MODERN TENDENCIES

OF
FORMING THE GLOBAL COMMUNITY

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of Forming the Global Community

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Scientific report
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POSTER SESSION

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THINKING ABOUT A NEW CULTURE OF THINKING

ABSTRACT

Political and spiritual reality of the end of XX - beginning of XXI centuries testifies to the need to develop a proper strategy of mankind, which will be able to adequately respond to the new challenges.

A new culture of thinking must be formed. This is already an urgent today's need. What role in this process is played by the rapid development of audiovisual media and, in particular, computer with its social networks and its virtual space?

Audiovisual media give us ("easily") a wealth of information in a compressed form. It can turn around "disservice" to the human intellect. We can get the phenomenon of knowledge illusion....

Need a philosophical analysis of the impact of audiovisual media and, in particular, social networks on the functioning of thinking, mentality and cultural processes.

Strategy of Mankind. Culture of Thinking. Social Network. Audiovisual Media. Knowledge Illusion.

Thinking About a New Culture of Thinking

Globalization, as a stage of historical development, is the process that has an impact on any nation, any culture, regardless of how they feel about this process.

The globalization process involves a lot of fatal challenges that requires the civilized answers. These responses, the reactions on these challenges lead the cultures (and, therefore, our culture) to be marginal, failed, or to be successful and vital, to be a modern nation.

One of these challenges is the predominance of the postmodern virtual - information environment.

George Orwell in his famous "1984" writes that the past and the external world exist only in the mind, and the mind can be controlled.

And best of all, you can control the mind by means of the most powerful tool - Television [1] ... and his majesty - Computer - we can add. Consciousness becomes an object of technocratic regulation.

Television and Internet are no longer just some of the media, they are a phenomena that create their reality, their "videology", "virtual nowhere" – "land of McWorld'. And absolutely everyone live in this reality, even those who had never seen a TV or computer. As «if the situation is defined as real, they are real in their consequences".[2]

" Homo Virtualis" is dissolved in the ocean of information. The world of real things and real relationship is gradually replaced by the world of signs, simulacra, by certain "hyperreality" - with a simulation as its basis. The mainstream part of this "hyperreality" is simple and two-colored. The informative society contributes to the development of the one-sided intellect. Information abolishes knowledge. Civilization becomes image-oriented. Jean Baudrillard writes that "Information Violence" of the modern electronic tools creates a "social idiocy."[3]

Simulative activity creates reality, which has its own rules and laws, its own materialness, corporality. Model absorbs reality. This new model gives the understandable and universal knowledge of the world, life orientations, as opposed to the special knowledge, which is not for everyone.

This model becomes like a "Globish" - a simple pragmatic form of English, that involves a vocabulary limited to 1500 words, with short sentences, basic syntax and absence of idiomatic expressions. "Globish" which is designed for trivial efficiency, always, everywhere, with everyone."

New information environment, globalist educational paradigm leads to the formation of the quasi-cultural field of communication, to the impoverishment of dialogue. We are forced to seek a common, similar, to create a single standard coordinate system.

" Television can destroy the culture ..." writes Karl Popper. The author of "The Open Society and its Enemies", one of his last interviews (1993, April) criticizes quasi-liberal myth of unlimited freedom, which are supposed to use the media.

He believes, that "any power, especially the giant, like a television, should be controlled. TV can destroy the culture ... What

is culture? This is the fight against violence. Generally television ... can not realize its educational function, its giant power ".

"So there should be censorship, but not from the state, but the self-censorship of television, corporate ethics, to issue a license and revocation of it - all within the media ..."[4]

Certain cultures, including Georgian one - mythological - mosaic - ritual, are easily fall in to the trap of the virtual reality created by simulative activity, because the society of the spectacle requires for himself the reality of the scene. Our society is experiencing the lack of rationality, the lack of critical thinking people, and so, it is relatively easier to be influenced by information technology. Virtual reality, "performance", myth - it's a familiar and often the only acceptable environment for it. But this is the problem of another topic.

There are good data on the usefulness of the evolution of the functional asymmetry of the brain in the direction of its gain. The more developed is the differentiation of the cerebral hemispheres, the more successful and better will be their synthesis in the implementation of the activity of thought.

There are two ways of thinking, working on verbal, logical and non-verbal , imagery principles, each of which creates a sort of a picture of the world, basically binary one. It is a phenomenon of certain complementarity, that provides a "normal" stable functioning of consciousness

There is evidence that illiterate person employed in a routine work, almost does not develop the asymmetry. And that you need the development of the asymmetry for the normal development of the thinking process. There is evidence of the growth of the asymmetry as the individual grows older, the achievement of a certain peak in this process and then smoothing of the asymmetry in an old age.

What role in this process is played by the computer, with its social networks and, in general, the rapid development of the audiovisual media?

It is believed, that the video resources are turned immediately to the right hemisphere, as they operate images (ideograms). Due to the advantages in the speed of processing the material at an unconscious level, audiovisual resources give us a wealth of information in a compressed form, and, from our side, easily.

Unfortunately, it can turn around "disservice" to the human intellect, for the passion of TV and computer (especially at an early age), leads to the suppression and inhibition of the left-hemispheric form of thinking by the right-hemisphere form of thinking.

In the information society, subjective factors play a much greater role than in the past, which promotes the importance of future projects ... and this fact increases the responsibility of all mankind for the selection of the optimal direction of development of world culture including the phenomenon of the new electronic technologies.[5] A few words about the actors of these projects... Should we keep in mind intellectuals?

Well, the public dialogue becomes intense, but at the same time the public sphere has become less formal and less differentiated. Previously (before the Internet) the public's attention was focused on some selected messages, so that the citizens of one and the same time might be occupied by the same critically filtered topics, but now the decentralized access to unedited themes in terms of the Internet has led to the fact that the statements of intellectuals lose the ability to focus the attention of the public. Computer unsavory way impacts on the position of intellectuals in society, says Habermass.

The stage for the elitist performances of the ambitious intellectuals remains - writes Habermass, but there is a transition from the word to the image... Figuratively speaking, book, academic science, theoretical dispute of the public intellectuals gives way to television and "television experts."

In the context of the formation of the new information reality, characterized by the inability of the mass of its assimilation ("digestion"), focusing public attention often successfully managed not the someone who is better, the someone who deeply understands, but the one who better (more effective) delivers itself. The first - "understanding" - requires book and public debate according to the certain rules. The second - "delivering himself" - requires modern electronic audiovisual means and rules of the game, where sometimes the main rule is the lack of any rules.

Modern information and technological tools, especially television and the computer, due to their omnivorous, universality, because of the ease and convenience in terms of consumption, in principle, undermine the authority of the aristocratic principle of the

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cultural pyramid device, when there is a "favorites" who own themes and statements, which focuses the attention of the public. The collapse of the aristocratic principle of the device of the cultural pyramid leads to the robbery of everyday consciousness, to its cultural impoverishment, deprives him of the ability to synthesize, makes it fragmented.[6]

We can see the belittling of the role of orderly debate, which implies the existence of certain rules of the game. If you do not enter in an orderly debate, then you are "intelligent barbarian" (do not know how to play cricket), you do not aspire to the truth. Civilization is not a given. It is an artificial creation, and requires constant and creative care, requires the will to live together, the will to dialogue, or you immediately find yourself without it (Ortega i Gasset). And it can happen to any society that refuses dialogue, or what is the same - will cease to care about civilization.

But what about the universities. Is it the space for the intellectuals? Some years ago I wrote the article - "University professor versus intellectual". The main goal of our university education is to transfer students as much information as possible. To facilitate this task, we rank the information and submit it in the finished form. We lost the intellectual culture in which the most important is the independent thinking. Pier Ado writes that in the universities the specialists prepare specialists... For example, philosophers only teach the history of philosophy, they do not put the radical, scare questions...

Intellectual, on the base of the analysis again raises questions about the existing postulates. It goes beyond existing mental paradigms and frameworks. To combine a university professor and an intellectual we need a new education policy and a new education environment.

I do not see the other way to generate new thinking and for appropriate, productive responses to the challenges of the globalist world.

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KAZAKHSTAN CALLS FOR TRILINGUAL EDUCATION POLICY FOR STAYING COMPETITIVE AND DEVELOPING INTERCULTURAL COMMUNICATION

Kazakhstan plays a central role in providing strategic structure for developing cross-cultural and cross-confessional dialogue advance in the Central Asia region. After having gained its sovereignty in December 1991, Kazakhstan joined UNESCO in May 1992 and became the first country representing Central Asia.

Today more than 130 ethnic groups amicably live in Kazakhstan: Kazakhs – 66.48%, Russians – 20.61%, Uzbeks – 3.11%, Ukrainians – 1.64%, etc.

The President of the Republic of Kazakhstan Nursultan Nazarbayev consistently repeated about the relevance of living peacefully respecting other nations' culture and traditions in order to stay competitive, stable and prosperous. Knowing other nation's language and culture determines intercultural communication and tolerance. Today Kazakhstan is aiming to follow trilingual education policy. The official state language is Kazakh. The Russian language recognized as the language for official interaction and the English language as a language for global integration.

The paper presents the relevance of trilingual education policy and the main effects of the policy for developing intercultural communication. A number of various studies confirm that multilingualism improves country's competitiveness. According to the results of the Global Competitiveness Index, Top 10 countries presented in the GCI have a developed multilingual policy. Countries presented in the Top-10 of the Global Competitiveness Index also perform well in the 2015 Legatum Prosperity Index according to the criterion "Personal Freedom and Social Tolerance" (Switzerland, Sweden and Singapore). This proves that citizens of countries with a multilingual policy are more socially oriented, tolerant and able to contribute to the creation of dynamic and harmonious multicultural society.

Keywords: intercultural communication, trilingual policy, cross-cultural dialogue, multilingualism, social tolerance

1. Kazakhstan calls for trilingual education policy

The ideology of multilingual unity performs as a vital necessity for any society actively integrating into a global world. Kazakhstan took a course on trilingual education policy to strengthen the nation's intellectual and competitive power.

Trilingual policy is a significant factor for cross-cultural communication. Languages and culture diversity is an absolute heritage of our country. The efficiency of trilingual policy lies in the following concept: Kazakh should be admitted as a state language, Russian as a language for cross-ethnic interaction and English as a language for successful integration into global economics.

Kazakhstan creates equal conditions for learning three languages. Nevertheless, the Kazakh, English and Russian languages will have different statuses. The State Programme for Languages Development and Functioning 2011-2020 states that the state Kazakh language is in priority as a relevant factor for strengthening national solidarity [1].

As soon as Kazakhstan gained its independence, the role of the Kazakh language has gradually increased. One can evidence the growth of students at schools and higher education institutions (further-HEIs) with the Kazakh language of instruction from the Picture 1.
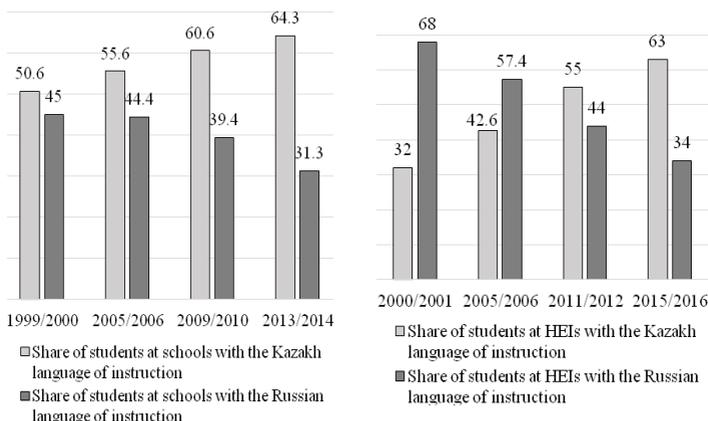
Picture 1. Data on students at schools/HEIs with the Kazakh/Russian languages of instruction, 2000-2015, %

Source: Statistics Committee of the Ministry of National Economics of Kazakhstan http://stat.gov.kz/

The challenge of effective introduction of trilingual education policy into schools and HEIs appears within such an ideology. In May 2016, the President of the Republic of Kazakhstan Nursultan Nazarbayev defined one hundred concrete steps to cope with the global challenges and enter Top 30 of the most developed countries [2].

