be a better one. The beginning should provide a "stage" to the conversation by focusing on the problem, the question or the topic of the conversation. The "body" of the conversation should examine the topic or the question. This is the place and time to bring up all the different opinions related. The end of the conversation should bring the conclusions and summery of the topic.

### 3. "The mind meeting"

A meeting between two minds is based on understanding each other despite the differences between them. A meeting between two minds, can also be reaching an agreement due to the understanding that exists between them. Each debate should aspire one of those "meeting".

The first rule to accomplish this goal is: Do not disagree or differ the other unless you are absolutely sure you understand his position. Disagreeing before fully understanding the position is rude. Agreeing before totally understanding – is stupid.

To be certain you understood the speaker properly, you should ask: "Do I understand you correct when I say that...?" If the speaker claims you didn't understand him right, you should continue asking



questions similar to the previous one. Only when the speaker agrees with the way you proposed the question, you have a base to integrate an opinion. your agreement or disagreement to his ideas.

This process requires time, patience and continuance. A real agreement, in different to an apparent agreement, is when two people, struggling with a certain question, understand the question identically. Even when different answers are given, as long as there is a full understanding of the question, their minds too, reach a mutual understanding.

A real disagreement, in contrast with an apparent disagreement, is when two people struggling with the same question, understand the question differently. The different answers they give, will be a consequence of the differences in understanding the question, not necessarily, due to their different opinions. This apparent disagreement of their minds will not lead to a mutual understanding.

A real disagreement is when their minds reach to a mutual understanding for the question itself and only then, give different answers.

When two people are at the middle of a real disagreement, they should aspire to reach a mind meeting about this specific disagreement. To reach such an understanding, each side has to put himself in his component's "shoes". In other words, he should try to objectively understand why his component thinks what he thinks. Each side, aside from being able to say his component's opinion, has to be able to give the reason standing behind the different opinion. this way, one will be able to sympathize the opposite opinion, and fully understand it. This than, will be a real mind meeting.

A total meeting will take place when there is a full agreement to the opinions, as well as to understanding the question.

We should be aware of the moral commitment of the purchase after the objective truth.

We should put in endless efforts to solve every disagreement. We should give up and stop trying to reach an understanding. If a disagreement on a specific topic does not come to an understanding, more efforts should be made in the future in order to solve it. No topic should be neglected. All topics must be dealt with, and conclusions should be made.

To neglect a debate without results is just like abounding the "chase "for the truth. Such an aboundment is treating the debate more as a personal or a subjective argument than as an objective disagreement between opinions.

In a middle of a discussion, where disagreement arouses, you should be able to say to your component one of those things:

"I think you are holding on to your opinions since you are not familiar with some facts and answers that are tremendously important to this topic..." And provide him with the information.

"I think you are holding your opinions since you have some misinformation of the subjects or the details connected to the subject ". And then, provide him with the correct and updated information and replace false information with true one.

"I think the way you reached your conclusions is wrong, although the reasons and the information you had based them on, is right ". And then, show him the right way to your opinion, the logic behind the reasons and the conclusions.

Even when you reach an agreement, you should not look at the subject as "closed ". There is always more work to be done. You should understand the meaning of the disagreement. nevertheless, when a debate ends with a disagreement, there is still a long way to go.

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*Yael Nissenbaum*

## PHYSICAL EDUCATION CURRICULUM FOR WOMEN OR GIRLS ONLY

In my previous paper on Women, Sport and Leisure, the theme of discrimination between men and women underlay the whole discussion. When I took up the subject of the present paper – preparing a program that will encourage more women to take part in leisure-time physical activities – I asked myself, how could I make such a program? Should I focus on the idea of the pyramid, or other management ideas such as TQM, etc..., five-year development plans for sports centers with thousands of possibilities? Would these cause more women to take up sport?

As I continued to turn the idea over in my mind, I began to ask myself: Why *only* women? Why should I become involved in discrimination? I was born and grew up on a kibbutz, where one of the basic principles is complete sexual equality. That is how I was educated and how I have continued to lead my life. Today I live on a moshav, where there is also no discrimination between men and women, at least not openly. Men and women can run for and be elected to any of the positions on the moshav council. I have never been told that I can't have something because I'm a woman.

In the survey on women and sport that I carried out for my previous paper, my subjects were women who live in very similar societies to mine – kibbutzim and moshavim. I saw that a very small percentage took part in sport during their free time. I wrote that the people concerned had a medium or high socioeconomic level, with at least high school education and in some cases higher than that. Every community of this type has a swimming pool, a basketball court, often a gymnasium, tennis courts, safe walks, and yet despite the ready availability of facilities – and we should add, free of any extra charge, since the taxes paid to the local council pay for the upkeep of these facilities – in spite of all this, the percentage of women taking advantage of them is minimal.

I asked myself, what about these women's husbands? Do they spend some of their free time on physical activities? I decided to use the questionnaire from my previous paper, on the men. As I collected the results of the questionnaire from the men, I saw what I had already begun to suspect: the percentage of men taking part in sports in their free time is also very low. The men's responses to the first question, "Do you spend any of

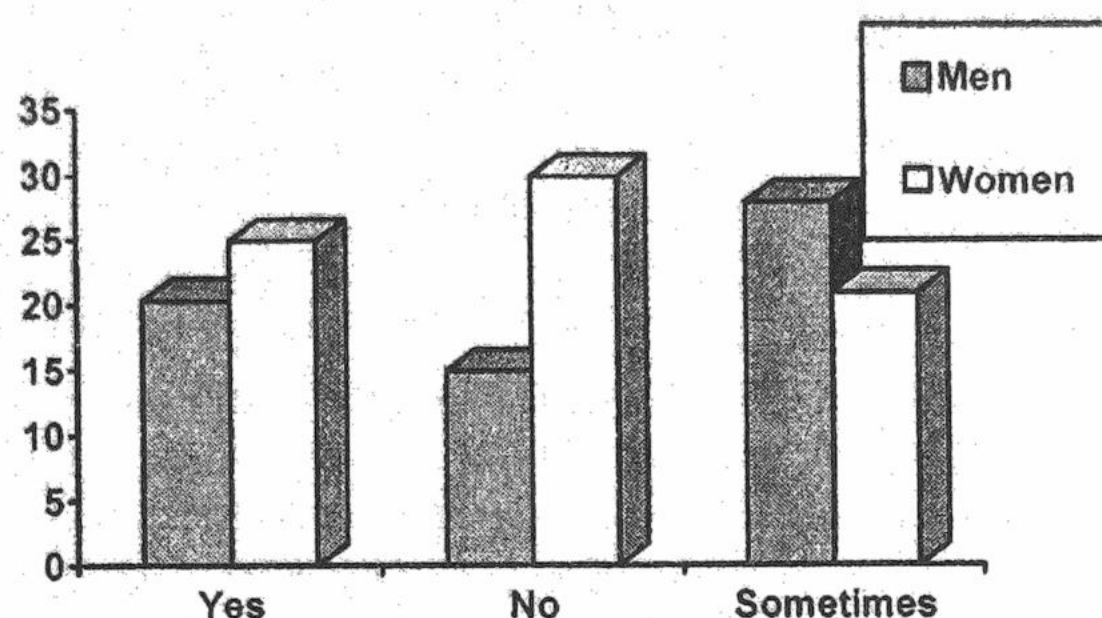
Your free time on physical activities?" – the other questions are irrelevant – are shown below, in comparison to the responses I obtained from the women:

	Yes		No		Sometimes		Total	
	No.	%	No.	%	No.	%	No.	%
<b>Men</b>	23	33.82	16	23.52	29	42.64	68	100%
<b>Women</b>	24	30.80	31	39.70	23	29.6	78	100%

These results indicate that there isn't a great deal of difference between men and women in this area, although we can see that the percentage of men in the "sometimes" category is much higher: it is interesting to speculate why. Do they feel they have to live up to some macho stereotype? To fulfill expectations that men take part in sport?

Is that why they find it hard to answer "no"?





In spite of the many articles I read, including:

"All work & no play", by R. Deem;

"Leisure and Women's Identity in Late Adolescence", by Betsy Wearing;

"Leisure Research & the Social Structure of Feminism", by K.H. Henderson & M.D. Bialeschki,

"Women's attitudes towards leisure and family", by Eva Cyba,

"Sport in Society", by J.J. Cockley.

I wish to claim and to demonstrate that in a certain class of society, where sports facilities are maintained by the community and access to them is unlimited, whether you are male or female, and where there is no risk involved for women in taking part in any of the activities available, yet still most men and women do not engage in physical activities in their leisure time.

I am not saying that there is no discrimination whatsoever anywhere between the sexes. Its existence has been proven many times. But I am saying that in the kind of place where I live, where there is *no* discrimination and where there is no problem of personal security or financial reason to prevent participation in sport, in this very specific society of about 3,000 people who are more or less equal financially and culturally, the clear preference is still not to engage in physical activity.

Therefore it is clear to me that no luxury building or 5-year master plan or T.Q.M. will make much difference. We have to start from the beginning, and *educate* both women and men on the importance of physical activity, to create awareness of the subject for the future. Even in other western countries, such as England, Canada and the USA, the numbers taking part in leisure-time sport are not particularly high, and in those countries awareness of the importance of these activities is much higher.

When we look to the future and the next century, how does sport look? Interest in sport and the use of sport for social, financial and political reasons have increased tremendously in the last couple of decades, particularly under the influence of radio and TV, which bring sport into every home. Watching sport and playing sport have both increased – although not at the same rate. Sport has also become a source of huge incomes, but here we are usually thinking of the top players and clubs, or businessmen who are involved at various levels.

But I am dealing with sport, or at least physical activity, in free time. I am not interested here in top professional players, but in the general public, and in encouraging them to take part in these activities on an amateur, spare-time basis.

We have two models: the "Power of Performance" model and the "Pleasure of Participation" model, both of which will be important in the future. The first is designed for a very small, elitist group in the population, composed of top athletes and players and all those around them – trainers, scientists, psychologists... This group deals with a great deal of money and therefore power, and nobody would willingly renounce membership of the group or control of such a source of power.

In order to reach a larger group of people, we have to concentrate on the second model, the "Pleasure of Participation" model, and develop it. The question is, how?

The conservative method is to work on what exists, but as we can see, in places where a lot already exists – facilities, security, socialization – it is not well utilized. Therefore, in my opinion we need to adopt a combination of two approaches: a radical approach and a reformist approach.

The reformist approach deals with the problems of inequality – between men and women, between different ethnic minorities, exploitation, violence and drug use, and focuses on equal opportunities for all, safety and personal security, and expanding the programs to give a wider section



of the population the chance to enjoy physical activity. But we must also adopt elements of the radical approach, which focuses mainly on changing the way people think about sport as a whole. How is sport defined? How organized? How played? We need to create a new dynamic, sharing the power equally between all members of society – men, women, minorities, handicapped – in order to change the face of society as a whole.

If we look at the processes that have developed in western society following the industrial revolution, we can also see changes in the development of sport. At first, people, including housewives, worked very hard for long hours, and most had no free time – or strength. Rich people did have free time to engage in sport, as did people living in the countryside, and sport played a part in their festivals and holidays.

In recent years we have been witness to tremendous changes – sophisticated machinery and production methods, as well as new approaches to management, give much higher and better production in less time, so that far more people have an abundance of free time. At the same time, these technological developments have encouraged modern man to lead a sedentary life, the cause of many health problems, such as back problems, which lead to the loss of work days and a consequential financial loss to companies.

So when we speak of sport and physical activity in the year 2000 and beyond, we see that we need to look at what happens at school and make a huge effort to educate and explain: the effects of over-reliance on technological aids in daily life; correct

Nutrition; the health value of movement for the body; how to use sport as a means of relaxing and escaping from the demanding rat-race and the pressures of modern life.

The opportunity for pleasure and friendship through physical activity – here we are referring to the "Pleasure of Participation" model, which stresses taking part, simply for the benefits of pleasure, friendship and improved health. This message must be put across strongly while children are still at school: that there is competitive sport for outstanding athletes, but even those who are not talented can and must be active physically – not in competitive sports perhaps, but simply for pleasure, acquiring skills and values which can be of use in everyday life, and as a way of meeting fine people.

(I want to point out that in the course of my work in primary school – ages 6-13 – I see that there is hardly any difference between boys and girls in their motivation to participate in sport. There are preferences, but these are personal or refer to group identification. Most of the pupils – 95% – are prepared to give up any lesson and come to the gymnasium for a PE lesson instead. But by 6th grade – the start of adolescence, particularly for girls, the age when physical and hormonal changes begin to occur – and certainly when they reach the ages of 14-16, it is difficult or even impossible to get them to move. These are the critical years – and perhaps it would be worth while to investigate whether there is a link between puberty and the fallout from physical activity at this age. And by the way, at this age there is also a serious drop in the number participating in competitive sport at the highest levels.)

So my recommendations are as follows:

- Teach physical activity in schools as a source of pleasure, plus understanding its importance. In sports lessons make sure that all the children take part, ignoring ability or sex. Give them as many different opportunities as possible so that they can choose which areas they prefer.

- Very gifted children should have special groups that can help them to develop and advance to the highest levels.

- Provide enrichment groups for children who wish to continue physical activity for pleasure, again giving them a large selection from which to choose.

- There is a wide range of non-competitive sports: athletics, ball games, gymnastics, artistic gymnastics, classic and modern dancing, creative dancing, swimming.

- There should also be some lessons on the importance of physical activity, particularly because of the inactivity of modern life, and of correct nutrition in the age of junk-food. Children must learn how the body functions, how to make it stronger and how to keep it in good working order.

- Arrange meetings and competitions with other schools, as well as non-competitive events, so that children can see that it is possible to have fun just taking part in games, without the element of competition.



Looking to the future, we hope that when they reach adolescence and adulthood they will retain a positive attitude to the subject. These are some of the things that will help to encourage such an attitude:

- There must be good conditions – sports centers with a wide range of options, open to all members of the community, regardless of race or sex.

- Special solutions for women –such as a place where they can leave their children under supervision while they take part in sport.

- Times must be arranged so that working women too can enjoy the facilities – before and after working hours.

- Places must be secure so that women will feel safe.

- Some women may want special times just for women.

- The atmosphere must be pleasant and welcoming so that women will want to return.

- Organize activities for the whole community – family events such as hikes and outings, or parent-child sports days, and active holiday games for all the family.

For the adult population – massive publicity of the activities available. Probably there will be initial interest, followed by a dropping off, but we have to persevere and continue to publicize the activities.

*To sum up:* It's not enough to build centers and prepare plans. We must understand that in order to persuade more women and men to take part in physical activities in their free time, a long-term educational process is required, as well as extensive publicity and resources, and that we must be prepared to *persevere*, even if there are no immediate results.

Once, free time was considered a bad thing – now times have changed. In the modern world there is an abundance of free time, thanks to technological advances which have made work quicker and easier, but which also makes people very inactive. So we have to start with education, making people aware of the importance of using the body, and to show them that sport is not just a matter of winning or losing, but is also a type of activity that is relaxing, gives pleasure, improves social relationships and is also beneficial to health. It is not just for the talented – everyone "deserves" to take part in some form of physical activity. Society is formed of a number of sub-groups, based on education, socioeconomic status, culture and so on. Each group and sub-group needs its own specific program, but the basic approach should be equality for all.

I know that this plan is very general and is not just for women, but for the community which consists of men and women. The plan can be adapted – with certain changes of emphasis – for communities where men and women cannot participate in sport together: activities can be planned for women only. In other communities, it may be appropriate to concentrate on family activities.

The only way to persuade women – and all members of the community – to participate is through a process of education, starting in primary school. People (in this case women) must also learn to accept themselves and their bodies, and learn to enjoy the activity for itself without thinking about whether they are any good or not. And of course, equal *opportunities for all*.

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## РАЗДЕЛ 4. КУЛЬТУРОЛОГИЯ И ТЕОРИЯ РЕЛИГИИ

## PART 4. CULTURAL STUDIES AND THEORY OF RELIGION

*Ivan Z. Tsekhmistro*

### UKRAINE: FROM GEO- TO CULTURAL POLICY\*

Establishing of Ukraine as an independent state, arises an acute question of all-round spiritual securing of its development.

Not only politological grounds for state creating are included into it, also the defining of broader worldviews of its development. Nowadays the spiritual factors of its development aren't involved properly, this most negatively tells upon the defining of the national strategy, on the very practice of the state development and conducting the social and economic reforms. Not defining its own vision of ways of development, Ukraine won't be able to step on a way of dynamic and effective social and economic changes, which should be integral and successful. Its actions will be "blind" borrowing of the events, say, of neighbouring Russia. Such policy has already led to big difficulties in present transitive period in the development of Ukraine, provoked the deepening of the crisis phenomena in society, rapid impoverishment of people.<sup>†</sup>

The difficulty of the situation is not only in the fact that for a long time Ukraine hasn't been a subject of geo-political sphere, but that geo political factors as a result of ruin of the USSR and by loosing the bio polarity by the world have considerably changed.

The geopolitical view of the world's events, theoretical grounds for which were created in XX century, is out of date and gives little for understanding of events going on in the modern world. We see, that disappearing of the bipolarity of the world has not influenced decreasing of tense in global scale, recent events in Yugoslavia can't be understood in the frame of geo political analysis. Really, eliminating of geo political contradiction between NATO and Warsaw Pact concerning disappearing of the latter one, hasn't lessen anxiety of Western countries of their own security. What do they protect today and from whom (or what?) What endangers them?

Bombing of Yugoslavia or actions like that in other parts of the world like "Storm in the Desert" in the Persian Bay, clearly testify that West in these and similar tries to eliminate completely the sources that endanger its values, its culture first of all in the sphere of human rights, legal and moral bases of political and economical life. That's why the West doesn't spare money for first financial support to spreading of these values all over the world, especially in the post-totalitarian countries. The activity of numerous international humanitarian funds, International Institute of Open Society, etc. is directed to that.

West countries connect existing danger with the emerging, development and strengthening of the ideocratic systems of state power, which totalitarian regimes give rise to when necessary.

In reality in modern world we can watch the contradiction of two cultures: western, so called talassocratic culture, which today is based on the liberal-democratic values of civil society, and different ideocratic systems, which are based on the grounds of Communistic, Islamic or other religions, or ideological fundamentalism, and belong to so called tellurocratic type of culture.

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\* Used art. of V.Granovskiy, S.Datsuk "Ukraine: Eurasianity or Atlantism", "Den", #160, 2000.

<sup>†</sup> See more detailed: V.Kremen, D.Tabachnick, V.Tkachenko. Ukraine: its alternatives of development. Critichs of historical experience. "Arc-Ukraine", 1996, pp.600-601 and others.



These facts clearly testify about geopolitical schemes of thinking becoming obsolete, which satisfied by only geo-economic analysis of political situation in the world without considering the broader circle of factors, belonging to cultural field and nowadays having great weight.

Instead of obsolete conceptions of geographic determination and the whole geopolitics of Ratzel, Speakman, Houshofer, and others in the end of XIX, beginning and middle of XX centuries the modern culturology gave the concept of dihotomia of the world for the talassocratic and tellurocratic cultures, that finally characterised the view of spirituality of the world and enlightens events happening in it in the global scale.

So, at first we will explain these terms: talassocratia and tellurocratia.

Carl Schmitt in his book "Earth and Sea" (1942) formed the concept of basic geopolitical cultural dualism, which finds reflection in two types of civilisations: talassocratic and tellurocratic. Talassocratia (talassa – sea, cratius – power) – that is the sea power, power of water. Fluidity is typical for it, democracy.

Tellurocratia (tellus – earth) – this is power of earth, the land's power. Stability is typical for tellurocratia, ideocratia.

Though Carl Schmitt gave these terms with the purpose of clearing the geopolitical concepts. Really the ideas about talassocratic and tellurocratic types of civilisation are deeper and today are basic culturological concepts. Modern geo politicians, who doesn't count the decisive role of nature and types of culture in their geopolitical analysis, for example, those Russian politicians, which come from the concept of the Slavic or Eurasian unity, make great mistake. The thing is that talassocratia and tellurocratia can't be reduced to strictly geographical parameter of "land" or "water", first of all they reflect large culturological meaning: mentality or type of thinking, ethical and legal norms, at last, the certain type of spirituality of society, which in reality are very different in the frame of mentioned geographic Eurasianity or Slavic language unity as in other similar geopolitical structures and formations.

As an example of the homogeneous geopolitical mistake, which doesn't count big culturological pressure of initial terms of talassocratia and tellurocratia is the famous problem of choice for Ukraine between West and East, Eurasia or Atlantism. About it – the problem of choice for Ukraine – almost everybody says every day. But does it exist in reality for Ukraine as a problem of choice? To answer this question it's necessary to realise the deep culturological meaning of the West-East opposition in the frame of basic terms talassocratia – tellurocratia, also to ascertain to which type the Ukrainian culture belongs. This will mean reaching of the understanding of the mechanism of self-determination of Ukraine through eliminating the dilemma "East-West" or "Russia-Poland" under the condition of the dominating geo-cultural orientation to West.\* Let's clear this question, using the basic culturological terms of talassocratia and tellurocratia.

## **Talassocratic culture**

Since old times it appears on the seaside and the shores of large navigable rivers, on the ways of intensive trading nomad or travelling (especially sea ones). Determining in its forming are: trade, exchange of goods, after all the exchange of spiritual values, individual enterprising spirit and individualism. According to these conditions the flexibility of ethical and legal norms can be noticed. This means that from the very beginning the talassocratic culture is formed as opened for external influences and able for internal changes. Civilisations formed under such conditions develop fast and easily change their external cultural signs.

The spiritual world of the talassocratic culture is based on the values. Value is a western term, it means presence of talked over and new features, which a person chooses freely in his life and from which he creates the essence of his life.

What is value? Value is not an idea, an ideal as a lot of people think. Value is an interiorised (that is transformed into conscience and so understood) scheme of certain successful practice. For example, in the world of intensive exchange of goods it's good to be a free person, because you may go where you want, earn something, buy something, buy something for sail and profit, etc.

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\* V.Kremen, V.Tkachenko.: Ukraine: a way to itself. Problems of modern transformation. Kiev, 1999, p.434



So, freedom and will first of all are realised in this culture as great values. In the light of intensive exchange of goods it's good to be able to produce high-qualitative and competitive goods. And this ability to effective and useful trade is also realised as a value. In the light of intensive exchange of goods it's good to have good relations with neighbours, be ready for co-operation with them. So, peacefulness, goodwill, readiness for co-operation are also realised in this culture as important spiritual values.

Exchange of goods – the basis of bases in forming an open talassocratic culture – cannot be imagined without private property. So private property – a property of individual – is also realised as a high value. It's so high, that the private property is even proclaimed sacred and untouched.