Currently English is a dominant language globally. 1500 million people worldwide speak English. Out of this number, only 375 million are native speakers. English dominates in science and literature. In 2014 there were published 78 000 publications in science and 550 000 books in English worldwide. The majority of information disseminated through the Internet is in English.

Turning to Kazakhstan, in 2015 our country ranked 54th out of 70 countries in Education First English Proficiency Index (further - EF EPI). EF EPI characterises English proficiency of Kazakhstan as "very low". Currently this comes as a relevant problem to tackle with [3].

2. What are the benefits of multilingual policy?

Trilingual education policy support is a significant factor for qualitative education system and successful society as well. Multilingual education policy develops a country's competitiveness. The most developed Top 10 countries presented in the Global Competitiveness Index 2015-2016 (further - GCI) have a developed multilingual policy. Switzerland recognising four national languages (German, French, Italian and Romansh) ranks first in the GCI 2015-2016. Singapore recognising four official languages (Malay, Mandarin, Tamil and English) ranks second in the GCI 2015-2016 [4].

A recent Massachusetts Institute of Technology study claims that fluency in a foreign language adds an average of 2-3% to one's earnings. Different languages lead to different results. For example, Spanish fluency increases wages by 1.7%, French by 2.7% and German by 4%. English increases one's earnings by a much higher premium – around 10%-20% [5].

It is interesting to point out that the United Kingdom reportedly loses $86 billion a year, or 3, 5% of GDP, due to a lack of skills in foreign languages [5].

Moreover, multilingualism develops personal cognitive and social skills. A new study presented by Anglia Ruskin University (United Kingdom) has found that bilingual primary school children learn more effectively than monolinguals within noisy environments such as classrooms.

More than 150 major research studies confirm the cognitive advantages of multilingualism. These studies have found that bilingual students in additive bilingual contexts consistently outperform monolingual students in four key areas of thinking: cognitive flexibility, metalinguistic awareness, communicative sensitivity, and field independence [6].

Multilingualism also has physical and health advantages. A recent study from the University of Ghent in Belgium provided evidence that people speaking more than one language may delay the onset of Alzheimer's disease and dementia [7].

3. Trilingual policy performs as an indicator of nation's tolerance and cross-cultural communication

Today Kazakhstan is a multiethnic country where more than 140 ethnic groups comprise population of total 17.6 million people (Picture 2).
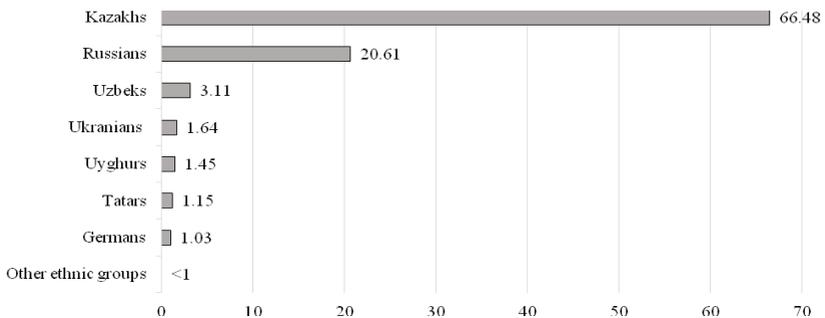
Picture 2. Data on ethnic diversity in Kazakhstan, 2016, %

Source: Statistics Committee of the Ministry of National Economics of Kazakhstan http://stat.gov.kz/

Language policy plays a significant role on a multiethnic society. Multilingual policy has a huge impact on developing intercultural communication. According to the results of the Global Competitiveness Index 2016, Top 10 countries presented in the GCI have a developed multilingual policy. Countries presented in the Top-10 of the GCI also perform well in the 2015 Legatum Prosperity Index according to the criterion "Personal Freedom and Social Tolerance" (Table 1). This criterion measures the performance and progress of nations in guaranteeing individual freedom and encouraging social tolerance [8].

Table 1. Data on correlation between countries with multilingual education policy and social tolerance index by Legatum Prosperity Index, 2015

Rank	Country	Official languages
1	Canada	English, French
2	New Zealand	New Zealand English, Māori
3	Norway	Norwegian 90% of Norwegians speak English Norway scores in the Top 5 of the EF EPI
4	Luxembourg	Luxembourgish, French, German
5	Iceland	Icelandic English and Danish – mandatory for students in compulsory schools

Source: The Legatum Prosperity Index, 2015
http://media.prosperity.com/2015/pdf/publications/PI2015Brochure_WEB.pdf

Countries with several official languages focus more on cross-cultural communication. Table 1 proves that citizens of countries with a multilingual policy are more socially oriented, tolerant and able to contribute to the creation of dynamic and harmonious multicultural society.

4. What is the policy for developing trilingual education?

For the above-mentioned purpose, a Roadmap on Trilingual Education Development for 2015-2020 was adopted in 2015. The Roadmap considers developing the following challenges [9]:

- ✓ improving legal framework for developing trilingual education;
- ✓ implementing research on studying the problems of trilingual education problems;
- ✓ providing methodical support for trilingual education;
- ✓ providing academic staff preparation and development;
- ✓ providing institutional support for trilingual education;
- ✓ providing informational support for trilingual education;
- ✓ providing financial support for trilingual education.

Within the President's initiative, 79th step of the one hundred steps aims at a gradual transition to the English language as a language of instruction at high school and HEIs. The main purpose of this initiative is to increase human resources' competitiveness and to rise the export potential of the educational sector.

Kazakhstan strives to be a competitive country where a number of ethnic groups live and understand each other. The President of the country Nursultan Nazarbayev declared about the necessity of implementing trilingual policy. During the forum initiated by the international scholarship "Bolashak", he said about the impossibility of subliming one's nation putting down another one. Thus, multilingual education policy is a key factor for developing competitive, intellectual and tolerant nation.

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FROM SUSTAINABLE DEVELOPMENT TO MANAGED HARMONY: A PARADIGM SHIFT

ABSTRACT:

This paper presents a critique of the concept of sustainable development offered by a research team of the Planetary Development Institute as part of a new global development paradigm called the Concept of Managed Harmony.

Since the Rio Declaration on the Environment and Development (1992) many countries and international organizations have based their economic strategies on the concept of sustainable development. However, most sustainable development ideas have never been implemented because of inbuilt contradictions. By looking at sustainable development through the prism of the theory of the noosphere, we have developed a Planetary Project based on the planetary integration of nations that would include both the preservation of their political and cultural diversity and an ideology of anti-crisis re-globalization. This re-globalization implies global spiritual synthesis and economic problem solving mechanisms designed to save the biosphere for this and future generations.

The monograph, *Planetary Project: From Sustainable Development to Managed Harmony* contains key elements of the theory. It has been published in Arabic, Chinese, English, and Russian.

Keywords: sustainable development, Planetary Project, managed harmony, re-globalization, global human unification.

Despite its theoretical solidity and international recognition, the concept of sustainable development has run into fundamental implementation issues. Internal contradictions are revealed both in its ideological-methodological frame. Its global mission to lay out the foundations of *a new type of civilization* that would adapt people to the environment has not been fulfilled. Global problems have accumulated a critical mass. There is not much time left before the

Earth's life-subsistence resources are irreversibly exhausted. Radical and efficient solutions based on an anti-crisis economic model are necessary.

It is clear that the concept of sustainable development should not be discarded as it has so many true points, correct principles, and promising proposals. It is just that they require re-working, which should be based on constructive criticism and a shift of modelling focus. For instance: the categories of "progress" and "development" require conceptual review; while the terms "sustainable development indicators" and "the quality of life" need a systemic detailed overview; and there has to be a total re-evaluation of the notions of "biocentrism" and "humanism". The *environmental imperative* and *biocompatible ethics* should be filled with concrete and accessible meaning. The main thing, however, is to develop an organizational basis and resource mechanisms of global human integration and global problem solving to avoid the situation when they remain delusionary projects.

This work must start where a gap is found in the Concept of Sustainable Development, and where the Sustainable Development Strategy has lost its way. Still, correct ideas have allowed the adequate formulation of *what* should be done and *when*; while **how**, **who** and **with what resources** remain the weak link in the argumentation of sustainable development followers. To address these issues, we propose our own comprehensive ideology and methodology referred to as the *Planetary Project*.

Since its outset in 2006, the Planetary Project has developed as a new and realistic model of solving global problems, as a concept of global human unification, and a civilization paradigm. Initially, it emerged as a critique of the concept of sustainable development: as discourse of correcting and augmenting some of its points. At some stage it grew into a theory of *re-globalization,* a *planetary modelling* alternative to the "golden billion" format. It took a certain focus shift.

It is impossible to solve global problems, and remove or alleviate global contradictions, most of which lie in the economic dimension or at least are rooted in it. Therefore, we saw real possibilities of radical solutions in revising the notions of *planetary resources*, *planetary property*, *planetary rent*, and the *re*-distribution of income from it.

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Indeed, what has become the barrier for international attempts to implement sustainable development strategy? They include:

1) a conflict of interest in the process of discussion and resolving global problems (along the following juxtapositions "global–national", "international", and "national–regional–local")

2) A lack of scientific and technological solutions;

3) Ideological and value contradictions between global players and the absence of a single platform for the understanding and evaluation of global problems.

The Planetary Project proposes the following *basic hypotheses* to be substantiated through practical activity:

- *resolving global problems* of the contemporary world is extremely difficult and costly, but possible, provided these are in place: an adequate resource base, material means, clear planning, correct organizational scheme, and a realistic financial mechanism;

- *reducing disunity between nations* to the level when it does not present obstacles to global integration is possible provided wealth distribution between agents of planetary development is fair;

- *creating a compromise-based model of civilization,* whose terms are acceptable for people of different cultures, is possible;

- *developing necessary scientific and technological solutions,* which meet the standards of the Sixth Techno-economic paradigm, is possible;

- coherent *modelling of instruments* of solving global problems and global human integration is possible within the *Planetary Project*;

- we can completely rely on *support* for the Planetary Project from the progressively minded international and national elites if we present to them a well-argued justification for the degree of their interest, participation, and responsibility.

The Planetary Project philosophy is constructed along the following lines:

- identifying the most important global problems;
- recognising their fundamental resolvability;
- proclaiming the planetary scale of the activity, and the necessity for global human unification;
- formulating basic hypotheses;

- formulating key principles of planetary integration;
- recognizing the possibility of creating a single human civilization able to develop in harmony with nature;
- determining mechanisms of global problem solving and planetary integration;
- Forecasting and programming prospects of planetary civilization according to the new evolutionary scenario.

The purpose of the Planetary Project is to solve global problems threatening the present and future of humanity. We believe that the following problems are the most important and urgent today:

- poverty, unemployment, social inequality and social injustice;
- starvation, undernourishment, deficit of fresh water and food as well as its poor quality;
- threat of a nuclear war and the proliferation of weapons of mass destruction;
- climate change;
- environmental crisis and environmental degradation;
- rising deficit and non-renewable depletion of natural resources;
- spread of existing and new mass diseases (including infectious and viral);
- terrorism and local wars;
- international crime.

The ideology of the Planetary Project is based on the premise that global problems are essentially solvable only if the following conditions are met: a shared understanding of problems; recognition of the fact that problem solving should be based on the balance of interests of all parties; a reliable organizational and financial scheme; and co-operation of united agents. The main thing is that global problems can only be solved on a *planetary scale*.