But the biggest value of the opened talassocratic culture is a free person, individual and personality, because only it realises and interiorises the schemes of its own successful actions. So the creator and bearer of values in the end is a human being, and all the system of values of the open culture is formed around it and for it.

Now about the main features of talassocratic culture values: they are mobility and rational character of it, the opportunity of non-system unity (that one, which, for example, is based on the rational-pragmatic grounds, or on the basis of successfulness of certain practice). System of values typical for talassocratic culture by its nature cannot be something final or stable. On the contrary, it is all the time is substituted by another new value, etc. But the whole totality of values does not suffer from such partial and continuous changes, but only become more perfect, more flexible or pithy.

Thus, talassocratic culture is in principle an opened one and able to non-stop changes.

## **Tellurocratic Culture**

Tellurocratic culture is opposite one by its character and the type of mentality. It is connected with the fixed dominative and unchangeable sphere, steadiness of its qualitative characteristics and orientations. For tellurocratic culture such features are typical: settling, conservatism, obdurateness of legal norms, conservatism of religion and other forms of social conscience, presence of big influence of ideology (as a rule Messiah one), repressive character of the collective ethics, stable hierarchy of social organisation (as official as non-official); at all levels of social conscience we may see the general attractiveness to grandeur and unique, passionarity.

Civilisation of this type, to which tsar Russia\* (then USSR), Persia (now Iran), etc. belong are now considered "steady platform", "the land of core", "geographical axe of history", which preserves stability in historic time.

As was said above, the system of values, typical for tellurocratic culture by its nature can't be something final and settled. On the contrary, it is in constant changes all the time.

The ideocratic system is quite different. It is so strictly tied by the governing ideology that just defies any partial change or improvement. Mikhail S. Gorbachev could have told a lot about it, he thought of improvement the ideocratic Communist system by giving it something from values of western talassocratic civilisation. Instead he got the explosion of catastrophic self-destruction of the system in a whole in cosmic scale.

### **Identification of the Ukrainian Culture as a Talassocratic One**

Now let's try to identify Ukrainian culture in the frame of described talassocratic-tellurocratic dihotomia. As correctly says outstanding Russian academician Dmitry S. Likhachev, "general", communitive beginning dominates in Russian culture. It is being explained by the natural factors of forming Russian ethnology; on scarce poor land, under conditions of deep forests only large groups of people, "communities" could survive.

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\* It's interesting that for Russian researchers accepting of tellurocratic nature of Russian culture is natural. As in report of V. Bazhanov from Kazan, which was dedicated to the comparative analysis of rationality in Russian culture and rationality of the West; proclaimed on the 23rd Wittgenstein Symposium which took place in August of last year in Austria, we read: "Power is understood by the Russians only as telluric power, which decides the destiny of nations" (Rationality and Irrationality. Papers 23rd International Wittgenstein Symposium. Kirchberg am Wechsel. 2000, vol. VIII (1), p.61).



Conditions of forming the Ukrainian culture were quite opposite: fertile black earth since old Tripole agrarian culture have guaranteed survival of small groups of people, e.g. a family or a farmstead.

Russian culture – it is the deep continental, or tellurocratic culture. That caused its forming as closed and ideocratic one. It is known, that you can ride for hundreds or thousands miles from Moscow to all directions, and one won't see or meet anything new.

Only concerning tellurocratic culture the broad epic thought can be started as that did Gogol-Gomer since first words of "Dead souls", using underlined monumentally great foolishness in the conversation of "two Russian peasants" about the wheel which may be drive to Moscow, but to Kazan – no, it won't drive to Kazan (G. Adamovitch)."

Strictly speaking, it's not an "idiotism". In reality in this free conversation of "two Russian peasants" from the depth of sub-consciousness the characteristic feature of tellurocratic culture mentality breaks through – yearning for grandeur and exceptionnes. Gogol's genius is in the fact that all happens "by itself": we feel neither presence of special intention, nor author's reflection. Gogol just seized and directly described the profound sign of tellurocratic culture. Along with that he did it in the most convicting way, because it spontaneously breaks through in the "peasants" conversation, not the representatives' of upper classes of society. (But compare with F.Tutchev's:

One can't understand Russia, it can't be measured by ordinary standards, it has its own way, you may only believe in it).

In this culture too much hyperbolised ideocratic creations are developed like slogans: "tsar the father", or – which is the same – "the father of all peoples", "the leader of the world's proletariat", ideas of the "world's revolution", etc. In such culture under the conditions of absence of any dispute-dialogue and competition of spiritual values the traits of passionarity and messiahnity are being formed by themselves as displaying of decisive for this culture attraction to grandeur and exception.

Such culture in the end leads to some uniting, or ruling and directive dominating idea. For example: "Moscow is a cradle of world revolution", etc. Communist idea was easily accepted in Russia and gave its awful abundant gifts-fruits on the Russian grounds (we got a lot from it too) because these grounds (i.e. Russian culture) by its origin and essence is ideocratic one, and was good prepared for accepting this idea. Impresses the fact those all-latest events in Russia since 1985 and to now on haven't touched the fundamental essence of the ideocratic Russian culture and its spirituality at all. The Communist totalitarian ideology even today is too close and familiar to famous "Russian soul". Not anything but programme in force of the Communist Party of the Russian Federation testifies about it, in which is plainly written: "in its essence "Russian idea" is a deep socialistic idea" (Programme of CPRF, -M., p.14). So it's not strange that western scientists and polytologists have lately referred again to discussing sudden and at the same time shocking question: "Is Russia able for transformation into modern liberal-democratic society?" The concept of Russian culture as a tellurocratic one at once clears the essence of this problem: even if it's able, not before western talassocratic culture washes out, it's better to say, destroy its ideocratic essence, as it happened in historically recent times to German culture.

It looks as Russians not soon will get rid of these natural traits of their spirituality. The first communist of modern Russia G.Zuganov fell into rhetoric's, in which there are no traces of ex "Proletarian internationalism", instead of it the mission of Russian independence is being proclaimed. Having characterised tsarist Russia as "successor of universe's imperial tradition", he in fact rejects Lenin definition of Russian Empire as "prison of peoples", seeing in it "historical and geo politically caused form of Russian development".

It's possible that modern Russian society finally thrown away Communism will be able to unite and reach new successes on the basis of idea of Russia's grandeur and its development as New World State. Let's wish them luck. But let's not copy their way and experience. First of all because Ukraine is not Russia, but something quite opposite, we don't need any ideology at all. Throwing away ideology as a main feature of spirituality of ideocratic (that is tellurocratic) society does not mean emerging of so called "ideological vacuum", because in talassocratic culture ideology is substituted by

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\* Cited by N.Berberova. People and boxes. Russian Masons of XXth century. Kharkov "Kaleidoscope"-Moscow "Progress-Tradition". 1997, p.219.



values, as it is understood from the given above characteristic of tellurocratic and talassocratic cultures.

To understand the opposition of Ukrainian culture as talassocratic and Russian strictly tellurocratic, first of all note that in spite of all visible external connections and evident external relativity, Ukrainian culture by its genesis and essence is initial and older one. Since old times Ukrainian culture was being formed on the big trading way "from Vikings to Greeks", so it from the very beginning belonged not to tellurocratic type of culture, but to talassocratic culture, because talassocratic culture is a culture of not only seaside, but of shores of big navigable rivers, trading ways. Old Ukraine led lively wheat trade since Gerodot times with old Greek polices of Northern Black Sea Region, and with Greece. In skiff times Ukraine annually sold to polices of Greece at least 100 thousand of tons of corn.

Comparison of Russian and Ukrainian culture shouldn't be looked at, as silly patriotic questions like: "which culture is better?" Questions like that are incorrect, because all *national* cultures are evenly important, incomparable and unique. Russian and Ukrainian cultures *as national* ones are similarly beautiful and unique. More than that, high Russian culture by its achievements and influence is justly respected all over the world as *great* one, and surely makes *world* event. But we are not telling about that.

What we are interested in is correlation of *under-national* types of tellurocratic and talassocratic cultures as a problem of identification of Ukrainian culture in the frame of described above dihotomia of tellurocratic and talassocratic cultures and talassocratic cultures. And not more. The thing is that modern world is changing fast in global scale. And these changes of conditions of existence and activity of person lead to changes in culture, provoking the fastened decline of one type of culture and rising of culture of some other type. For example, in the modern world the situation is not in favour of tellurocratic culture, which has objectively become a break of further development of world community.

Let's try to systematise the main features of Ukrainian culture:

### **1. The mentality of culture**

The spirit of individual enterprising, individualism, connected with the respect to person and its freedom, acute non-accepting of despotism, absolute monarchic power. For example, the power of tsar in Ant country of ancient Ukrainians (II century) was considerably restricted by meetings of people.

### **2. Attitude to work**

Admitted industrious of Ukrainians which by its origin goes to agrarian Tripole culture. People which created culture, came from nowhere and hadn't got any "way out". It has always been there and it is now. Those who came there only enriched its old culture, but couldn't ever destroy it or substitute it completely. In spite of recent historical events, introduced by force serfdom, then collective farms, the instinct of trade of Ukrainian peasant has left, certain trading culture. From this – the anteism as a characteristic trait of Ukrainian mentality – emotional – respective attention to earth.

### **3. Attitude to freedom**

In Ukraine we can notice loyalty to freedom, from it the roots of Cossack Republic – Zaporizhzhskaya Sich. In Ukraine serfdom appears only due to Catherine II. Individualism and loyalty to freedom are sang the praise of in Ukrainian folklore and found thorough enlightening in the philosophy of G. Skovoroda, which by its origin gets to old features of Ukrainian spirituality – existentialism, and is a science that completely connected with personality, individual.



#### **4. Legal norms**

In Ukraine we can watch the reflection of legal norms of Eastern suburb of the absolute sphere of Roman law of Europe. Magdeburgh law as strictly European norm of self-governing of towns was almost in every town of Ukraine, and was abolished only by Catherine II. Let's remember famous maxim of G.Skovoroda: "Every town must have its own ways and rights", and old tradition of election of Kiev Earls, Getmans, the tradition of freedoms, which for a long time was defended by Slobidska Ukraine even in the frame of Russian Empire.

#### **5. Education**

Education in Ukrainian culture has always been very respected, because only educated person can really be a free person. In Ukraine since old times existed rather developed system of public schools, brothers' schools and monasteries' schools. This fact can illustrate the level of education in Ukraine: in 1654-year of annexing Ukraine to Russia – in Ukraine there were 24 printing-houses. In Russia at that time there were only 2 printing-houses. The graduate of Kievo-Mogilyanskaya Academy Simeon Polotskiy opened first public school in Moscow only in 1664. In 1685 another graduate of Kievo-Mogilyanskaya Academy Stephan Yavorskiy founded praised by Pushkin Slavic-Greek-Latin Academy similar to Kievo-Mogilyanskaya Academy.

#### **6. Position of women**

During all history of Ukraine we may see respectful attitude to a woman. Nestor the writer noted that Polans keep to good traditions and have "shame" to females in their families. Women had good education. Because men any time could go to Sich to repulse another attack of enemies, or for another trip, women had to be well prepared for running the husbandry.

#### **7. Messianity and passionarity**

What concerns Messianity and passionarity, there were not anything like that in Ukraine and are not now. In any little and shabby farm any old man would laugh at new Messiah or impostor, characterising him in his peasant's words as "something not serious and proper".

#### **8. War and peace**

One of traits of Ukrainian spirituality is peacefulness. These are words about Ukrainians not so long ago, in XIX century: "people of Little Russia (i.e. Ukraine) are one of most likeable tribes. Charming naiveté and keen wit, gentleness in family life, poetic thoughtfulness of character, beauty, good taste, poetic traditions – all it is united in these people to charm you... Their patriotism is free from thoughts of enslaving others, they wish only an easier life for themselves; not any other tribe they want to enslave or hurt..."\*

#### **9. Religion**

It's difficult to believe by our spoiled by pro-Moscow imperial education of consciousness, but there is a principal difference between religious traditions of Kiev and Moscow in the frames of Christianity itself (!) The initial Gospelism of Kiev Christianity was oriented to tradition in early Christianity, which was connected with the activity of Saint Paul, and proclaimed equity and unity in Christ of all people. This version of Christianity in Kiev Rus put fundament of idea of "free

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\* Cited by newsp. "Slobidskiy Kray", from 5.01.2000, p.4.



personality", interest to internal world of person, its soul, personal seek of God, pain and compassion. New Testament was a source of basis of free personality, which stuck in the mentality of people.\* Did the wave of existential line in spiritual culture of Ukraine come from here, which later found bright development in the philosophy of Kievo-Mogilyanskaya Academy and especially in works of G.Skovoroda. By estimation of Russian scientist G.Fedotov, "Kievan Christianity was one of the best ways of realisation of Christ teaching in a whole Christian world. It *didn't find* any continuity in Moscow Christianity, because *that one was quite different*."<sup>†</sup>

Given verbatim characteristic of main features of Ukrainian culture don't leave doubts concerning its belonging to talassocratic type of culture.

We will stress one more time, that it in any case doesn't lessen or makes greater the value of one or another national culture, because we are speaking about belonging of cultures to different *under-national types* of culture. That is the same as different conditions of forming, as a result we have opposite in character types of spirituality of these cultures.

### Issues about the language

On the basis of stated above we can now say something about issue of language in Ukraine. As the discussion on pages of "Den"<sup>‡</sup> newspaper shows, really Ukraine is divided not by a language, not only usage of Russian or Ukrainian languages. Ukraine is divided by the western-individualistic and Eastern— commune mentality, which externally is in giving the preference to Russian or Ukrainian languages.

Western-individualistic mentality orients a person to itself in solving of all problems in life, the state is looked at as a n instrument of reaching primary individual purposes.

Russian-commune mentality of Russified Eastern Ukraine, on the contrary, on the first place puts serving the country, then the state takes all problems about person's tomorrow. All sociological poles show that common-socialistic ideas are most attractive among Russian-speaking population of Ukraine. They are slightly attracted by such terms as private property, market relations, democracy. They are more inclined to authoritarian methods of government. On the West of Ukraine the situation is quite opposite. So let's teach our children Ukrainian, because we have all that Russian language can give in culture, every day life, worst of all – in economy.

### Ukrainian pragmatism

Under conditions of Ukrainian talassocratic in its essence culture really accepted practice of political life may be some form of ideocratia (so, not ideology too!), but only pragmatism, Ukrainian pragmatism. Even sacred to every Ukrainian idea of independent Ukraine is an "idea" today only because of historical disaster, which happened to us in last 300 years of being under pressure of alien to us tellurocratic culture. It's a pity, but almost nobody understands it. From legendary Kiy and Bayda Visshnevetsky to Bogdan Khmelnytsky all the heroes of our history struggled not for "idea". They just defended their place and freedom, its way of life, corresponding to our people's culture. And the same found spontaneous reflection in life and struggle of Ukrainians in XX century from Simon Petlura to Stepan Bandera.

Can't we see that all Rukh members, Nationalists and other right are convicting and able to attract the attention of millions, when they just address to our history and the necessity of spiritual Renaissance of genetically inherent to our nation spiritual values, which are the same as of values of Western Talassocratic civilisation. But they at once "lose" us – fresh audience – when trying to give some ideological grounds to that, because we already feel certain falseness, non-truthfulness. Sober and thoughtful Ukrainian can't be deceived by silly conversations. Isn't it why bringing in of the ideas

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\* V.Kremen, V.Tkachenko.: Ukraine: a way to itself. Problems of modern transformation. Kiev, 1999, p.432. See too: History of Religion in Ukraine in two volumes. Vol.1: Ukrainian Christianity – K., 1997, pp.9-23.

† Fedotov G. The Russian Religious Mind Kievan Christianity.– University Harvard Press, 1946. – p.5.

‡ See: Les Kachivskiy. Problems of language in Ukraine or Problem of mentality of Ukrainians? – "Den", #70, 2000.



of collectivisation met such opposition of peasants, which could be overcome only by making artificial holocaust and kill more than ten million of people? Not less impressive is the fact that Moscow applied the same cruel methods of overcoming the resistance of peasants within Russia: on Don and Cuban, there where population was represented by bearers of Talassocratic culture, who were Ukrainian emigrants.

But Ukrainian culture despite of being for a long time in the frame of cruel ideocratic Empire, stayed Talassocratic one, so it can't accept any ideology, results of poles concerning attitude of population to ideology\*: first place has answer: "not interested in any ideology – 24,6%", which is two times of the leader among ideologies – socialist one – 12,6%; all others had less than 10 %, average figure was 4%.

So, we really don't need any ideology. The only thing we need is to come back to ourselves from long travels in alien to us culture, to come back to value oriented talassocratic culture, in which there is no place for ideology.

Really, is the society in the USA is ruled with any ideology? Is there any ideology at all? No, it is not, and never was. You will say, there is famous American idea, "American dream": "Every shoe polisher can become a president (or a millionaire!)"

Really, this every American knows, and proud of it. But this is not an "idea", more than that "ideology". In reality this maxim is a beautiful "wrapper" of highest value of at all? No, it is not, and never was. You will say, there is American talassocratic culture – freedom, the freedom of personality: Everybody can become a president (or a millionaire!) And this – freedom – is the highest value of real democratic culture.

Find the same maxim for Ukrainians, which proclaimed long waited freedom. But first of all create real freedom for them. Come them to long waited reforms. And for this we must come back to Ukrainian pragmatism.

But does it really exist? And if it exists, how effective is it? Here is not place for broad historical investigation. Even to not knowledgeable person can notice evident facts.

If we in seek of pragmatic roots look to our own history, we will see with surprise, that it has everything what our Western partners want to bring in, the bearers of Atlantic Talassocratic culture. In Kiev Russia – Ukraine the earls were elected, under certain historical conditions our ancestors even invited the Viking to rule. In Cossack times the principle of election was general coming under the power of Russia Getmans were against imperial practice of appointing, and other suppressions of freedoms. All that found confirming not only in organisations of political life in Cossack Ukraine, in the first in world practice written Constitution, made by Philip Orlik. Even such an unhappy for our history idea of Bogdan Khmelnytsky about the union with Russia was evidently pragmatically justified under certain conditions. Other thing that it was spoiled by such practice, which by the nature could lead only to destruction of Ukrainian political, then spiritual culture with final absorbing of Ukraine by Russia. But for more than 300 years it has not happen completely, which one more time shows belonging of Ukraine and Russia to different historical types of culture.

Let's look the new history of now independent Ukraine. All actions of pragmatic character, very often were spontaneous, and despite of inherited nomenclature by origin culture are surprisingly effective. These are evident successes of L.Kravchuck where they took place.

Now we watch qualitatively new stage. In reality new old president at last led to power new Prime Minister with young team, which more resolutely, and most of all consciously, are directed to pragmatic approach in solving any problems. What for? V.Yushenkohas not leave doubts: in their first statements he specially made stress to patriotism. So, if somebody at any cost wants to have "ideology", all is decided very simple: love Ukraine, create Ukraine! This is the most pragmatic maxim, which is able to unite and reconcile in common efforts to have better life all now living in Ukraine: ancestors of Cossacks, not guilty to be Moskali and Khokhli (despise name for Russians and Ukrainians), Tatars, Jews, Germans, etc. And that means only one thing: work for you, for your future, for your children and grandchildren, so – for Ukraine.

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\* V.Kremen, V.Tkachenko Ukraine: Way to itself. Problems of social transformations, Kiev., 1999, p.265.



## Conclusions

First what we must understand is the world *has changed again*. And this time almost in our eyes. Dangerous contradiction of capitalist economic system and socialism, which formed in the first half of XX century, ended with the victory of capitalism, the most effective instruments of which appeared worked out by modern world models of liberal-democratic country, civil open society and social-market economy. These achievements of the Western world are natural result of development of old spiritual traditions of talassocratic culture, which was born in Ancient Epoch in Middle Sea Region, spread to all Western Europe and Western America, now is spreading all over the world. Example of it is modern Singapore, or even Japan, which in spite of all their Oriental exotic are more European than post-Soviet Ukraine.

We may note that modern world is multicultural in the light of presence of national cultures. More than that, under the conditions of intensive migration of population and intensively growing exchange of information, cultural achievements, values, etc. modern person grows and forms in certain (national) understanding as a multicultural. That is really true, but we don't say about it. What we say about is that such capacious word as "culture" and what is marked by it – all personal, because culture is a way of living of person – has at last become the object of political conscience and political analysis. And this shows is more important than, for example, introduction to politology the concept of the way of producing or other economic theories. Thus cultural politics is formed, which is deeper comparing with the geo politics, and is going to change it. Addressing in politology to culture gives direct access to main – the type of spirituality of community, which is decisive for understanding of processes going on in it. In this meaning the modern world is becoming bio-polar, and today we watch collisions and competitions of two types of culture: valuable (talassocratic) and ideocratic (tellurocratic).

So, the global characteristic of modern world is a collision of western talassocratic and ideocratic cultures, which came out of old tellurocratic traditions. Western values and norms: ethical and legal initiative of rights and freedoms of person, liberal-democratic country, civil open society and social-market economy carry to all world the perspective of decent life, freedom, opportunities of further development and even flourishing. But this is not simple and rather painful way, and these results are not achieved at once. But the biggest barrier on this way is the traditions of tellurocratic culture and ideocracy, which we can watch all over post-Soviet space. These difficulties in Ukraine are intensified by the highest coefficient of nomenclature power and created by it shadow sector of economy and ideals of Communism in mass conscience. Only by this can be explained the fact that first signs of serious intention of carrying out of real economic reforms appeared only on the 9<sup>th</sup> year of Ukrainian independence.

But Ukraine has big resources in carrying out of reforms and further transformation into modern society, which are now not involved (first of all in spiritual sphere). So called elite of Ukraine is not completely Ukrainian, only post-Soviet. Culture and history of Ukraine, rich spiritual traditions, talassocratic essence of its spiritual values and traditions are still real terra incognita, where they were moved to by cruel persecution of Imperial Russia and recent Communist violence. But Ukraine has not died. These great spiritual traditions live in deep archetypes of its culture and they need only to be given a possibility of releasing and broad development, which the renaissance of Ukrainian language in all spheres of society life will help.

Geo politics of Ukraine has to be more modern and to have sense of cultural politics. World got rid of bio polarity in geopolitical meaning, but at the same time it is bio polar in cultural meaning. Territory or geo-politics can't distance Ukraine from Russia. Instead we must strictly define and distance in culture-political meaning. The culture and spirituality of Ukraine is quite different from Russian and really belongs to talassocratic world. Ukrainian society and Russian society have to understand that there is no choice of West-East for Ukraine. We must not to make a choice, but to return to ourselves, to our own home, which is Europe, our old talassocratic culture. As soon as this is understood by both (Russian and Ukrainian) sides, so called tense in relations of Ukraine and Russia will disappear by itself, because these relations will stand on real ground of relations of two independent countries and won't be distorted by imperial vision of issues on one hand, or – not less – by a complex of less importance and subordination on the other hand.