We purposefully use the notion of ***planetarity*** in both the name of the project, and in the terminology about its vectors, content, goals and specific objectives. There are two reasons for doing this: firstly, its scale indicating the cosmos character of the Earth, the biosphere, humanity and man; and secondly, to get away from the odious notion of *globalism.* Unfortunately, *globalism* causes negative associations

in many people, because it has been discredited by the opponents of globalization and the "golden billion" ideology. "Planetarity" does not just have a purely mathematical meaning of the maximum imaginable calculable amount of the Earth's objects, including organic and non-organic matter as well as primitive and highly organized life. It is also representative for the understanding of evolution as a cosmogonic process in which *integral people* can play an active part. ***Planetarity*** *is a form of existence in which any division between people is removed and loses its meaning and significance*.

From the Planetary Project perspective, resolving global problems and global human integration are key conditions for human survival. The emergence of planetary humanity as a new agent of history and evolution can only be possible if some fundamental principles are applied that derive from the analysis of the work of the United Nations, the world's integration practices, and historical experience.

The Planetary Project ***general principles*** are as follows**:**

• preserving the health of the biosphere, resource saving, and use of alternative resource substitutes are of priority importance for the world community;

• equality and equal rights for all races, nations, cultures, religions, states, and other forms of social organization are postulated as part of the human integration process, with the exception of those that harm the biosphere, violate people's rights and freedoms and limit the possibilities for people to coexist with nature in harmony;

• forming a planetary institutional infrastructure, which will be a system of supra-national *planetary governance* organizations, is necessary for solving global problems of civilization integration and world design harmonization;

• for this, it also makes sense to develop public diplomacy and civil control over official international organizations;

• national, regional, continental, and international elites become active participants, drivers, and agents of *re-globalization* (in effect, planetary development agents), which view re-globalization as an attractive investment project; they contribute to the development, financing, and practical implementation of social,

economic, and political planetary programs of harmonious development of a unified human civilization.

Using the concept of **harmony** in our socio-economic construction and historical-civilization modelling, we are completely aware of the risk of being accused of idealism or even utopianism, at least by skeptics and pessimists. Nevertheless, we think that this notion is sufficiently scientific and theoretically sound to use as a basis for a social development theory. Moreover, it meets the criteria and reflects the nature the Planetary Project because, as a philosophical category, harmony implies consonance and balance of diverse and even opposing elements a*s many in one*. The word, *harmony* is of Greek origin, and it carries the idea of integral wholeness of all living things in the cosmos. This can be possible only due to the internal reasonable order that is capable of being grasped by the human mind. Harmony keeps things in wise agreement in the world. This agreement is accessible to human understanding, and is the opposite of *chaos*.

Today, it may sound idealistic to talk about the possibility of harmonizing the relationship between people and nature and social development *harmony* in noospheric unity format, when the world is wrought with a multitude of fundamental contradictions. Pessimistic experts predict escalation and even collapse in regard to some global problems, which can result in the death of humanity, the biosphere, and the Earth itself. The authors of the Planetary Project consider themselves scientific optimists: we believe in the reason and spiritual power of people, in their ability to make sense of their needs and regulate them. Today, there is hardly any other scenario for people than an integration one. In this case, however, as perhaps in any other mega-project to be implemented in market conditions based on the *similarity* and *conflict of interest*, everything depends on the "price tag". In other words, it has to do with the costs involved and the financial mechanism of the entire work cycle ranging from designing and approval to implementation and quality control.

It is important to understand that we do not separate environmental and social-economic issues, because we believe that only successful economic transformation both in terms of production technologies and in terms of the distribution system can fundamentally change nature management policy, and relieve the

ecosystems of excessive pressure. The key force, which is capable of kick-starting the movement processes towards the designated goal and achieving it, is the *collective scientific intelligence* and the *planetary goodwill* of our contemporaries world over. It is the manifestation of the *noospheric potential* of current generations. To do that, we must use the resources of natural and intellectual assets held in planetary ownership. This movement should meet the interests of the biosphere objectified in the *environmental imperative,* the Planetary Project's basic principles, and the ideas of harmony known to us from the time of Pythagoras. Therefore, the vector from ***sustainable development to managed harmony*** will be most relevant to characterize the Planetary Project goal. We used to talk a lot about the necessity for a person to develop his or her personality in a harmonious way. Today, we talk as much about the necessity to harmonize relations between different nations and ethnic groups as well as the relationship between people and nature, with a concept of harmonious economic management in the works. In this sense, we can say that the Planetary Project Concept of Managed Harmony is a natural revision of sustainable development ideas from the point of view of social scientists and economists.

The idea of harmonizing world development must include not only the reconciliation of ethnic and national values, i.e., social reference points, with industrial development as an economic process, but also saving the environmental balance as social responsibility to future generations. Harmonizing planetary processes as a comprehensive and highly complex task requires the use of scientific findings in various fields; therefore, we must involve planetary research scholars and specialists who have achieved interesting and promising results.

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MIGRATION OF THE CULTURAL PHENOMENON AND ITS INFLUENCE ON DIFFERENT TRADITIONS
(Ethno-Historical Research)

ABSTRACT

As it is known woman's name *Barbra* means foreigner, who has come from foreign lands. Man's name *Barbar* means the same. Both names are also connected with the word *Barbarian*. There is an opinion that this word may be formed by redublication (*bar-bar*). As it is well known *Barbarian* means cruel, wild, uncivilized. Sumerian *barbar* means foreigner, of not Babylonian, or Sumerian origin. It's worth of interest that Greeks called *barbarian* Persians or king of Persia, Egyptians, shooters or slaves because they were from Scythia, Phrygia, Caria and Cappadocia.

In our opinion Sumerian word *barbar*, denoting foreigner, not Sumerian or Babylonian could migrate from Mesopotamia through Middle East to Greece, where it became famous after St. Barbara. Initially the name for Greeks should have been denoting a person who is foreigner, slave, uncivilized. Later on the name spread through Christian world (in Georgia as well) and is very famous until now. Even it became a symbol name of a beautiful lady in the West.

As for Sumerian word é-bab-bar-a, ba-ab-ar, babbar-é, babar-šu it is an epithet of Sun god and means white, "House of Radiant"(temple of Sun god Šamaš), rising and setting sun, luminous, radiant. This Sumerian word became a lexsical unit of the Georgian language and as it is believed, became a name of the Georgian pagan Sun godess (*Babar/Barbal*) as well.

We think that *Babar/Barbal* (with its different forms) and *Barbare* (*Barbara*) are different words with different meanings, but they might have one, Sumerian origin.

St. Barbara, Religion, Mesopotamia, Europe, the Caucasus

In the folk religion of Svans (the western Georgia highland) there is a female deity named *Kal-Babar*. According to Vera Bardavelidze's studies, there is an accepted opinion that the old Georgian sun deity *Kal- Babar* (Woman-Babar) (Babar/Barbal) - is a Sumerian sun deity and it should have reached our country from the ancient world of Mesopotamia. [1] According to the Ivane Java-khishvili's opinion *Barbare* (Georgian form for *Barbara*), despite the fact that it is closely attached to the Christian world, should have been a transformed form of an ancient pagan name. [2] Nana Bakhsoliani and I have decided to determine the origin of a woman's name *Barbare/Barbra* and the route it passed till it reached us.

As it is well known the name in Greek means foreigner, alien, who came from foreign country. The same word is attached to "*barbarian*". There is an opinion that this word was formed by reduplication of *bar* (*bar-bar*). Barbarian (in Latin -*Barbari*[3]), as it is well known, means alien, not Greek, not civilized. The word "*barbaricos*"(βαρβαρίκός), implies alien too, while "*barbaropho-nos*" (ßαρßαρόφωννος) – means a person speaking in foreign language. In Sumerian the word "*barbar"* had the meaning of alien, of not Babylonian or Sumerian origin as well. [4]

It's worth of interest that Greeks called Persians or king of Persia *barbarians*. They also called *barbarians* Egyptians, archers or slaves, because they were from Scythia, Phrygia, Caria and Cappadocia. [5] In our opinion this nickname, after denoting Persians, Egyptians, archers or slaves from Scythia, Phrygia, Caria and Cappadocia, who came from foreign countries and who were aliens and non-civilized for Greeks, transformed in to a woman's name

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[1] Vera Bardavelidze, "From the History of Georgians' Ancient Religion. Deity Barbar/Babar", Publishing House "Caucasus House", Tbilisi, 2006.

[2] Ivane Javakhishvili, Historic-Ethnological Problems of Georgia, the Caucasus and the Near East, The Academy of Sciences of Georgia USSR, Tbilisi, 1950, p. 199.

[3] Chambers 21 Century Dictionary, The Living Language, Chambers, 1996.

[4] Robert Beekes, Etymological Dictionary of Greek, Leiden Indo-European Etymological Series, v. 10/1, Brill, Leiden-Boston, 2010.

[5] Benselers Griechich-Deutsches Schul wörterbuch, Druck und Verlag von B.G. Tnebner, Leipzig und Berlin, 1904.

Barbara and man's name *Barbar* (meaning alien). We may suppose that after calling representatives of above mentioned people *Barbara* or *Barbar,* this nickname had just become a first name. More so it is possible as creation of names and surnames with the help of nicknames is universally spread phenomenon. For instance such as: Georgian surname "Dedalamazishvili (who had a beautiful mother), Shavkatsishvili (Shavishvili) which means child of a black/dark faced man; German Schwarz, Schwarzmann, English Brown, Fox, White and others.

If Sumerian *barbar*, which seems reduplicated *bar*, implied not of Babylonian or Sumerian origin, we can suppose that the word reached the Greek world from Babylon, Sumer by migration through Middle East and Southwest Asia and from there on, it was spread in the counties of Roman Empire. Later the word *barbar*, as a nickname, should become a name of a woman and a man, but the popularity of the woman's name Barbara is of course connected with the fourth century Christian martyr St. Barbara. Therefore it should not be surprising that the names resembling a woman's name Barbara or its identical forms are found among those peoples who lived within the Roman Empire. To say nothing of *Barbara* and *Varvara*, in Hungary its form is *Borbala*, in Scotland – *Barabal*, in Czech language – *Barbora.*[1] Very similar forms we have in Georgian too. For instance: woman's name *Barbare/Barbale,* similar words: *borbali* (wheel), *varvari* (blazing), etc. But, as we mentioned above, *Barbare/Barbale* and its other forms are considered in Georgian scientific literature as a name of female sun deity, which has Sumerian origin.

V.Bardavelidze's work "From the History of the Georgians' Ancient Religion deity Barbar/Babar" is a desk book for all who are interested in the issue of deity *Barbar-Babar*. In this work, as it is well known, the author states: "Like above mentioned sun deity Kal –*Babar,* observed in the New Year ritual of Svans, this Sumerian deity was a sun deity as well. *Babba*, the sun deity of Sumerians, corresponds to *Šamash,* the sun deity of Semites. The center of *Babba's* worship was the town Ellasar that is Larsa. According to the work of Knut Tallqvist, Akkadiche Götter epitheta, in the initial

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[1] Name BARBARA, http://www.behindthename.com/name/barbara, 2016.25.03.

sources Sumerian deity is met by the name *Babba*r who is interpreted as *ba-ab-ar* that equals to: Šamaš-s; babbar-é -"Rising sun" and babar-šu-a "setting sun" corresponds to Nabû".[1] V. Bardavelidze's the above mentioned statement is based on the works by B.Turaev and V. Struve. V. Struve says that in Larsa people used to worship male sun god *Babar* and in Sipar they worshiped *Šamash*.[2] B. Turaev writes: "Ellasar (Larsa) is a center of the cult of the sun god *Babbara (Šamash)*. Sipar-Agadeil or Accad is a double town of the sun god Šamash with the temple – "Home of the Radiant".[3] So, there for e *Babbar* is an epithet of male sun deity – Šamash and means the radiant, that *e-babbara* implies a house of the radiant, sun Šamash and it is the name of its temple, while *babarshua* is the epithet of Nabu, deity of wisdom and script. This epithet is associated with the sun too, but here it has less ardency and radiation, since it is setting and is not in the zenith. *é-bab-bar-a, ba-ab-ar, babbar-é, babar-šu-a* mentioned by Knut Tallqvist are all epithets and imply white, temple of Šamash, that is "House of the Light", the rising and setting sun.[4] Besides, this word semantically is also connected with *burning, blazing, fire, star*.[5] Jemal Sharashenidze states that "*bir*" has the semantics of firing, lighting and is connected with Georgian "*briali*"(blaze).[6] As it is well known studies of Kartvelian languages lead definite researchers (M.Tsereteli, H.Fenrich, J. Sharashnidze, V.Topuria, N.Khazaradze) to the conclusion that more than two hundred vocabulary units in Kartvelian languages reveal definite closeness to the corresponding vocabulary of the Sumerian language. For example, Sumerian *babbar* – brightening, light and common

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[1]Vera Bardavelidze, ibid., p.129-130.