More than that. Really independent Ukraine is able to do a big favour to Russia by the fact of its existence, favour, which only Ukraine from all post-Soviet countries can do. The thing is that Russia has only one future – to become normal national country like Germany or Great Britain, which not long ago had Imperial status, but could skilfully get rid of it. Russia too has chosen the direction to West. Ukraine, which in times of Peter I had completed its function of spiritual provider in creating "the window to Europe", and then transformed into constant intellectual donor of Empire, today can be again become spiritual provider for Russia on almost the same historical way. Especially it will help to getting Russia rid of ideocrata or Imperial syndrome, without it Russia scarcely likely could go into modern Europe. These changes in Ukraine and Russia would completely change behaviour, mood of Russian Diaspora, which instead of present cries about danger to Russian language in Ukraine and unreal now dream of renaissance of the Empire, should be civilised and patriotic part of Ukrainian society and due to this the important element of connection and understanding between Russia and Ukraine.

*Mikhail A. Blumenkrants*

## GLOBAL TRENDS IN THE MODERN CULTURAL PROCESS

In 1886 magazine "Russkiy Vestnik" published a large article on the decadence in the Russian literature. Paradoxically brought out in the same very issue were final chapters of Dostoevskiy's "Crime and Punishment" and the first chapters of Tolstoy's "War and Peace," which vividly illustrates how risky global generalizations can become if made by a researcher in a particular cultural situation.

The exact diagnosis is rather the privilege of descendants, not contemporaries. To state it, one needs a certain time distance, a point of extrapolation that unlocks the space of historic retrospective view. There certainly is a danger of an exact diagnosis becoming a problem not for a doctor but for an autopsist in case of a serious disease.

For more than one hundred years, outstanding European intellects, Friedrich Nietzsche perhaps being the first of them, have been appealing to us to realize that the modern civilization is developing in a suicidal way, clearly depicting the spiritual tragedy of the present moment. Several generations of Europeans spent their lives waiting for Godot in vain. Although the 20<sup>th</sup> century was really tragic in the history of mankind, in the long run the anticipated end of the Alexandrian epoch, permanent mass revolt, or irreversible oblivion of existence at the turn of the 3rd millennium saddens neither the minds nor the souls of educated Europeans. Although persistent heralds of Apocalypse still exist, the progressive part of mankind involved with the concerns of the present moment placidly looks into the future of history inevitably approaching despite the premonition of Fukiyama.

Not so long ago I asked my Dutch friend and colleague about a cultural crisis to which he disconnectedly answered that there was no cultural crisis in the West, it was just that we, the Russians, liked to extrapolate our problems to Europe. My Italian interlocutor, a well-known specialist in the Slavonic culture, sees the problem differently. Yes, there was a crisis, but it was resolved in the First and the Second World Wars, and now we live in a post-crisis world.

Let us define the term "crisis." First in ancient Greek, it meant a transient moment, a decisive termination. If we consider the first meaning, "transient moment", and a crisis is a normal state of culture, an unavoidable stage in its development, a disease of growth. Civilization without crisis means not harmony, but morbidity. Therefore, crisis in its meaning of transition signifies change in the paradigm of a given culture, a transition from Renaissance to baroque and classicism, for example.

"Termination" is a more radical term, which means a state of total crisis leading either to changing the paradigm of a culture via a break-through in the culture or to the death of the culture when creative impulse is exhausted.

"We, the civilization, now know that we are mortal"[1, 105], these are the first words of Paul Valery's well-known essay "Crisis of Spirit" written in 1919.



It is not accidental that the 20<sup>th</sup> century brings a feeling of fragility and insecurity of the world. And it is not Buber's feeling of homelessness as loss of life-guiding lines, it is a revelation that terrifies your soul: the ancestral home that seemed safe yesterday turned out to be made of glass and the abyss withering wide beneath your feet.

After another critical change in history we have lived at a crossroads. It is well known, that the history knows at least three such critical changes.

The first one was an advent of a written language, which spurt forth historical consciousness and entailed appearance of the first ancient civilizations.

The second one was the Gutenberg epoch, which brought the written language to the broad masses and was one of the main factors in forming the picture of the World of the New Times.

The third one was the scientific and technical revolution of the 20<sup>th</sup> century, which developed new communication technologies for proliferation of culture. Audio and video facilities created not only new quantitative, but first of all new qualitative possibilities for cultural transformations thus generating a new spiritual situation. One of the innovations was ousting of the word as a medium for Logos by the word as a means for suggestion.

This trend was most explicitly expressed in the super-rigid ideological mechanisms initiated by totalitarian regimes. While religion, philosophy, and science develop because they strive for the Truth, ideological systems make use of the Truth just as a means for seizing Power. That is why what is critically important for those systems is not the truth of their ideas but their ability to unite people, their energetic, suggestive charge, which creates a charismatic sphere of power.

The word becomes a powerful tool of propaganda, the leading genre in literature – the genre of slogan. The culture is either metaphysically oriented or there is no culture at all – believed J. Huizinga. – The most important in culture is the openness toward the infinity, – noted P. Tillich. Relative to the metaphysical dimension, the ideology acts as "Ockham's razor." The historical values relative in their nature, but acquiring an absolute status hallowed by charisma of a leader or the guiding role of a political party, obtain a sacred content.

The Symbol also loses its main function of being a link between a man and the transcendental foundations of existence, which inevitably leads to spiritual devaluation of culture. As a result, the culture is now defined according to the formula of Marshall MacLuhan "as a sum of perceptive preferences." At that, under totalitarian regimes such perceptive preferences are implanted into the consciousness of an individual from early years, and, strictly filtered by the regime, appear to be more of a public than personal character. From the methodological point of view, this operation is carried out by means of a technique that Jacque Lacan described as "pin-point." The Word-Logos is tightly pinned to one sole meaning and functions only in the ideological sphere of the suggestive influence.

Its all other meanings are negated. For instance, the only meaning of the word "freedom" in the Soviet ideology was that of the binary opposition: either "freedom of the soviet individual," or the "infamous Western freedom," in an absolute accordance with the statement of L. Wittgenstein: "the limits of my language mark the limits of my world" [4, 56].

Less strict these ideological practices are in the Western consumption industry, which has a free ideological competition and is free of the ideological monopoly.

However, even the West faces the substitution of the word-logos with the word as means of suggestive influence. At that, the information exchange via audio and video means not only in terms of conceptual, but rather in the form of images is capable of a much more powerful suggestive effect. This is expressed in modern advertising technologies.

A second novelty of the cultural situation of our time is the growing emphasis on the entertaining function of arts peculiar to public culture. A fine illustration is the novel by Malcolm Bradbury "451 Degrees Fahrenheit." At the beginning, on returning home the main character of the novel fails to establish any contact with his wife. For a long time already she has been living in a separate reality, the audio-world. The walls of modern houses have turned into gigantic television screens. A person escapes into the world of dreaming and there experiences the strongest emotions of his phantasmal existence. Smooth emotional sliding in the world of virtual dreams comes in place of spiritual reality, for facing which you need an ongoing personal effort, act of co-creation. The lack of self-realization in the harsh and severe reality is compensated with pseudo self-identification with television heroes and show business stars. Human emotions often unclaimed in everyday life find expression here. The power to live the lives of others removes the awful burden of responsibility for one's personal life.



The modern technologies seduce a man with a fantastic possibility to turn from Homo Sapiens into Homo Virtualis (evidently, the pop culture can be defined not by means of its transmission, but with its quality. The means of transmission add only the aspect of radiation to it, making it omnipresent).

Pandering to the demands of the public the modern pop culture industry takes more and more advantage of the narcotic functions of art creating grandiose shows that are meant not for watching but as space to live in. Culture as a spiritual development of a person, creativity as a metaphysical mission and task are replaced with culture as an effective means of escapism from one's "self" and the world, culture as generally accepted pleasures of the illusory existence. The history of the European individualism reaches a paradoxical boundary-line, beyond which a person exists and does not exist at the same time. The hypertrophy of individualism, the atomization of society and expansion of pop culture seem to be the entities coherently interrelated.

At the level of the so-called modern elitist culture the processes are also developing in the same direction. Craving for non-existence is embedded in the spiritual situation of the ruling postmodern. Namely the craving, not the will for non-existence, since a volitional impulse in this trend was originally quenched with a cold breath of aestheticism.

Postmodernism is a cogent argument in favor of morphological conformities in the history of development of cultures, which Spengler wrote about. The similarity in characteristic features of modern postmodernism and the cultural situation at the end of the Hellenistic epoch is obvious.

The time of brilliant stylists, masterly versifiers, texts overloaded with literary allusions, tendency to aesthetical perfection of form, all-cankorous irony, art as play, where all values seem conventional and truths seem relative. In philosophy, this means golden age of skeptics and eclectics-deconstructivists during decline of the ancient world. Any hierarchy of values is aesthetically negated.

J.Habermas made a keen observation regarding this peculiarity of poststructuralism: "Poststructuralism is characterized by a certain universal aesthetization, by means of which "the truth" is ultimately reduced to one of the style effects of the discourse expression" [2,12]. The pathos of total deconstruction, demolition in the name of demolition as phenomena of the Nero-like aesthetic play were mentioned by the German philosopher P. Kozlovski in his book "Postmodernism Culture:" "Postmodern assumes the role of a brake delaying what was to have come after the collapse of the Utopian historical and philosophical expectations of the present, and namely ruin. The destiny of the human being is to ruin him but before that he is to deserve it, which he does not yet. The postmodernism epoch is the time apportioned to people to deserve ruin." [3,34]

Postmodernism is trying to fix the point of transition of existence into non-existence as an instance of an ultimate aesthetic exertion. At that transition point the postmodernism strategy comes to light as manifestation of non-existence, as desperate flirting of culture with Nothingness.

Though they may seem different, those three phenomena originating from the modern cultural situation stem from the same roots: ideological, mass and post-modern consciousness serves as mediators of non-existence. Each of them reflects the process of demolishing the Word as bearer of Logos in its own way, thus putting an end to the triune dialogue, which R. Niebuhr considered the essence and content of the history of mankind: one's dialogue with oneself, with the world, and with God.

In my report, I can only touch upon some of the problems, and I am far from claims to have outlined the global perspectives of the modern cultural genesis. What I meant to mention were some of the negative trends in its development. What Ortega-y-Gasset defined as "tiredness of culture" is a dismal result of the Enlightenment and romantic illusions, which presupposed that art should perform a function that had always been a prerogative of religion – a sacred function of changing the world. Having failed to fulfill the mission beyond its possibilities, the art of the 20<sup>th</sup> century creates alternative worlds ideal in all respects except one – existence.

The cultural vector is aimed at the culture overcoming itself, overflowing its boundaries. The current cultural situation displays the root connection of culture with the existence; the cultural problems naturally develop into ontological. The present-day threat of ecological disaster is only a visible part of this correlation. And the problem of emaciation of the ozone layer is only one of the results of the obliteration of the spiritual layer. Turned away from his inner depth a person starts spreading wide in constant search for new exciting sensations, and striving for an oasis stumbles on a desert.



It is obvious that neither the scientific and technical revolution nor audio and video facilities have entailed the crisis; they are but the result of more profound changes in the spiritual foundation; they only facilitate the process, they only broaden possibilities for an expansion of destructive forces within the civilization.