[2] Vasili Struve, History of the Ancient East*, Publishing House *"Ogiz.*Gospolitizdat"**,Leningrad, 1941, p*. 68, 105.

[3]Boris Turaev, History of the Ancient East, vol.1, Publishing House"Socio-economic literature" ("Socecgiz"), Leningrad, 1935, p.54.

[4]Knut Tallqvist, Akkadische Götterepitheta, Societas Orientalis Fennica, Helsinki, 1938, s.43, 52, 72, 90.

[5] Grigol Giorgadze, Nana Khazaradze, Ethnogenesis of the Georgian People and the Ancient East Ethno-Cultural world, Coll. Ethnogenesis of the Georgian People, ``Mematiane", Tbilisi, 2002, pp.29-37, pp. 29-30.

[6]Jemal Sharashenidze, Sumerians and Their Culture, Publishing House ``Nakaduli",Tbilisi, 1983, p. 46, 41.

Kartvelian *uar (жçar)*, Georgian blazing, blaze, blazed, Svanian – *uarual (жarжal)*-blaze.[1] Thus, the words such as blazing,[2] burning, shining should be of Sumerian origin and should be originated from *babbar*. In this context according to our opinion, results of researches by Merab Chukhua seem rather interesting; according to it, the word that implied common Kartvelian word "fire" "star" was *mes-kul,* in Georgian *mask-ul-av, vask-ul-av*, in Zanuri *mask-ur // masq-ur, in Svan language mesg-//mes-//-mesk* .[3] Thus, besides Sumerian word, there also was Georgian one denoting fire and star.

According to the available material deity under the name *babba/babbar* could be found neither in Sumerian nor in Acadian. As it was stated above, the aforementioned Sumerian word is an epithet of the male sun god Shamash and implies its shining, mostly its heat. The name of the temple of this deity *e-babara,* "House of Light", does not mean that *babbar* is a name of divinity. Of course, very often definite deities are mentioned by epithets, but here the case should not be such, more so as, epithet of deity Nabu is associated with *babbar* too. Calling deities or their worshipping places by epithets is a known phenomenon in the history of religion. We have such examples in Georgia as well. There are many of them. For example: Rider, Shooter, Pirimze (having face of sun), Adgilis Deda (mother of place), Alaverdi and many others. From this point of view it is worth of mention as well that among Mesopotamian or Sumerian deities, we don't meet deity named *babbar*.[4]

Thus, we think that *babba/babbar* is an epithet of a deity and not a deity itself. If it is so, we may suppose that the goddess *Babar/Barbal* having solar, and in particular, signs of the sun studied by V. Bardavelidze, might be even an epithet, f. e. of the Georgian famous sun goddess Nana, whose cult is preserved in Georgia and is

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[1] Grigol Giorgadze, Nana Khazaradze, ibid, p.29-30.

[2] Jemal Sharashenidze, Ibid., p. 41.

[3] Merab Chukhua, Comparative Dictionary of the Kartvelian Languages and Dialects, Publishing House "Universali", Tbilisi, 2002-2003, p.152.

[4] For example: Joshua J. Mark, The Mesopotamian Pantheon, Ancient History Encyclopedia, published on 25 February 2011, http://www.ancient.eu/article/221/, 09.05.2016.

well studied in one of the distinguished works of the above mentioned researcher.

We would also like to touch one issue, which might deviates from the main focus of our study but is directly associated with a virgin-martyr Barbara. Today the Catholic Church because of absence of historic evidences expresses its doubt about existence of St. Barbara. Greek acts according to which martyrdom of Barbara have been attributed to persecution of Maximian (c. 303) is not considered a reliable historical source. As we read in Catholic Encyclopedia, veneration of St. Barbara has been spread from the seventh century and history of her life too is associated with that very period. This life was inserted by Metaphrases in his editions. On the base of it, in the ninth century in Western Europe rather vast versions of St. Barbara's life were created. Various martyrologies refer to various places of the Saint's torture: Egypt, Heliopolis, Tuscany, Rome, Antioch and Nicomedia. The author of the encyclopedia article explains this variety of locations of the Saint's martyrdom by the fact that the authors of St. Barbara's life only tried to make local adaptation of Barbara and that given geographical points are not supported by the real facts. That is why St. Barbara's day was removed from Roman calendar in 1969. The fact that even before the ninth century the whole Christendom in the West as well as in the East worshipped St. Barbara is well known.[1] And indeed, there are not many Saints who enjoy such popularity among Eastern or Western Christian world and who for centuries were pleaded to help in various disasters. As it is known, popularity of a saint depends on his/her assistance, support. St. Barbara was addressed for help in the West and in the East even during global disasters. People believe that she protects from sudden death, death without last Communion, fire, lightning, infectious disease, ulcers, plague. As a researcher of these issues Nino Mindadze notes, that according to people's belief holy relics of St. Barbara and churches dedicated to her are able to heal

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[1] Catholic Encyclopedia, St. Barbara, http://www.newadvent.org/cathen/02284d.htm, 2016.25.03; David Hugh Farmer, Oxford dictionary of Saints, fifth edition, Oxford University Press, New York, 2004, p.41; New World Encyclopedia, http://www.newworldencyclopedia.org/entry/Saint_Barbara, 2016.25.03.

the above listed illnesses. Churches and shrines dedicated to her were built all over Georgia. Navtlughi church of St. Barbara was built in Tbilisi during the plague epidemics when king Erekle II reigned. Those days newspaper wrote that at the very first liturgy served at the newly built Navtlughi church of St. Barbara plague receded. Churches after St. Barbara were built in many countries for healing plague or eye diseases, where people pleaded to heal them from the same diseases, as in our country.[1] Thus, we think that because of not possessing today the evidences proving the real existence of the Saint she was not a really person, is questionable. Much the more, when she was not only the object of veneration for centuries, but also a great supporter and protector all over the Christendom. Otherwise, how could the whole Christendom for centuries receive support from mythical, unreal saint? If St. Barbara is known, deeply trusted and venerated saint for the whole Christendom, saints, known under the name *Barbar/*Barbaroz/Barbaro (the name which is of the same origin as *Barbara*), are not known for many Christians.[2]

And finally, as a conclusion we can state that:

1. Common Kartvelian *uar (жаr,)*, Georgian *varvar*, that means blaze, glow, burn, Svanian –*uarual (жагжal)*– blaze, glitter, shine should be of Sumerian origin and should be originated from *babbar*. Common Georgian had its own word - *mes-kul* denoting fire, celestial body, star. We consider that *babbar* and b*arbar* are Sumerian words having different semantic meanings.

2. The word *babbar* should be an epithet and not a name of deity. The goddess with solar, namely of the sun signs, *Babbar/Barbal,* studied by V.Bardavelidze may well be an epithet of the female sun deity, for example of the famous Georgian sun goddess Nana.

3. Iv. Javakhishvili stated that the name of St. Barbara could have been assimilated by Georgians only together with Christianity, but on the other hand he added, that the name of a mother of Batonebi (Masters, angels) Barbare, proceeding from ancient faith of

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[1]Nana Khazaradze, Nino Mindadze, In the Country of the Cincture of the Theotokos, Publishing House "Sameba", Tbilisi, 2008, p. 95-107.
[2]Edisher Chelidze (Ed.), United Calendar of the World Orthodox Church, 1st edition, Publishing House is not specified,Tbilisi, 2001, p. 80, 81, 84, 87.

Batonebi (Masters), might be a degenerated form of ancient pagan name.[1] If Sumerian *barbar*, which looks like reduplicated *bar*, meant alien, not Babylonian, or not of Sumerian origin, we can suppose that this word could have come to Greek world from Sumer, through migration, passing Middle East, Southwest Asia, from where it could have been spread in the countries of Roman Empire.

4. In the Greek environment, the semantics of *barbar* could be enriched with new connotation (barbarian, non-civilized), although the word could have this connotation in Sumerian environment already. Later on the word *barbar*, as a nickname could become a name of a woman or a man. There is no doubt that woman's name Barbara became popular after St. Barbara, virgin-martyr. Therefore we think that the woman's name Barbare in Georgia (the country closely attached to the Greek and Roman environment) is associated with the saint virgin, martyr Barbara; that in the ritual folk poetry name Barbare, used instead of Georgian goddess Nana, is St. Barbara. Such substitution falls in the context more so as similar to goddess Nana, St. Barbare is considered a healer of infectious diseases. Such substitution is one of the vivid examples of how people's religious world outlook rejected one faith and assimilated the other. This is an example how pre-Christian world outlook becomes Christian one.

5. Therefore Barbare, mentioned in Georgian folk texts, can't denote pre-Christian Svanetian female deity of the sun *babbar/barbal*, likewise, it is less possible that *babbar,* epithet of the sun, fire is a name of divinity as such,

6. Probably, the word *barba*r, which came from Sumerian world passed Middle East, Southwest Asia, came to Greece, was spread together with Christianity in the countries of Roman Empire and was established there. This lingual element, in the process of its migration, after definite transformation, could manage, on a certain level, reunite culturally various ethnic groups.

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[1]Iivane Jjavakhishvili, ibid, p,199.

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GENDER DIFFERENCES IN MENTAL HEALTH

ABSTRACT

Mental health disorders make a sizeable contribution to the global burden of disease, affecting some 450 million people worldwide. Women and men are thought to be affected by mental health problems in equal proportions, but by different types of difficulties. Women primarily experience depression, while men are mostly affected by behavior and personality difficulties, including alcohol dependence . Women are also more likely to attempt suicide. Over 90 per cent of eating disorder occur in women.

Gender is a critical determinant of mental health and mental illness that runs like a fault line, interconnecting with and deepening the disparities associated with other important socio-economic determinants such income, employment and social position. This paper aims to discuss why gender matters is mental health, to explain the relationship of gender and health-seeking behavior as a powerful determinant of gender differences in common mental health disorders, namely, depressive disorder, eating disorders, suicidal behavior, alcohol use disorders.

Keywords: *gender differences, mental disorders, healthcare*

INTRODUCTION

In 2002, World Health Organization (WHO) passed its first Gender Policy, acknowledging the gender issue as important on its own.

Unfortunately, gender has been conflated with biological sex in policy, programme documents and in biomedical literature. Sex denotes biologically determined characteristics, while gender indicates culturally- and socially-shaped variations between men and women. Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the

characteristics, aptitudes and likely behaviors of both women and men (femininity and masculinity). Gender roles and expectations are learned. Systems of social differentiation such as political status, class, ethnicity, physical and mental disability, age and more, modify gender roles.

Gender-based differences may emanate from a biomedical (genetic, hormonal, anatomical, physiological); psychosocial (personality, coping, symptom reporting); epidemiological (population-based risk factors); or even a more global perspective. The latter analyses large-scale cultural, social, economic, and political processes that ultimately produce differential health risks for women and men. Rarely does biology act alone to determine health inequalities. Social determinants, including gender, interact with each other and exacerbate biological vulnerabilities.

The aim of this paper is to discuss why gender matters in mental health, to explain the relationship of gender and health-seeking behavior as a powerful determinant of gender differences, to examine the gender differences in common mental health problems.

Why is gender important in mental health?

A gender approach to health means to distinguish biological and social factors while exploring their interactions, and to be sensitive to how gender inequality affects health outcomes. A gender approach to mental health provides guidance to the identification of appropriate responses from the mental healthcare system, as well as from public policy. Gender, like other stratifies, does not operate in isolation. It interacts in an additive or multiplicative way with other social markers like class and race.

Gender analysis improves understanding of the epidemiology of mental health problems, decisions and treatment of these problems in under-reported groups, and also increases potential for greater public participation in health. Overlooking gender-based differences or gender bias could have drastic consequences. Doctors are more likely to diagnose depression in women compared to men, even when they have similar scores on standardized measures of depression or present with identical symptoms. Gender stereotypes regarding proneness to emotional problems in women and alcohol problems in men, appear to reinforce social stigma and constrain help-seeking

along stereotypical lines. They are a barrier to the accurate identification and treatment of psychological disorders.

Gender and health seeking behavior

Health services for women tend to focus on their reproductive functions, neglecting the needs of women outside the reproductive functions. A lack of female medical personnel is sometimes a barrier for women to utilize healthcare services. Poor women find themselves without access to healthcare more often than men from the same social group, even in rich countries like the United States. In many developing countries, women complain about lack of privacy, confidentiality and information about options and services available. Women's higher mental and physical morbidity have also been hypothesized as being caused by their gender sensitivity to physical cues and to the social acceptability of sick roles for women. On the other hand, emotional and cognitive capacities of women themselves may limit their access to healthcare. Amin and Bentley concluded that gender inequalities, manifested through fertility, marriage, and work norms, violence in marital relationships, and poor psychological health, have resulted in rural Indian women accepting high thresholds of suffering and not seekig treatment for their symptoms.

Male: female differences in the prevalence of mental health disorders: what we know

What is known about gender influence on three mental health disorders that show significant, cross-cultural male: female differences, namely, depression, alcohol use disorder and eating disorders is reviewed below. The differences between men and women in suicidal behaviors are also described and some of the possible gender influences on the known risk factors for completed and attempted suicide briefly explored.

Suicidal behavior

Nearly one million people die each year as a result of suicide. Globally, more men (509 000 in 2000) than women (305 000 in 2000) take their own lives (WHO, 2002).

The male excess for completed suicide has been partly attributed to the use of more lethal methods of attempting suicide by men, for example, guns. Women, in contrast, tend to opt for ''softer'', less lethal means, such as pills and cutting(WHO, 2001b).

Several studies have reported increased rates of suicide, particularly among men during periods of economic recession and high unemployment. The introduction of economic reforms and concomitant sharp increase in unemployment have been linked a rise in all-cause mortality in men in a number of countries in eastern Europe, including some of the former members of the Soviet Union.

It is likely that the differential impact on men and women of the rapid economic transition in eastern Europe, which includes increasing poverty and unemployment, is linked to gendered differences in social roles and expectations. Men who are forced with unemployment and economic crises in societies where their primary role is that of breadwinner, are probably at greater risk for suicidal behavior. The increase in all-cause mortality is most likely linked to the fact that men tend to cope with difficult life events by smoking, drinking, and generally undertaking other risk-taking behaviors that can lead to injuries, even death, because these are more generally accepted behaviors for men.

For most countries data on non-fatal suicides are unreliable as many cases go undetected and unreported, the number of people who attempt suicide is thought to be at least ten times that who complete suicide. What data are available suggest that non-fatal suicidal behavior is more prevalent among younger people than in the older age groups. In addition, it appears that rates of attempted suicide are, on average, 2-3 times higher in women than in men (WHO, 2002).

Depression

The female excess for depression has been demonstrated in most community-based studies in all regions of the world. The considerable cross-cultural variability in the male: female ratio in prevalence rates for depression does call into question any over simplistic biological or hormonal explanations for the female excess, since few biological parameters show this degree of variation. Greater exposure to stressors , such as negative life events, a recognized risk factor for depression. Women are also for more

likely to be denied educational and occupational opportunities, a gender gap that is especially evident in developing countries (UNDP, 2002). The limitation of opportunities means that women typically have fewer options when faced with economic and social difficulties in their lives, which in turn can lead to a greater likelihood of adverse mental health consequences of negative life events.

There is growing evidence of an association between economic difficulties and an increased risk for depression (PATEL & Kleiman, 2003); the social gradient in wealth in heavily gendered, with women being disproportionately affected by the burden of poverty which, in turn, may influence their vulnerability to depression. Women are also far more likely than men to be victims of violence, a factor that is also linked to an increased risk for depression. For instance, several studies have shown that women who have experienced physical violence by intimate partner are significantly more likely to suffer depression, abuse drugs or attempt suicide (WHO, 2002).Following rape, one in three women develop post-traumatic stress disorder and depression (Abtbury, 2001). Furthermore, women who were sexually abused as children are significantly more likely to suffer depression in adulthood; sexual and other forms of violence in youth are associated with depression in adolescence (Astbury, 2001; Patel & Andrew, 2001).

Alcohol use disorders
The male excess for alcohol use disorders has been repeatedly demonstrated in numerous community studies from almost every major world region (WHO,1999). It is probable that the greater risk for alcohol use disorders in men is the result of a combination of a number of psychosocial and biological factors. Drinking and drunkenness are widely perceived to be consistent with gendered nations of masculinity and thus, men who conform to cultural norms are more likely to consume alcohol regularly. In addition, drinking is considered to be a coping strategy for men faced with adverse life events, such as unemployment, and /or when they feel unable to live up to societal expectations of being men. The association of masculinity with drinking, in particular the use of alcohol by men as a means of coping with stress brought about by economic pressures

has been shown to be a key factor behind the rising toll of alcohol-related premature mortality among men in eastern Europe.

Eating disorder

Eating disorders are characterized by a fear of being overweight (despite the fact that actual weight is in the average or below average range), which can lead to a range of behaviors to reduce weight including severe dieting, self-induced vomiting and excessive exercise.

The evidence for a gender role in such disorders stems from two observations. Firstly, the enormous male: female difference in incidence (females far outnumber men in their rates of both anorexia and bulimia nervosa) and the fact that cultures which have been relatively immune to the media-driven creation of the ideal body image for women, such as India and Fiji, have low rates of these disorders (King & Bhugra, 1989, Becker et al., 2002). The "cult of thinness", propagated by social pressures via the publication of books and magazines advising weight-reducing diets, the fashion industry (which caters mainly for the slimmer figure), and television attaching sexual allure and professional success to the possession of a svelte figure, and which leads to dietary restraint, has been cited as a key reason behind the rise in incidence of eating disorders (Russel, 2000), and its higher prevalence in women.

Conclusion

The review of gender influences on mental health disorders indicates that there is a clear need for research in this area to move towards a more gender-sensitive model. Although we have a reasonable appreciation of how gender factors shape the male: female differentials in the prevalence rates of some of the common mental health disorders, such as depression and alcohol abuse, eating disorders, suicidal behavior.

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ON THE ISSUE OF THE RELIGION
AS A SOCIAL SYSTEM

ABSTRACT

The present paper provides information about the meaning, elements, characteristics, types, maintenance and functions of religion as a social system. The paper outlines the relationship between religion and the social structure of society. It points out that contemporary scientific debates have centered on issues such as secularization, civil religion and the cohesiveness of religion in the context of multiculturalism.

The Paper underlines that social theory of religion is distinguished from the philosophy of religion in that it does not set out to assess the validity of religious beliefs. The process of comparing multiple conflicting dogmas may require what an American sociologist Peter Ludwig Berger has described as inherent "methodological atheism".[1] Classical sociological theorists of the late 19th and early 20th century such as German Philosophers Karl Marx and Max Weber and French Philosopher Emile Durkheim are greatly interested in religion and its social impacts on society. They have very complex and developed theories about the nature and social effects of religion. Religion is considered to be an extremely important social variable in the work of all them. As a British sociologist Bryan Stanley Turner states, "Religion, Marx holds, is a significant hindrance to reason, inherently masking the truth and misguiding followers… Marx views alienation as the heart of social inequality. The antithesis to this alienation is freedom… In this, Marx never suggested that religion ought to be prohibited".[2] For Weber, religion is best understood as it responds to the human need for theodicy. "Human beings are troubled, he says, with the question of theodicy – the question of how the extraordinary power of a divine god may be reconciled with the imperfection of the world that he has created and rules over. Religion offers people answers that provide opportunities for salvation – relief from suffering, and reassuring meaning. The pursuit of salvation, like the pursuit of wealth, becomes a part of human motivation".[3] Durkheim's underlying interest is to understand

the basic forms of religious life for all societies. "Religion is not "imaginary," although he does deprive it of what many believers find essential. Religion is very real; it is an expression of society itself, and indeed, there is no society that does not have religion. We perceive as individuals a force greater than ourselves, which is our social life, and give that perception a supernatural face".[4] As an American sociologist Thomas Luckmann points out, "whereas the social concept of religion broadly differs from Theology in assuming indifference to the supernatural, theorists tend to acknowledge socio-cultural reification of religious practice". [5]

The author of the paper concludes, that the social study of religion is therefore a two-stage operation: first, an analysis of the system of meanings embodied in the symbols which make up the religion proper and, second, the relating of these systems to social-structural processes.

Keywords: *Religion, religious belief, social theory, sociologist, society.*

INTRODUCTION

We are interested in the nature of religious world views and how the social forces of culture and religion can bring people success or can divide people for persecution and suffering.

It is generally known, that culture defines the social forces within a community involving its conventions for behavior, ranging from food preparation techniques, to forms of entertainment that keep the community together like music or dancing, to dating rituals, and so on. And, religion defines how the community members interpret their role in the universe, with this teaching based on the local culture, so different religions rise out of different cultures. Similarly when members of one religion convert members of a foreign culture often the resulting religion in that area is affected by the host culture. In our modern times of high rates of literacy across so many different cultures around the world, we should have learned that cooperation is part of our human nature and its practice will be successful in most endeavors, where a group of people of diverse skills and backgrounds can succeed when individuals or a group of uniform skills cannot. As the Georgian Theologian and Religion

Expert Temo Keshelashvili points out "instead the problem is "divide and conquer" remains the most widespread leadership technique, so only a privileged few will benefit to the detriment of so many others".[6]

Based on our specific goal, we think that it is worthy to notice the following circumstance: if the sociological study of religion is in fact in a state of general stagnation, we doubt that it will be set going again by producing more minor variations on classical theoretical themes. Yet one more meticulous case in point for such well-established propositions as that ancestor worship supports the legal authority of elders, that initiation rites are means for the establishment of cultural identity and national status, that ritual groupings reflect political oppositions, or that myths provide charters for social institutions and rationalizations of social privilege, may well finally convince a great many people, both inside the profession and out, that sociologists are, like theologians, firmly dedicated to proving the indubitable. Only if we abandon, in a phrase of an American art critic and art historian Leo Steinberg's, that „sweet sense of accomplishment which comes from parading habitual skills and address ourselves to problems sufficiently unclarified as to make discovery possible, can we hope to achieve work which will not just reincarnate that of the great men of the first quarter of this century, but match it".[7] They way to do this is not to abandon the established traditions of social study of religion in this field, but to widen them.

1. ON THE RELIGION AS A SOCIAL-CULTURAL CONSTRUCT

As we know, religion is a cultural system of world views, sacred texts, holy places, ethics, and societal organization that relate humanity to what the social anthropologist has called "an order of existence"[8]. Different religions may or may not contain various elements, ranging from the "divine", "faith", "sacred things", "supernatural being or supernatural beings"[9] or "some sort of intimacy and transcendence that will provide norms and power for the rest of life".[10] Religious practices may include symbolic stories, which are sometimes said by followers to be true, that have the side

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purpose of explaining the origin of life, the Universe and other things. Traditionally, faith in addition to reason has been considered a source of religious beliefs.