The basis of the cultural genesis is a process of a continuous complication and increasing differentiation. A rapid growth in the number of binary oppositions within the culture eventually leads to the loss of its synthesizing foundation. This foundation is normally laid by religion. The collapse of the synthesizing foundation induces an inevitable culture desacralization and destruction of its hierarchic unity. Attempts to replace that lost unity with ideological and aesthetic systems of values eventually turn out to bear no fruit. Confronted with an approaching non-existence, the modern culture aims at creating such synthesis. It is therefore, quite likely that the only global problem the modern culture faces is how to survive.

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*Mazal Karakookly*

### **PORFIRI USPENSKI: THE PIONEER**

The first moves of Russia to lead to the establishment of a permanent Russian presence in Jerusalem were made in 1841. The presence of Russia continued almost without interruption until 1917.

Protasov, (Count Nikolai Aleksandrovich Protasov, Procurator 1836-1855, died 1855.), the Procurator of the Holy Synod, suggested that an archimandrite and two or three monks should be sent to Jerusalem to found in the Greek Monastery of the Cross a school for teaching Russian and Greek, to supervise the use made of Russian alms and to care for Russian pilgrims. Protasov, in his capacity as Procurer, submitted these proposals to the Tsar who requested from Nesselrode more detailed information. In replay he drew up in 1842 a memorandum (This document is printed in full by Bezobrazov, i. pp. 5-8) in which he ascribed the precarious position of the Palestinian Orthodox Church to Muslim domination, Catholic and Protestant propaganda, and the "insufficiency of the moral and material means of the Greek clergy to forestall this proselytism." The Chancellor agreed that a "reliable and educated member of the Russian clergy in Jerusalem" would be an advantage, but pointed out that none had been sent in the past in order not to arouse the "suspensions" of the Sublime Porte and the "jealousy" of the other Powers. The necessary spur to action had finally been provided by the appointment of an Anglican bishop to Jerusalem. A Russian cleric by reason of his rank would be able more easily to penetrate the Greek hierarchy than would a diplomatic agent. The Greeks would respect his moral support and advice. But Nesselrode continued more cautiously in his memorandum; "It must be admitted that the open dispatch of a cleric to Jerusalem also has disadvantages which stem partly from various political considerations, partly from the personal views of the Greek hierarchy. We should therefore at first limit ourselves to a probationary measure." An archimandrite, would be sent to Jerusalem as a pilgrim and once there he would attempt to gain the confidence of the Arab clergy and through them form an opinion on the best methods by which Russia could support the Church in Palestine. If experience showed that the presence of such an agent brought real advantages to the Orthodox Church, his stay could be lengthened "on some plausible



excuse" and he would then be given more definite instructions for further action. This document marked the first positive step in Palestinian affairs by the Russian Government.

There was a delicate and complex relationship of power in St. Petersburg based on the position and personality of those contending for the ear of the Tsar and as far as Palestine was concerned the plans finally approved were almost always compromises, with the Church attempting to modify ideas thought up by statesmen. This lack of unanimity of purpose can be traced through the following eighty years of Russian policy in Syria.

On July 3 the Procurator asked the Synod to recommend a "gentle, cautious and reliable" archimandrite suitable for Nesselrode's proposals. Four days later their choice fell on archimandrite Porfiri Uspenski, who had at the time charge of the Russian ecclesiastical mission in Vienna, because of his knowledge of Greek and because of his experience in dealing with our foreign coreligionaries. His appointment was approved by the Tsar in November.

Konstantin Aleksandrovich Uspenski was born in 1804 in Kostroma, the chief town of the guberniya of that name to the north-east of Moscow. After his primary education he attended the St. Petersburg Ecclesiastical Academy from 1825-1829 and was then appointed to teach in Odessa. In 1829 he took monastic vows and was given the spiritual name of Porfiri. He was created archimandrite in 1834. After holding several posts as a teacher of theology he was sent in 1840 to Vienna. The choice of Porfiri was a strange one, as his initial inexperience led him into rash actions and intolerant judgement. He was incurably verbose and bordered on eccentricity. He seemed hardly to fulfil any of the requirements of caution, gentleness, and reliability. His diaries are a curious mixture of biblical archaeology, personal impressions and exhortations, and a strangely British preoccupation with the weather, but they sketch a valuable picture of government in St. Petersburg and life in Syria at the middle of nineteenth century.

He arrived in St. Petersburg in October 1842 but it was not until eight months later that he prepared to leave for the East. The delay was caused by crisis in Russo-Turkish relation. (There was a crisis over the exiling of Prince Obrenovic' of Serbia. The Russian diplomatic mission was preparing to leave Constantinople.) In May 1843 he was summoned to the Asiatic Department (The Asiatic Department dealt with the whole of the Ottoman Empire, including Turkey in Europe). Of the Foreign Ministry to meet its director, Senyavin, and Tisov, on leave from Constantinople. They first expressed regret that news of his appointment had become common knowledge in St. Petersburg. The secret had been ill kept, but although secrecy had been a basic premise of Nesselrode's proposals there was no mention of a change of plan. Porfiri was briefed on his mission by Senyavin.

Perform faithfully the duties of a pilgrim. Do not surround yourself with any mystery but do not on any account reveal that you have been sent by the government. Try to gain the trust and love of the eastern clergy... and try to discover their real demands, and the aims, successes and spirit of the Catholics, Armenians and Protestants. Do not commit yourself in any way. Your main task is to collect information. It is clear that Nesselrode had further diluted his original intentions and that Porfiri was in no sense to be sent to Jerusalem as resident but only as gatherer of information. His urgent request to be sent openly on behalf of the Church was uncompromisingly rejected. The duplicity of the role he was asked to play distressed him. He confided to his diary after an interview with the Patriarch of Jerusalem: "I make no attempt to hide the fact that the secret of my mission embarrassed me... It is painful to think that I, a stripling in his presence, have to be a spy on his activities, and his judge." Porfiri was not given all the details of Nesselrode's memorandum, but the latter did send to Titov further instructions which were to be given to Porfiri in Constantinople. They added little to his previous orders. The chancellor stressed the need to gain the trust of the Arabs and suggested that this could be done if Porfiri spoke to them of the interests of the "whole church" rather than of specific Russian interests which might arouse suspicion of political motives. With these instructions the "gentle" pilgrim began his journey to the East. By September 1843 he was in Constantinople where his first meeting took place with the Patriarchs of Jerusalem and Constantinople. He left for Beirut in October and spent the following ten months in Syria and Palestine, travelling to Damascus where he met and had several discussions with the Patriarch of Antioch. (Methodios, Patriarch, 1823-1850.) From Damascus he visited Saidnaya and went as far north as Tripoli. After returning to Damascus he moved to Haifa and inland to Jerusalem where he spent the major portion of his time. He made excursions to Nazareth, Bethlehem, Hebron, and Gaza and visited many of the smaller Orthodox villages in the neighborhood of Jerusalem. In each locality his chief object was to



visit the Orthodox church and to meet the local priest. He also had a deep interest in biblical archaeology and devoted many pages of his diary to descriptions of little known biblical sites and remains. He was often the first Russian to have entered the more isolated Orthodox Arab villages and there developed a two way influence from these meetings. It was flattering to the local Arabs to learn that remote and mighty Russia, however little they might know her, was beginning to take an interest in their affairs. Until Porfiri's arrival their horizon had been bounded by their village, occasionally by neighboring villages, rarely by the larger towns. Their personal contacts were chiefly local. If Porfiri opened a larger world to the Orthodox Arabs, he was also the first to take back to Russia a detailed personal knowledge of large areas of Syria and Palestine. He returned to Beirut in August 1844.

The impressions of Syrian church life on a young and inexperienced monk brought up among the splendors of the Russian Church were shattering. Uncontrolled, waspish outbursts against the Greeks fill the pages of the first two volumes of Porfiri's diary. The twin themes of his writings are depressed state of Orthodoxy and the conflict between Arab and Greek, and he ascribed the causes of both of these to the Greek hierarchy. For the poor state of the churches he blamed Greek negligence; for the low ebb of theological knowledge he blamed Greek apathy towards Arab advancement. These charges he based on a growing collection of observations on Greek corruption, indifference and immorality, which, he remarked were worse in Palestine than in Syria. One heated interview with Cyril, (Patriarch of Jerusalem 1843-1872,) Bishop of Lydda and future patriarch with whom Porfiri was to become friendly, led to the following exchange:

Cyril: The Arabs are rascals... They hate and defame us. You have no affection for us and defend them.

Porfiri: God knows the extent of my love towards you, but I pity the Arabs and I am prepared to defend them before anyone.

Cyril: They have no faith; they are barbarians, villains.

Porfiri: You must teach them faith for you have fostered their unbelief.

Cyril: They will not listen to us.

Porfiri: That is not surprising, for you do not love despise them. They are martyr people. They are persecuted by the Muslims yet receive no protection from you. They even have nowhere to pray. The village churches are in a most miserable condition.

Cyril: You forget that we are under the Turkish yoke.

Porfiri: That does not prevent you from repairing and... decorating the churches... The priests do not understand their duties. They keep their cattle in church. When they ask for help you refuse to see them...

Cyril: We do not accept Arab priests among us so as not to lower our Episcopal dignity... Nor do we understand their language.

Porfiri: Why not learn Arabic, or if you are too old why not have an interpreter to forward their requests?

Cyril: We cannot introduce new customs.

Porfiri: So you cling to your old habits. There will be no school for the sons of Arab priests; Arab widows and orphans will receive no shelter in convents; no Arab will be a bishop or head of a monastery.

In this interview lies the heart of Porfiri's conclusions. The atmosphere of mistrust and suspicion which clouded his dealings with the Greeks strengthened his determination to work for Arab advancement and to present their case in St. Petersburg. He gradually forgot the conflicting instructions that he had been given; he was in any case unfitted for the delicate game which the Government had intended him to play. He was in no sense a diplomat and the less he tried to be one the more trusted he was by both Arabs and Greeks. His official role was soon well known in Jerusalem and he openly received Arab complaints with the promise to forward them officially to St. Petersburg. A Greek writer sees his work as an attempt to provoke the Arabs to rise against the Greeks and replace them in the hierarchy, but in fact Porfiri was too much of a realist to suggest that Greeks should be expelled from Palestine.

In August 1844 he was back in Constantinople armed with material for his report to the Government. This he submitted to Titov on November 8. It was published some sixty six years later from a manuscript left by Porfiri. He summarized the problems of the Orthodox Church in Syria and the work of non-Orthodox missionaries, adding his recommendations for future policy. He saw the



Church of Jerusalem to be in a dangerous position internally. The patriarch lived away from Jerusalem, which was both unnecessary and uncanonical. Consequently the Arabs had long since ceased to regard him as their head. The Synod of the Patriarchate existed in name only and the real power was wielded by its lay secretary. The Greek clergy was almost entirely lacking in theological education which was deemed less important than wealth, as positions in the churches were bought and sold. There was a shameful lack of a strict monastic life among the Brotherhood of the Holy Sepulchre. Celibacy was not practiced, female housekeepers being kept in most monasteries. The Arab clergy was in a wretched position, unlettered and unpaid. Almost total dissension existed between Arab priests and Greek hierarchy. The priests received money neither from the treasury of the Holy Sepulchre nor from their bishops and were barred from the hierarchy. The Arab people were subjected to a foreign hierarchy which did little for them. Village churches were in state of disrepair and village schools almost non-existent. Moreover, large sums of money sent annually from Russia to Jerusalem disappeared without trace.