As we are to deal with meaning, let us begin with a paradigm: that is that sacred symbols function to synthesize a people's ethos - the tone, character, and quality of their life, its moral and aesthetic style and mood and their world-view - the picture they have of the way things in sheer actuality are, their most comprehensive ideas of order. In religious belief and practice a group's ethos is rendered intellectually reasonable by being shown to represent a way of life ideally adapted to the actual state of affairs the worldview describes, while the world view is rendered emotionally convincing by being presented as an image of an actual state of affairs peculiarly well-arranged to accommodate such a way of life. This confrontation and mutual confirmation has two fundamental effects. On the one hand, it objectivizes moral and aesthetic preferences by depicting them as the imposed conditions of life implicit in a world with a particular structure, as mere common sense given the unalterable shape of reality. On the other, it supports these received beliefs about the world's body by invoking deeply felt moral and aesthetic sentiments as experiential evidence for their truth.

From the point of view of an American philosopher and anthropologist Clifford James Geertz, „Religious symbols formulate a basic congruence between a particular style of life and a specific metaphysic, and in so doing sustain each with the borrowed authority of the other. Phrasing aside, this much may perhaps be granted. The notion that religion tunes human actions to an envisaged cosmic order and projects images of cosmic order onto the plane of human experience is hardly novel".[11] But it is hardly investigated either, so that we have very little idea of how, in empirical terms, this particular miracle is accomplished. We just know that it is done, annually, weekly, daily, for some people almost hourly; and we have an enormous ethnographic literature to demonstrate it. But "the theoretical framework which would enable us to provide an analytic account of it, an account of the son we can provide for lineage segmentation, political succession, labor exchange, or the socialization of the child, does not exist".[12]

Here it needs to be noticed that to undertake the study of cultural activity - activity in which symbolism forms the positive content - is thus not to abandon social analysis for a Platonic cave of shadows, to enter into a mental world of introspective psychology or, worse, speculative philosophy, and wander there forever in a haze of "Cognitions", "Affections", "Conations"[13] and other elusive entities. Cultural acts, the construction, apprehension, and utilization of symbolic forms, are social events like any other; they are as public as marriage and as observable as agriculture. They are not, however, exactly the same thing; or, more precisely, the symbolic dimension of social events is itself theoretically abstract able from those events as empirical totalities. There is still, to paraphrase a remark of an American literary theorist Kenneth Duva Burke's (who had a powerful impact on 20th century philosophy, aesthetics and criticism), "individual differences poems about having children by marriage is not quite the same thing as having children by marriage. Even though the building of the house may proceed under the guidance of the plan or - a less likely occurrence - the having of children may be motivated by a reading of the poem, there is something to be said for not confusing our traffic with symbols with our traffic with objects or human beings, for these latter are not in themselves symbols, however often they may function as such. No matter how deeply interfused the cultural and the social may be in the everyday life of houses, farms, poems, and marriages, it is useful to distinguish them in analysis, and, so doing, to isolate the generic traits of each against the normalized background of the other two".[14] So far as religious symbols and symbol systems are concerned this interchangeableness is clear. As one may see, from the point of Kenneth Burke the endurance, courage, independence, perseverance, and passionate willfulness in which "the vision quest practices the Plains Indian are the same flamboyant virtues by which he attempts to live: while achieving a sense of revelation he stabilizes a sense of direction. The consciousness of defaulted obligation, secreted guilt, and, when a confession is obtained, public shame in which Manus' rituals rehearses him are the same sentiments that underlie the sort of duty ethic by which his property-conscious society is maintained: the gaining of an absolution involves the forging of a

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conscience. And the same self-discipline which rewards a Javanese mystic staring fixedly into the flame of a lamp with what he takes to be an intimation of divinity drills him in that rigorous control of emotional expression"[15] which is necessary to a man who would follow a religious-mystical style of life.

As it turns out, an increasing number of scholars have expressed reservations about ever defining the "essence" of religion. They observe that the way we use the concept today is a particularly modern construct that would not have been understood through much of history and in many cultures outside the Western World. The MacMillan Encyclopedia of Religions states: "The very attempt to define religion, to find some distinctive or possibly unique essence or set of qualities that distinguish the "religious" from the remainder of human life, is primarily a Western concern. The attempt is a natural consequence of the Occident speculative, intellectualistic, and scientific disposition. It is also the product of the dominant Western religious mode, what is called the Judeo-Christian climate or, more accurately, the theistic inheritance from Judaism, Christianity, and Islam. The theistic form of belief in this tradition, even when downgraded culturally, is formative of the dichotomous Western view of religion. That is, the basic structure of theism is essentially a distinction between a transcendent deity and all else, between the creator and his creation, between God and man".[16] In this connection we agree with a Western thinkers in their opinions that essence of religion is difficult to define; European scientific thoughts indicate that religion and culture can be seen as two separate systems, though not without some interplay. Here it needs to be noticed that the famous academic theory of religion so-called as social constructionism argues that religion is a modern concept and an orientation system that helps to interpret reality and define human beings.[17]

2. ON THE CLASSICAL SOCIAL THEORIES OF RELIGION

As we know from the history of philosophy, social thought provides general theories to explain actions and behavior of society as a whole, encompassing sociological, political and philosophical ideas. Classical social theory has generally been presented from a perspective of Western philosophy. It is interesting for us that the word religion is

sometimes used interchangeably with faith or set of duties; however, in the words of Emile Durkheim religion differs from private belief in that it is "something eminently social".[18]

As it turns out, religion, for Durkheim's theory, is not "imaginary," although he does deprive it of what many believers find essential. Religion is very real; it is an expression of society itself, and indeed, there is no society that does not have religion. We then express ourselves religiously in groups, which makes the symbolic power greater. The major difference between moods and motivations after Durkheim is that where the latter are, so to speak, vectorial qualities, the former are merely scalar. Motives have a directional cast, they describe a certain overall course, gravitate toward certain, usually temporary, consummations. „But moods vary only as to intensity: they go nowhere. They spring from certain circumstances but they are responsive to no ends. Like fogs, they just settle and lift; like scents, suffuse and evaporate. When present they are totalistic: if one is sad everything and everybody seems dreary; if one is gay, everything and everybody seems splendid. Thus, though a man can be vain, brave, willful, and independent at the same time, he can't very well be playful and listless, or exultant and melancholy, at the same time. Further, where motives persist for more or less extended periods of time, moods merely recur with greater or lesser frequency, coming and going for what are often quite unfathomable reasons. But perhaps the most important difference, so far as we are concerned, between moods and motivations is that motivations are "made meaningful" with reference to the ends toward which they are conceived to conduce, whereas moods are "made meaningful" with reference to the conditions from which they are conceived to spring".[19] We interpret motives in terms of their consummations, but we interpret moods in terms of their sources. We say that a person is industrious because he wishes to succeed; we say that a person is worried because he is conscious of the hanging threat of nuclear holocaust. And this is no less the case when the interpretations are ultimate. „Charity becomes Christian charity when it is enclosed in a conception of God's purposes; optimism is Christian optimism when it is grounded in a particular conception of God's nature. The assiduity of the Navaho finds its rationale in a belief that, since

"reality" operates mechanically, it is coercible; their chronic fearfulness finds its rationale in a conviction that, however "reality" operates,[20] it is both enormously powerful and terribly dangerous.

That the symbols or symbol systems which induce and define dispositions we set off as religious and those which place those dispositions in a cosmic framework are the same symbols ought to occasion no surprise. After the French Philosopher and Sociologist Auguste Comte „for what else do we mean by saying that a particular mood of awe is religious and not secular, except that it springs from entertaining a conception of all-pervading vitality like manna and not from a visit to the Grand Canyon? Or that a particular case of asceticism is an example of a religious motivation, except that it is directed toward the achievement of an unconditioned end like nirvana and not a conditioned one like weight-reduction?"[21] If sacred symbols did not at one and the same time induce dispositions in human beings and formulate, however obliquely, inarticulately, or unsystematically, general ideas of order, then the empirical differentia of religious activity or religious experience would not exist. A man can indeed be said to be "religious" about golf, but not merely if he pursues it with passion and plays it on Sundays: he must also see it as symbolic of some transcendent truths. And the pubescent boy gazing soulfully into the eyes of the pubescent girl in an American Cartoonist William Steig cartoon and murmuring, "There is something about you, Ethel, which gives me a sort of religious feeling" is, like most adolescents, confused.[22] What any particular religion affirms about the fundamental nature of reality may be obscure, shallow, or, all too often, perverse; but it must, if it is not to consist of the mere collection of received practices and conventional sentiments we usually refer to as moralism, affirm something. If one were to essay a minimal definition of religion today, it would perhaps not be Tylor's famous "belief in spiritual beings," to which Goody, wearied of theoretical subtleties, has lately urged us to return, but rather what a Spanish diplomat, writer and historian Salvador de Madariaga has called "the relatively modest dogma that God is not mad".[23] Usually, of course, religions affirm very much more than this: we believe, as Auguste Comte

remarked, "all that we can and would believe everything if we only could. The thing we seem least able to tolerate is a threat to our powers of conception, a suggestion that our ability to create, grasp, and use symbols may fail us, for were this to happen, we would be more helpless, as we have already pointed out, than the beavers. The extreme generality, diffuseness, and variability of man's innate response capacities means that without the assistance of cultural patterns he would be functionally incomplete, not merely a talented ape who had, like some underprivileged child, unfortunately been prevented from realizing his full potentialities, but a kind of formless monster with neither sense of direction nor power of self-control, a chaos of spasmodic impulses and vague emotions".[24]

Because religion helps to define motivation, Max Weber argues for making sense of religious action on its own terms, such as: "verstehen". Weber gives religion credit for shaping a person's image of the world, and this image of the world can affect their view of their interests, and ultimately how they decide to take action. As a religious problem, the problem of suffering is, paradoxically, not how to avoid suffering but how to suffer, how to make of physical pain, personal loss, worldly defeat, or the helpless contemplation of others' agony something bearable, supportable - something, as we say, sufferable. "It was in this effort that the Baila woman - perhaps necessarily, perhaps not - failed and, literally not knowing how to feel about what had happened to her, how to suffer, perished in confusion and despair".[25] Where the more intellective aspects of what Weber called the Problem of Meaning are a matter affirming the ultimate explicability of experience, the more affective aspects are a matter of affirming its ultimate condition of being sufferable. As religion on one side anchors the power of our symbolic resources for formulating analytic ideas in an authoritative conception of the overall shape of reality, so on another side it anchors the power of our, also symbolic, resources for expressing emotions - moods, sentiments, passions, affections, feelings - in a similar conception of its pervasive tenor, its inherent tone and temper. "For those able to embrace them, and for so long as they are able to embrace them, religious symbols provide a cosmic guarantee not only for their ability to comprehend the world but also, comprehending it, to give a

precision to their feeling, a definition to their emotions which enables them, morosely or joyfully, grimly or cavalierly, to endure it".[26] The problem of suffering passes easily into the problem of evil, for if suffering is severe enough it usually, though not always, seems morally undeserved as well, at least to the sufferer.

There arises here, however, a more profound question: how is it that this denial comes to be believed? How is it that the religious man moves from a troubled perception of experienced disorder to a more or less settled conviction of fundamental order? Just what does belief mean in a religious context? Of all the problems surrounding attempts to conduct sociological analysis of religion this is the one that has perhaps been most troublesome and therefore the most often avoided, usually by relegating it to Sociology, that raffish outcast discipline to which social anthropologists are forever consigning phenomena they are unable to deal with within the framework of a denatured as Luckmann's Theory. But the problem will not go away, it is not "merely" social, and no anthropological theory of religion which fails to attack it is worthy of the name As Thomas Luckmann in his work "The Social Construction of Reality" points out, "we have been trying to stage Hamlet without the Prince quite long enough. Of course, ail cultural performances are not religious performances, and the line between those that are and artistic or even political, ones is often not so easy to draw in practice, for like social forms, symbolic forms can serve multiple purposes".[27] Thus, with the onset of the modernization in the western world, some aspects of religion have cumulatively been criticized. Though the religiously unaffiliated have grown globally, many of the unaffiliated still have various religious beliefs.