The second section of the report dealt with a problem closer to the heart of the Foreign Ministry—the involvement of other Powers in Palestine or, in ecclesiastical terms, the activities there of foreign missionaries. Porfiri alleged that the greatest danger came from the French protected Uniates. He related in his diary several cases of Orthodox families who were tempted into Uniatism through disillusion with Greek corruption or by the offer of French protection. Uniatism had made great strides in Palestine and the Greek clergy was powerless to attack it. The Anglicans under their newly appointed bishop were also to be feared. The Arabs had been obliged to abandon the customary splendor of the Orthodox service for more simple forms of worship and were consequently already "inclined to receive Protestantism."

Porfiri's recommendation fell into two parts, the one containing answers to the problems he had enumerated and the other his view of future Russian activity. He believed that his proposed reforms in Palestine would be brought about if a permanent representation were established in Jerusalem. A small mission sent to the city under the leadership of a bishop would stir the conscience of the Greek hierarchy. It would endeavor to treat the Arabs with respect and reconcile them with the Greeks, protect them from the Turkish authorities, and run a school and distribute Russian alms.

This enthusiastic plan would surely have foundered on Greek opposition as it introduced an unwelcome third party into the administration of the Church of Jerusalem, but having submitted his report Porfiri began to lobby for its realization. After spending a year in Sinai and Athos he returned to St. Petersburg in October 1845. His original instructions had only requested him to submit information but he now conceived it his duty to go further and endeavor to arouse the interest of influential people in his schemes. Without him it is quite possible that no further action would have been taken, at least until after the Crimean War. His persistent lobbying was met with opposition or indifference. The Synod, which showed little love to clerics in the service of the Foreign Ministry, kept him without quarters and money for a period, and Protasov received him coldly. "I expected that he would thank me, but no". He aroused Titov's antagonism by adversely criticizing Bazili and other diplomatic agents in the East. But received his main support from Nesselrode who spoke of his work in Jerusalem "with great praise. He claimed that he was kept away from the ladies of the court on whom it was feared he would exercise undue influence and who might then coerce Nesselrode. The latter, whose support eventually proved decisive, had continued to be concerned with the fate of the Christian population of the Ottoman Empire. In January 1847 Porfiri submitted a further report, on the Church of Antioch, which in Titov's opinion concerned itself far too much with politics. The latter did hint, however, that Porfiri would be sent again to Jerusalem, but that "the opening of a Russian monastery and school would be postponed as a precaution against causing any noise in Europe".

Porfiri's persistence was rewarded when in February the Tsar approved the Procurator's recommendation to send a mission to Jerusalem and asked Nesselrode and the Procurator to nominate a suitable person as director and to investigate possible sources of finance. Only after six months of vacillation did the Synod in a secret ukaz recommend that, "the same Father archimandrite Porfiri be sent to Jerusalem not as Russian prior but as a pilgrim with the permission and formal recommendation of the Russian hierarchy". Within a month Nesselrode had thought out a further set of instructions which far from satisfied Porfiri's demands. They were in essence a second boiling of his original proposals. Porfiri would again don the pilgrim's mantle and he and a small staff would reside in Jerusalem for a probationary period of three years. No official recognition would be given to



them although the Metropolitan of St. Petersburg would furnish Porfiri with a formal letter of recommendation to the Patriarch. The mission was given the daunting task of reforming the Greek clergy both internally, and externally in their relationship with the Arab clergy and laity. Sympathy was to be shown to the people in their struggles against missionary propaganda. An annual sum of 10,000 rubles was allotted to support the mission.

Porfiri was not at all satisfied with Nesselrode's proposals and called the mission "fatuous and spiritless, while the future founder of the Orthodox Palestine Society described the instructions as "fruits of idle ideas cooked up in the Chancellery by one having not the slightest idea of local conditions and less idea still of the then state of affairs in the Patriarchate.

The Catholics had their patriarch and the Anglicans their bishop. The Orthodox Church of Russia was to be represented by an archimandrite forbidden to reveal his mission and burdened with prohibitions. The small financial allowance was a clear demonstration of official apathy and virtually condemned the mission to failure even before its departure from Russia.

Porfiri left St. Petersburg in October 1847 with his early enthusiasm considerably dampened and with a soberer appreciation of the role he was to play. By February 1848 he was again in Jerusalem. The king-pin in the success of his future work would have to be his relationship with the Patriarch of Jerusalem. During Porfiri's absence from Palestine, Athanasios, who had exercised little influence in his see, had died and been replaced by Cyril. The new patriarch was less fanatically Panhellenist than his colleagues and was the most impressive of the nineteenth century patriarchs. He had attained office only with Russian help and allegiance to Russia led to his eventual deposition. He was the first patriarch to return to Jerusalem and to act independently of Constantinople. Porfiri was thus able to deal with him personally and a close friendship grew between them. This was only possible as Porfiri in no way tried to "reform" the Greeks and refused to interfere in the internal affairs of the Church. The Patriarch for his part often sought Porfiri's advice, sometimes even accepting it. Porfiri's relations with the other Greeks were correct but unfriendly. His object was not to compromise himself in the eyes of the Arabs by appearing to condone the behaviour of those bishops who refused to live in their sees. As the modesty of Porfiri's mission was quickly apparent, the enmity of the Greeks was not aroused. He was even accepted by them and others as the official representative of the Russian Government and Church although his Government still refused to appoint him to any official position. They did, however, prolong the stay of his mission in Jerusalem indefinitely.

The Orthodox Arabs at first saw Porfiri as a fairy godmother to direct the flow of Russian alms into their pockets, but these hopes were soon dashed. In despair they turned against him and sent a letter to Russian Synod in which they complained of his failure to help them. Although he apparently wished to serve the Arabs it was not his intention to alienate the Greeks by appropriating their chief source of income. He used the only money available, his own salary, to distribute gifts to Arab priests, to provide icons and decorations for their churches and to give alms to the poor. He gradually regained the confidence of the Arabs and occasionally transmitted their requests or complaints to the patriarch. He fought against proselytism by visiting villages threatened by the Uniates or Protestants, by sending small sums of money or by encouraging the patriarch to send teachers to or found schools in those villages. It was in the field of education that he was most active and it was there that co-operation between Porfiri and the patriarch was most fruitful. The parish school in Jerusalem was improved and a small number of Arab priests were trained there. A seminary was founded in the Monastery of the Cross in Jerusalem, officially open first of all to Arab boys and only secondly to Greeks, but in fact few Arabs studied there. Those who did graduate were not allowed to enter the hierarchy. Porfiri was appointed guardian of the seminary. In 1853 the patriarch appointed him chairman of a board of guardians for all Palestine schools and in that position he was responsible for appointing teachers and providing accommodation, equipment, and textbooks. To obtain these texts Porfiri encouraged the patriarch to set up an Arabic printing press in Jerusalem and by February 1854 several works had been printed.

In almost all Porfiri attempted to do he was hindered and frustrated by a combination of apathy and opposition in St. Petersburg. Successive requests were rejected or ignored and eventually his salary even ceased to arrive. Undeterred, he continued to forward proposals until the end of his mission. He requested money to found a hospital and library, to help Russian pilgrims and to improve schools. Through government hesitation on opportunity was lost to provide permanent accommodation for Russian officials in Jerusalem and consequently he remained dependent on Greek



goodwill for his quarters. Gradually he accepted the fact that St. Petersburg had to all intents and purposes abandoned him and that without their financial help he could do little. He devoted the majority of his time to learned research and to travelling throughout Syria. During the whole of his stay in Palestine he was plagued by acute ill-health and twice had to leave to seek treatment.

The Crimean War brought the work of the mission to a halt. Late in 1853 Bazili left Syria. Porfiri, still forgotten, wrote to St. Petersburg for advice and money for the journey back to Russia. Neither was forthcoming. In December the French consul asked in the divan why one important Russian Government agent was still living in Jerusalem. The Turks, on learning that this was Porfiri, ordered him to be expelled. He was taken under the protection of the Austrian consul who gave him money and shelter until he was able to leave the country in May 1854. His departure from the Holy City was witnessed only by a group of grateful mothers whose children had entered the schools he had organized.

Reasons for the failure of Porfiri's mission to Jerusalem are very clear. His Government's plans were unrealizable even had he been given adequate financial support. The conflict between secular and ecclesiastical interests in St. Petersburg led to confusion over the aims of the mission. Neither Synod nor Foreign Ministry would accept complete responsibility. Eventually neither accepted any responsibility at all and Porfiri was abandoned. A second area of conflict was the Greek-Arab relationship. Policy demanded that Russia should support the Greek hierarchy yet many Russians felt impelled to oppose Greek oppression of Slav and Arab Orthodox communities. Porfiri was caught between these two currents and could do little to satisfy either demand. Nor was he able to demonstrate to Jerusalem the magnificence of the Russian Orthodox service. He was given "gloomy and small" church of the Archangel monastery and was only rarely permitted to take part in Greek services in the Church of the Holy Sepulchre. The return of the patriarch to Jerusalem, the fulfillment of one of Porfiri's greatest wishes, was probably due more to the re-establishment of the Latin Patriarchate than to Russian pressure. Porfiri bitterly summed up his work: "It seems the mission was sent to Jerusalem only to preside over the obsequies of Orthodoxy." However, by his very presence he introduced a faint ray of light into the obscurantist society of the Greek hierarchy and brought some hope into lives of the Orthodox Arabs. He was a pioneer who laid the foundations, albeit somewhat shaky, on which Russia was able to build in Syria and Palestine during the following sixty years.

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### М.РЕРІХ І КУЛЬТУРА: НАРИСИ РОЗДУМІВ

Реріхівська мисленнева спадщина, поряд з його мистецькими досягненнями, придбує дуже велике значення у наш кризовий час. Занепад цінностей радянського минулого,



відсутність рельєфно окреслених нових, дикунство і варварство як наслідок буття людей, що кинуті на призволяще суспільством, їх повна несвобода як слідство соціальної занедбаності – це ситуація дежа-вю в пострадянській транскрипції. Ніщо не є новим під сонцем, як стверджує Єкклезіаст. Сьогодні неможна не бути схвилюваним найбільш болючими проблемами вітчизни, українського народу, і саме це повертає думку до історичних прикладів грандіозних вимірів людяності, духовності, практичного занепокоєння, що в особливій мірі були притаманними родині Реріхів взагалі, а Миколі Реріхові особливо. Саме тут можна шукати опору власним роздумам і почуттям.

Майже всі ідеї Реріха раз у раз потрібно нагадувати та засвоювати. Спробуємо на початку теоретично "прояснити", обґрунтувати містичне знання і досвід Миколи Реріха *наскільки це взагалі можливо* під певним кутом зору його ідей щодо культурної всеєдності. Корисним є виявити, які мисленнєві, а, особливо, інтуїтивні "обставини" спровокували М.Реріха на відстоювання головної ідеї свого життя. Доречно поставити питання: яким є неусвідомлюване підґрунтя цієї ідеї, що саме закликає М.Реріха до думки про загальну культурну всеєдність?

М.Реріх зміг сформулювати та відстоювати ідею культурної всеєдності саме тому, що мимоволі став виразником перш за все двох культур – західної у *широкому розумінні*, куди входила і російська, з її корінням в античності, і східної, індійської. Справа в тому, що ці дві культури мають велику спільність у їх аісторичності. Інтуїція останньої перетворилась у підґрунтя самої можливості об'єднання культур. Їх космічна велич у земному втіленні розпорошується на окремі ознаки спорідненості, що інтуїтивно відчував М.Реріх.