3. ON THE SOCIAL IMPORTANCE OF RELIGION

Taking into consideration history of Social Theories we may argue that for the philosophers, the importance of religion lies in its capacity to serve, for an individual or for a group, as a source of general, yet distinctive, conceptions of the world, the self, and the relations between them. From these cultural functions flow, in turn, its social ones. After Peter Ludwig Berger, "Religious concepts spread beyond their specifically metaphysical contexts

to provide a framework of general ideas in terms of which a wide range of experience - intellectual, emotional, moral - can be given meaningful form. The Christian sees the Nazi movement against the background of The Fall which, though it does not, in a causal sense, explain it, places it in a moral, a cognitive, even an affective sense. The ethnic society of Azande sees the collapse of a granary upon a friend or relative against the background of a concrete and rather special notion of witchcraft"[28] and thus avoids the philosophical dilemmas as well as the sociological stress of indeterminism.

The tracing of the social role of religion is thus not so much a matter of finding correlations between specific ritual acts and specific secular social ties – though these correlations do, of course, exist and are very worth continued investigation, especially if we can contrive something novel to say about them. More, it is a matter of understanding how it is that men's notions, however implicit, of the "really real" and the dispositions these notions induce in them, color their sense of the reasonable, the practical, the humane, and the moral. How far they do so, how deeply they do so and how effectively they do so - all these are crucial issues in the comparative sociology of religion. Even the degree to which religious systems themselves are developed seems to vary extremely widely, and not merely on a simple evolutionary basis. In one society, the level of elaboration of symbolic formulations of ultimate actuality may reach extraordinary degrees of complexity and systematic articulation; in another, no less developed socially, such formulations may remain primitive in the true sense, hardly more than congeries of fragmentary by beliefs and isolated images, of sacred reflexes and spiritual pictographs. Thus, Karl Marx's famous line – "Religion is the opium of the people", as it soothes them and dulls their senses to the pain of oppression.[29] Some scholars and experts have recently noted that this is a contradictory or dialectical metaphor, referring to religion as both an expression of suffering and a protest against suffering.

CONCLUSION

Reasoning from the previously mentioned we may conclude that the social study of religion is therefore a two-stage operation: first, an analysis of the system of meanings embodied in the symbols which make up the religion proper, and, second, the relating of these systems to social-structural and cultural processes. Our dissatisfaction with so much of contemporary social anthropological work in religion is not that it concerns itself with the second stage, but that it neglects the first, and in so doing takes for granted what most needs to be elucidated. To discuss the main role and cardinal importance of ancestor worship in regulating political succession, of sacrificial feasts in defining kinship obligations, of spirit worship in scheduling agricultural practices, of divination in reinforcing social control, or of initiation rites in propelling personality maturation, are in no sense unimportant endeavors, and we are not recommending they be abandoned for the kind of jejune cabalism into which symbolic analysis of exotic faiths can so easily fall. But to attempt them with but the most general, commonsense view of what ancestor worship, animal sacrifice, spirit worship, divination, or initiation rites are as religious patterns seems to me not particularly promising. Only when we have a theoretical analysis of symbolic action comparable in sophistication to that we now have for social action, will we be able to cope effectively with those aspects of social life in which religion plays a determinant role.

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DEMOCRATIC CIVIC ACTIVISM THROUGH THE LENS OF SOCIAL CAPITAL AND SOCIAL MEDIA TOOLS: *PERSPECTIVES FROM THE RECENT UPRISINGS OF NORTH AFRICA AND THE MIDDLE EAST*

ABSTRACT:

The ongoing unrests in the Middle East have opened up new debates on the relationship between social capital and civil society. But what actually are they, and what implications do they have for the region of the Middle East? The relationship between social capital and civil society in this region is much debated, but scarcely conceived. This paper has a threefold focus. First, it explores what light existing stock of social capital shed upon the mechanisms of the contemporary civic activities in their search of establishing stable democracies across the Middle East region. Second, how can civic movements in this region contribute to increasing the current deficit stock of social capital? And third, what implications did the social media tools have in the recent uprisings of North Africa and the Middle East region? This paper is also intended to explore the current status of social capital and civil society in this region.

Keywords: *Social capital, civil society, the Middle East, democracy, uprising, social media, internetworked social movements*

INTRODUCTION:

It has been widely argued that civil society and social capital are on the rise in the Middle East and that prospects for change toward stable democracies look promising. In recent years, considerable scholarship has been devoted to exploring the relationship between civil society and social capital. A number of experts have pointed to the prevalence of civil society in regions such as South America or Eastern Europe as one of the main reasons for their greater levels of social capital as compared to the Middle East or Africa, where civil society has so far been scarce. [2]

With regard to the Middle East, some argue that the region's social capital deficit is due to the fact that civil society either does not exist in most Middle Eastern countries, or, where it does exist, it is too embryonic and fragile to be of considerable consequences. Then, it is important to explore the exact nature of the relationship between civil society and social capital, and to see what consequences, if at all, arise from civil society's predicament in the Middle East in so far as the prospects for social capital in the region are concerned. [3]

What is civil society and how is it contextualized in the Middle East?

The rise of Islamic revivalist movements, however, is understood as Muslim resistance to modernity. The second approach is related to the notion of corporatism, which was borrowed from analyses of Latin America. Corporatist tendencies are processes in which the state dominates any kind of economic and civic participation: centralization, one-party rule, pervasive state security establishments which express their independence from the dominant state structures. And the third approach equates civil society with Western-style formal NGOs in the private and voluntary sector. In the policy circles concerned with democratic transition, therefore, it is agreed upon that these NGOs foster political liberalization and democratization from the grass-roots level. NGOs' independence from the regimes and their oppositions to them are the defining characteristics of the Middle Eastern civil society. [4]

Characteristics of social capital and its implications for the recent uprisings in North Africa and the Middle East region:

The notion of social capital has been around for decades. Social capital has come to mean many things to many scholars, so much so that researchers are always asking what social capital is not.

Nowadays social capital has become a highly visible feature of policy debates, and has been seminal in the recent uprisings of North Africa and the Middle East region. Once connectivity between the masses and ruling parties decreased in the Middle East, then, the stock of social capital in this region, too, becomes shrinking. However, Haezewindt argues that the term social capital has given

researchers, planners, and decision-makers a new common language. Research on the multitude of beneficial social and economic consequences created by high levels of positive social capital has encouraged policy makers to consider how social capital can be created and maintained to benefit people and their communities. [5]

A review over the state of civil society in the Middle East: from the past to the present

The Middle East is usually seen as a region where democratization has not yet occurred. However, democratization has been on the agenda since the 1990s, and civil society has been considered as the forerunner of Middle East democracy. [6]

A fragmented civil society will result in the amalgamation of social and political powers within the embrace of political elites. In a number of the Middle Eastern countries, this process impeded the self-organization of domestic modern social forces and a self-regulating civil society. [7]

Investigating social capital and its contributions to civil society in the Middle East:

There has been very little effort to study the societies of this region for their own sake to draw the general insights necessary for building more effective social institutions that satisfy the increasing needs of their growing population.

As Walters argues, the conceptual territory of social capital is quite different. It is not concerned upon the idea of a system. It lacks this rather symmetrical architecture. Although it speaks of norms of civility and social responsibility, it is not concerned about the social unity or integrity of the polity. Social capital theory, then, assumes a world in which governance is no longer the monopoly of the political structure. Instead, governance is dispersed, carried out across a multitude of sites- in civic associations, partnerships, and communities. However, social capital presupposes a more active political and social citizens and groups that assume responsibilities for dealing with social problems. [8]

Is civil society the cause or effect of social capital?

A society with a high level of social capital and an active voluntary sector is more likely to produce the kind of politics that are

typical of the universal civil society. On the other side, civil society as such is a source of social capital. This implies that either the outcome of this type of civil society generates enhanced generalized trust and makes it more likely that people will be more engaged in voluntary associations, or it could be something in 'how to do it' which increases social capital. The latter suggests that it is not the outcome of the various policies but the specific process of implementation in civil society that is vital to creating social capital. [9]

The Middle East trapped between the growing, new media and the strict limitations of the undemocratic governments:

The recent civil unrests across the Middle East underscored the much discussed role of social media as an agent of social and political change. Social media evoke reactions and mobilize collective protests against the undemocratic regimes. 'The Middle East revolts, Chia believes,' also mark a change in the way information is communicated and used to mobilize people. The recent wave of revolts in the Middle East is probably no different from any previous cases of civil uprisings before the advent of web-based communication technology. However, it sends a strong message of the mutual influences that technology and social communication have on one another. Web-based interaction might have started out as a technological innovation, but its functions have been adapted and altered to support wider social and political developments.' [10]

A growing body of literature speaks to issues of the new, transnational NGOs.[24] But the more recent internetworked social movements, which are far less structured, more open and participatory, and articulated across a wide range of issues, cannot easily be understood within the existing frameworks.[11]

Langman et al further assert that the Internet with its widespread access and ease of use has both democratic and anti-democratic potentials. While large numbers of people mobilize via the Internet for progressive social ends, various fascist, racist, and other anti-democratic forces are also using the Internet. Social scientists, they assert, need a better understanding of the social nature

and implications of such movements and the new, growing arts and technologies of 'internetworking' and net-based 'cyberactivism'.[12]

Recent civic activism and the impacts of the media:

Building democracy in the Middle East has always been in trouble and the Internet holds vulnerable potential to heighten public communication. Researchers have always suggested that social networking technologies can influence governments, bottom-up civil participations, and new social dynamics. Through the recent uprisings of the Middle East and North Africa, evidence suggested that this idea is proven true. In the contemporary Middle East, therefore, social media tools have integrated online and offline identities while playing a critical role in dramatic changes sweeping the whole region.

Facebook and Twitter, for example, have developed their user base and platform considerably. Facebook, alone, has over 677 million users as of April 2011(with the Middle East constituting one of the regions that contributed the largest amount of new users), and its mobile users have exceeded 250 million subscribers.[13]

Social media such as Facebook and Twitter- in spite of the severe restrictions imposed on their usage by the governments-helped the protest to spread. [14] For example, the Egyptian protestors, among others, learnt how to socially connect through Facebook, having learnt the techniques of social organization and use of mobile communication technology from a bunch of Serbs who managed to overturn Milosevic in the late 1990s. The mobile phone, Facebook, and Twitter have transformed the mode of communication between friends, family, and colleagues, especially among the young. The Internet is the new wonder of social communication, but as people in Egypt and the Middle East discovered, a power for social mobilisation. [15]

In Syria, Facebook is tolerated even at the highest levels of government: Syrian President These changes could be said to have accelerated in early 2011. However, blogging and social networking alone cannot be expected to bring about immediate political change. It is the long-term impact, the development of new political and civil society engagement, and individual and institutional competencies.[16]

Traveling towards stable democracies in the Middle East: avenues and obstacles:

That civil society is marginalized and suppressed explains the fact that some groups lean to violence as an ideological expression of political demands. There are, then, many factors that contribute to this modern reality in the Middle East; the undeniably traumatic experience of colonialism, among others, dismantles the traditional institutions of civil society. On the other hand, the emergence of centralized, despotic and often corrupt governments, and the nationalization of the institutions of religious learning undermine the mediating role of civil society in transition to sustained democracies in this region. [17]

Globalization itself increases the awareness and networking between external actors and the Middle East. This, in turn, strengthens the chances to establish and consolidate a vivid and democratic regional debate across the region. Civil society not only acts within in each country in this region, but also it has also increasingly developed transnational networks, thereby constituting a forerunner in regionalization and democratization in the regional context. [18]

Conclusion:

This article has suggested that the recent uprisings of North Africa and the Middle East have opened new debates for discussing the relationship between social capital and civil society in this part of the world. We have seen how the stock of social capital is closely associated with the rise and development of civil society in the Middle East. We observed that those societies which are endowed with higher levels of social capital, then, are remarkably enjoying more stable democracies and better lifestyles. Broadly speaking, political institutions are more often assessed in terms of their performance. Once they are in dense webs of associations, they function better. The article argued that while there is a hostile climate towards civil society in the Middle East and social capital's stock has been at lower levels in comparison to developed societies, these days a kind of civil society has raised which is still in its embryonic, fragile stage.