Індійська культура, де ідея Нірвани є рішучим виразником абсолютно аісторичної душі, ніколи не мала хоча б найменшого почуття "коли", у будь-якому смислі. Немає ані справжньої індійської астрономії, ані індійського календаря, а раз так – індійської історії. Теж саме – антична культура. Сам грек був людиною, яка ніколи не здійснювалася, а завжди була. Античний космос – це картина не того, що стає, а вже існуючого, сутнього. Антична культура не мала пам'яті, а зосереджувалась на чистому теперішньому. Фактично, і в індійській культурі, і в античній культурі як передтечії всієї західної ми маємо справу із запереченням часу. Саме інтуїція зосередженості на даному тут і зараз, – тілі людини – в античності, стані людини – в індійській культурі, – сприяла можливості визначити її якість, та, в разі потреби, змінити останню. Православний християнин М.Реріх побачив у відсутності в античній та індійській культурах ідеї турботи – цього душевного еквіваленту далечини – знак не тільки минулої спільності, але й спроможності з'єднання, що треба очистити від нашарувань часу і здійснити людству сьогодні. Західна культура, що є, по суті, запереченням античної традиції, західна культура, що розглядає речі в плані їх становлення і взаємовідношення як функції і що пише "Всесвітню Історію", не замислюючись над тим, що вона є копією внутрішнього життя саме західної людини, конче потребує щеплення східної. Стихійні прояви цього – повсюди. Можливості такої акції, – і це відчув М. Реріх – у прадавній історії обох культур.

Це щеплення виявляється ще більш важливим, якщо взяти до уваги, що західно-європейська людина знаходиться під впливом величезної оптичної омани. Усі потребують чогось від інших. В етичному мотиві Заходу усе зводиться до спрямованості, жаги до влади, намагання впливу на відстані. Це належить до необхідних умов фаустівського, за О. Шпенглером, буття. Людина повинна, держава повинна, суспільство повинне. Однак не так було в Індії і в античності. Будда слугував вільним взірцем, Епікур давав добру пораду. Навіть пристрасний ворог всілякої "стадної моралі" Ф.Ніцше, зовсім не є спроможним в античному сенсі обмежити свою запопадливість самим собою. Він думає тільки про "людство". А Заратустра, що немов би стоїть по той бік добра і зла, є наповненим зовсім не античною пристрасстю покласти життя заради зміни людей у напрямку власних уяв про них. Цей етичний монотеїзм, моральний імператив як форма моралі є щось фаустівське. Докорінне почуття усього світу як волі, руху, сили, спрямованості і є західно-європейська етика у всьому її розмаїтті. Боротьба за існування, як ідеальна форма існування, сходиться ще до часів готики і перебуває у підґрунті її архітектури. XIX-XX ст. лише придали їй механістично-утілітарної форми. Для фаустівської людини не можливо зректися від цього гештальта свого існування, не говорячи вже про те, щоб змінити його. "Імморальне" – це лише новий рід моралі, й до того ж з однаковою упевненістю у перевазі в зрівнянні зі всіма іншими. Усе фаустівське прагне до виключного існування. І ми дуже добре відчули це на власному досвіді у недавньому



минулому. Для аполонічного світопочуття – співіснування розмаїття одиничних речей – терпимість припускається сама собою. А ось всіляка спрямованість жадає перемоги. Всяка антична "постова" прагне тільки наявності і мало піклується щодо етосу інших. Боротися "за" або "проти" плину часу, здійснювати реформи або перевороти, будувати, переоцінювати або руйнувати – все це однаково не виглядає античним або індійським. Саме такою є різниця між софоклівською і шекспірівською трагікою, трагікою людини, що хоче тільки бути, й людиною, яка хоче перемогти.

М.Реріх дуже тонко відчув, що фаустівська людина переробила й християнство. "Воно" перетворюється на "Я", що концентрує у собі увесь патос світу, коли мораль Ісуса як цілющий засіб поведінки, знайомство з яким дарується як особлива милість, внутрішньо трансформується у готичну епоху. Вона перетворюється у мораль, що панує.

Реріхівська концепція культури проголошує єдність науки, релігії і мистецтва. Є доцільним проаналізувати причини реального, дійсно існуючого, хоча й не завжди усвідомлюваного, синтезу трьох вказаних сегментів культури. Чому М. Реріх міг так впевнено стверджувати можливість цього синтезу? Вочевидь зовсім не тому тільки, що він, в синкретичному варіанті, мав місце в первісній культурі, яку з такою любов'ю досліджував митець. Справа в тому, що несвідоме прагнення кожної істинної науки, яке є у розумі тільки культурної людини, спрямоване до розуміння й осягнення картини світу природи, а зовсім не до акту вимірювання як такого. Віра доросліша за "пізнання". Числа повинні бути тільки ключем до таїни. Заради самих чисел жодна значна людина ніколи не погодилася б на жертву. Усякий експеримент, усякий метод, усяке спостереження виростає із загального споглядання, що не вміщується у рамки тільки математики. Усякий науковий досвід, яким би він не був, є, між іншим, ще й засобом символічного уявлення. В основі усякого "знання" про природу, навіть найточнішого, лежить релігійна віра. Немає науки, що була б вільна від несвідомих передумов такого роду, над якими дослідник є безвладним і які сходять до найперших днів культури. Нам ніщо не дає права віддати перевагу одному духовному світові форм перед іншим. Підґрунтям усякої критичної науки, як і усякого міфу, усякої релігійної віри взагалі є внутрішня достовірність, її утворювання відрізняються лише особливою побудовою та тембром, але не є іншими по суті. Це великий забобон – думати, що коли-небудь вдасться замінити "антропоморфні" уяви "істиною". Інших уяв, окрім антропоморфних, і не буває. У кожній з них віддзеркалюється існування її автора.

М. Реріха можна назвати послідовником тих мислителів, які розмірковували над проблемою калокагатії. У рамках даної статті важливо продумати, на чому виростає калокагативність реріхівського типу. А тут є безсумнівна теоретична проблема. Ми вважаємо, що також як і культурна всеєдність, калокагативність "Живої етики" М. Реріха базується на інтуїції дуже специфічного, навіть парадоксального, поєднання двох релігій – християнства *саме православ'я* та буддизму. Справа у тому, що в основі християнства лежить майже фізіологічна насолода від самопожертви, тоді як буддизм проповідує у якості обов'язків як раз егоїзм. Мається на увазі пильне стеження за власним тілесним станом як за джерелом можливої перешкоди у справах духу. Будда розуміє доброту, милосердя як елемент, що дає не душевне задоволення, а фізичне здоров'я, яке, в свою чергу, не може завадити досягненню Нірвани. Молитва є виключеною, як і аскетизм. В буддизмі фізіологічна насолода виникає саме від почуття власного фізично здорового стану, тобто не самопожертва, а егоїзм виступає як обов'язок. Саме так зрозумілий егоїзм, заснований на заповідях, що нагадують елементарні гігієнічні правила, підноситься до ступеня моральнісного завдання. Лише виконуючи його, людина може отримати задоволення від своєї справжньої, а не вигаданої, долі та від справжніх, а не вигаданих, радощів буття. Християнство ж несе у собі зовсім інше – поетичне лікування навіюванням – і тому воно потребує конче вразливої чуттєвості, що виявляється у витонченому сприйнятті страждань, а також прекрасного. Ось чому інтуїтивне об'єднання, хоча й суперечливе, фізичного здоров'я та специфічного почуття радощів, які притаманні людині буддизму, з душевною вишуканістю, шляхетністю і потребою самопожертви християнина – і є підґрунтям реріхівської варіації калокагатії.

Реріхівське бачення калокагатії провокує роздуми щодо систематизації видів мистецтва. Не дивлячись на традиційність їх розподілу на просторові, часові та просторово-часові, ця абстрактна схема, на наш погляд, не є найбільш продуктивною взагалі, а особливо – у



контексті періхівської теми. І ось чому. Мистецтва є життєві єдності. Технічна мова форм – це не більше, ніж маска самого твору. Згадаємо наполягання О.Шпенглера бачити в мистецтві тільки організм, а зовсім не систему. Рання велична архітектура – мати усіх наступних мистецтв. Вона є критерієм їхнього вибору і обумовлює їхній дух. Античність вибудовує храм тіла подібно до того, як фаустівська музика, особливо у фузі, споруджує собор голосів, що сплітаються. До того ж, відстань між двома видами живопису може бути незрівнянно більшою, ніж проміж одночасовим живописом і музикою. У зрівнянні з якою-небудь статуєю Мірона ландшафт Пусена і пасторальна камерна кантата його доби, Рембрандт і органні твори Букстехуде, Пахельбеля і Баха, Гварді і опери Моцарта, належать до одного й того ж мистецтва. Внутрішня мова їхніх форм настільки ідентична, що перед нею зникає різниця оптичних і акустичних засобів, а також засобів їх існування. Абстрактність схеми розподілу видів мистецтв має підґрунтям абстрактне ж допущення "вічних законів мистецтва". При цьому зовсім не береться до уваги, що, скажімо, антична музика – це ніщо інше, ніж пластика для вуха, коли, за висловлюванням Г.Г.Шпета "починають бачити вуха". А, наприклад, західно-європейський контрапункт розвивається водночас з системою розпинок у будівництві соборів і де доречні слова того ж Шпета щодо "очей, які починають слухати". Те, що, скажімо, у XVIII сторіччі зветься колоритністю – гравюри, малюнка, пластичної групи – означає музику. Вона панує у живопису Ватто і Фрагонара, в мистецтві гобелену і пастелі. Чи не є признаною завдяки цьому однорідність цих двох ззовні різних мистецтв? Тим більше, що сам М.Періх мав загострене сприйняття "музичності" кольору і "барвистості" музики взагалі, і зокрема, в творчості М.Римського-Корсакова і О.Скрябіна.

І ще одна тема, яка не може не виникнути в роздумах про Періха. Мається на увазі зовсім інше відношення М. та О. Періхів до людської свідомості, ніж проголошена революційною ідеєю європейця Франца Brentano щодо її інтенціональності. Остання стає наріжною для усієї феноменології, починаючи з Е.Гусерля. М. і О. Періхи ж закликали до відкриття якісної самостійності свідомості, її незалежності від того, на що вона спрямована, до бачення себе у якості тіла, що може мислити, а свідомості як світла, що є в самій людині і яке повинно розширюватися до безмежності.

*Yana V. Botsman*

## **STATUS OF CATEGORY "PSYCHIC" IN ORIENTAL CULTURE: "PHILOSOPHY OF THE HEART" AND PHILOSOPHY OF CREATION**

Speaking about oriental mystical and philosophical tradition from the Western psychology point of view, K.G.Jung in his work "Psychological Comment on The Tibetan Book of the Dead" came to the following conclusion: "every metaphysical statement is a statement of a soul, ergo it is a psychological statement". However, Jung claims that "cardinal mutual misunderstand and mutual communicative dis-coordination of Eastern and Western traditions are rooted exactly in the different understandings of the term "psychological".

European, that grew up on the ideals of rationality, that were expanded with naturalism and pansexualism of Freud, does not recognize that the term "psychological" is a description of super-individual, i.e. "objective" experience. At the same time man of Oriental culture perceives this term in a context of non-dual Oriental model of the world there opposition subjective/objective, as well as opposition "something that really exists"/"something that is merely philosophical" is not typical.

"Every time them European hears the word "psychological" he apprehends it as "purely psychological". "The soul" seems to him as something insignificantly small, as something that is not worthy his attention, as something subjective, exceptionally personal en so on" [1,7]

That attitude toward the phenomena of psychic, religious and philosophical thought in general, that is deeply grounded in European understanding, makes difficulties for researching the Oriental