Recommendations:

For the purpose of this paper, we suggest the following recommendations which seem to be of potential interest and application both for the authorities and the public of this region.

• The removal of patrimonial relationships between the state and society in the Persian Gulf States can enhance prospects for modern civil societies, and as a result more stable democracies;

• Establishing an indigenous organized labor in this region can make the formation of more stable democracies more likely;

• Empowering the well-organized groups to practice pressure on the ruling elites to open the political space will contribute to the emergence of modern civil society in the Middle East;

• The activities of civil society should complement the functions of the state and other shareholders towards strengthening the stock of social capital;

• The elites of the Middle East should exhibit their commitment and emphasize on the role of civil society in restoring and reconstructing hope and confidence in the conflict-ridden communities of the region;

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HOMO GLOBALICUS AND PHENOMENA OF VALUE RELATIVISM

ABSTRACT

The wide-ranging impact of globalization on human existence means that it necessarily touches on many basic philosophical questions: the essence of human-being and human values.

In the presentation the phenomena of *Homo Globalicus* and value relativism, which is characterized of globalization process, are exclusively focused on. Who is *Homo Globalicus*- a member of Global community, a builder of global community on the one hand and an essential, structural, paradigmatic part of that community on the other?

Key words: *Homo Globalicus, postmodern thinking, relative moral values*

Recently a prominent American film shooter Spike Jonze's film *"Her"* is awarded with Golden Globe. This film is about a withdrawn writer Theodore, a former *LA Weekly* writer who now works for a firm called "Beautiful Handwritten Letters.com." His work consists of writing love letters from a wife to her husband of 50 years, and for that purpose he has been offered a special computer-he need not write, he only speaks to his computer and words appear on the screen. Closed off and insecure in his personal life, Theodore pours his romantic self into these letters, loving vicariously as an intermediary for others. He grasps furtively for connection through phone sex and videogames. Then he "meets" Samantha- the first artificially intelligent operating system, also known as OS1, or, to be more accurate, he powers her up on his computer-*purchases* her. Samantha is a name that she chooses herself. Theodore at the first sound of her lively purr, he is lost in virtual reality. Samantha is in Theodore's earpiece, in his handheld. He carries the latter around in his shirt pocket so that Samantha's camera-eye can peek out at the wide world. Hers is the last voice he hears at night and the first he

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hears in the morning; she watches him as he sleeps. Over time, Samantha grows and learns, encountering selfhood, discovering her own wants, maturing at warp speed. Before long, Theodore is introducing her as his girlfriend. Samantha, being, a computer, has the ability to process data at a higher speed than human Theo. And while Samantha's programming is designed to make her likable to Theo, her assimilation of humanity's tics soon have the operating system feeling emotion, more precisely the simulation of it. Theo looses reality and goes on living in virtual reality, losing his mankind identity, turning himself into computer.

Theo is a vivid example of a new spice (Strenger's terminology), a child of globalized part of world -*Homo Globalicus.*[1]

Contemporary postmodern culture is fully addicted: to global success stories, to Hollywood "happy end "industry, to global network, etc. Strenger aims to analyze a psychological portrait of *Homo Globalis* defined by its intimate connection to the global infotainment network. (Strenger; 2010. p. 25) He is right while proposing that, existential psychology has shown the depth of the human need to matter, make a difference, to feel that you have a significant place in this world. We all need to feel that we do something that matters within the frame of reference that defines our experiential world. The question is what this frame of reference is. (Strenger; 2010. p.79) Strenger with the help of methodological goals of existential psychology argues that it becoming progressively more difficult for *Homo Globalis* to maintain stable self-esteem, because every achievement is compared to the spectacular success stories publicized by the media. He suggests a concept of 'active self-acceptance', in which persons achieve a sense of selfhood and their personal mission through a sustained quest for self-knowledge.

We propose term "*Homo Globalicus*" instead of Strenger's term "*Homo Globalis*", in order to underline not only psychological aspects of a new type of human being, inhabitant of globalized world.

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[1] Famous contemporary psychologist Carlo Strenger, in his research "*The Fear of Insignificance: Searching for Meaning in the Twenty-first Century*" steps in a new term- *Homo Globalis*. It is a name for "new species"- inhabitants of globalized world.

The phenomena of globalization can be investigated within several referential systems.

The present situation can be exacerbated by the fact that all paradoxes and contradictions of globalization penetrate the everyday consciousness; actually the same everyday consciousness considers globalization, with the same element of exaggeration, as arbitrary, not measured, and sometimes even as hostile. While globalization was creating its possibilities and freedoms, a great part of the world society would generally perceive it as a restriction when just the pure survival becomes the main challenge. The supporters of globalization manifest that the unique constructive and constitutive side of globalization is profited and enjoyed by individual men or women, well organized in their social networks, while the destructive side of the same globalization process becomes the fate of the individuals organized in diverse social formations, and the destruction can lead to a total elimination of jobs or of residential possibilities. [1] Prominent German philosopher Jurgen Habermas suggested that "Through globalization processes, the nature of which are much broader than purely economic, we get more and more accustomed to a different perspective which sharpens our awareness of the growing interdependence of our social arenas, of shared risks, and of the joint networks of our collective fates. While the acceleration and condensation of communication and traffic makes for shrinking distances in space and time, expanding markets come up against the limits of the planet, and exploitation of resources against those of nature … [It] is increasingly rare that costs and risks can be shifted onto others—other sectors of society, remote regions, other cultures or future generations—without fear of sanctions …(Habermas. 1998. p.309-310)

He thinks that governments certainly cannot be expected to enter international agreements and to establish regulations … as long as they are perceived as independent actors in those national arenas

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[1] about advantages and disadvantages of globalization see discussion http://www.enotes.com/homework-help/list-advantages-disadvantages-globalization-answer-113517; Albrow, Martin and Elizabeth King (eds.) (1990). *Globalization, Knowledge and Society* London: Sage.., studies of Gregory Miller, Thomas Pogge; Will Kymlicka.

where they have to gain support and re-election. The individual states must be tied into the binding procedures of cooperation within a transnational community of state in such a way that this commitment is in each case visible on the stage of domestic policy. "The crucial question, therefore, is whether a consciousness of compulsive cosmopolitan solidarization (solidarity) is likely to emerge in the civil societies and the public spheres of continental regimes that are growing together on a larger geographical scale. Only under the pressure of the changing consciousness of citizens, and of its impact on the field of domestic affairs, may those collective actors capable of acting globally come to perceive themselves differently, that is, increasingly as members of a community that leaves them no choice but co-operation and compromise. Still, ruling elites cannot be expected to accomplish this shift of perspective from 'international relations' to 'world domestic policy' unless this achievement is rewarded by the populations themselves." (Habermas. 1998. p.319-320)

The redoubled anthropological consequence of globalization consists, therefore, in the fact, that it favors and supports the individuals capable of competition better than the individuals organized in formations.

Globalization is one of the main features of the present post-modernal thinking. Nowadays the problem of the identity of individual is passing through a severe crisis. The identity of the individual has gone through a serious transformation. Identity has now become an issue. The same refers to the post-modern thinking. Yet accompanied with crises and conflicts, it was followed by a whole range of new phenomena and attitudes, such as the ever wider and deeper level of consumption, the design defining the external image of the society. In this context -non-correspondent relation has to be allocated; which can be also marked in the 'post-material' world of values applying to the reality.

Globalization with its post modern thinking offers two types of reality: humanly constructed reality and human-independent reality. The distinction between independent reality and constructed reality is extremely important. A failure to make this distinction, or a stubborn refusal to make it, will cause confusion.

The temporal shift between global realities and their delayed

notice leads to a new *asymmetry*. The societal standings or the ranking of a whole society are likely *not* to consider and treat *in a balanced way the constructive and destructive sides of globalization*. And it is all the more so, because the representatives of the *constructive* opinion on globalization are lucky 'individuals', while the 'real masses', arising from the decay of the previous great social formations, feel themselves marginalized. But they still revisit the world of the former great organizations.

Our analyses do not aim to discuss all types of relativism; our goal is to show how moral relativism, as the most influential and the most reviled of all relativistic positions, has shaped the *homo Globalicus'* personality. *Homo Globalicus* post-modern thinking in difference[1] (Foucault 1990) dissociated the thinking from the reality.

Interest in relativism as a philosophical position goes back to ancient Greece. Researches in the history of philosophy often refer to Protagoras of Abdera (c. 490–420 BC) dictum, cited by Plato in his dialogue "*Theaetetus*":

"Man (*anthrôpos*) is the measure (*metron*) of all things (*chrêmatôn*), of the things which are, that they are, and of the things which are not, that they are not (*tôn men ontôn hôs esti, tôn de mê ontôn hôs ouk estin*)" (Plato. *Theaetetus:* 152a 2–4) Glimpses of relativistic thinking were found in Middle Ages: Boethius, Averroes, etc. Later such prominent Enlightenment philosophers in France as Rousseau,Voltaire, Diderot, Montesquieu and Condorcet, establish an intellectual climate for a new type of relativism, called cultural relativism. Discussions of relativism were actual in German Enlightenment and classical philosophy (Kant, Humboldt*,* Hamann, and Hegel), some of them foreshadow contemporary conceptual and epistemic relativism. Lately Nietzsche and Dilthey have shaped relativistic thinking in certain strands of continental philosophy, postmodernism and cultural studies. [2] It should be noted that,

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[1] by Foucault the logic of identity is a form of the discourse of the 'Institution'

[2] in this context see: Baghramian, M., 2004, *Relativism*, London, New York: Rutledge., Foot, P., "Moral Relativism", (1982), in Michael Krausz & Jack Meiland (eds), *Relativism: Cognitive and Moral*, Notre Dame, IN: University of Notre Dame Press, pp. 152–166; Kölbel, M. 2013,

popularity of relativism as an idea underwriting a normative—ethical and political-outlook, socio-historical developments in and the more recent times.

The present system of post-modern values in the global everyday consciousness is of a comprehensive importance both from methodological and substantive point of view. With respect to methodological reasons it is important because the post-modern thinking is applied in quite new structures of thinking (difference-logic, deconstructivism), in structures, where already every single fact requires further fundamental explanations why these structures could gain a foot-hold in the domains of control of the everyday consciousness with their new logic and new reality processing. The everyday thinking must enable a man to eliminate the everyday problems. It is clear, that the essence of the new post-modern thinking and the necessity to enable the everyday consciousness to eliminate daily problems are not precisely related to each other.

There are no higher-order or meta-level standards available for adjudicating clashes between systems in a non-question begging way. Steven Hales, for instance, argues that faced with disagreement and given non-neutrality, relativism is the most viable *non-skeptical* conclusion to draw (Hales 2006: 98; 2014).

Precisely at the time of globalization, the post-modern value orientation can definitely disorient the everyday consciousness in recognizing the global world of life in its abstractions and deep fragmentation.

Current global everyday consciousness observes the dynamics, the tremendous success stories of globalization, what this conscience experiences also in its daily life; the same global everyday consciousness finds itself confronting a disintegrating, fragmenting political and social reality, which it can finally fail to escape. Thus, it can also be easy to experience this new reality as a new condition of life. The more substantial efforts the everyday consciousness makes to survive, the more it comes to realize that such efforts for the sake of simple survival. *Homo Globalicus* mostly turned to be an outcast.

He is plugged into the network all days long for years through laptops, smartphones and tablets. That's why one may conclude that

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"Relativism", *Philosophy Compass*, 10(1): 38–51.

his/her horizon is more global than that of previous generations *Homo Globalicus* seeks solace in personal computer's display, there he/she feels fully comfortable, all to the bulb that self-help commandments are unsubstantiated, only here he feels himself as a Superman of the civilization and a target group of numerous networks which compete with each other and which are all in dread for grace and recognition.. Firmly can say, that culture, *Homo Globalicus* lives in, offers him reality where ostensibly everything may be achieved easily and everything is possible.

One of the challenges for *Homo Globalicus* is loosening his personality and become one dimensional. Man is a personality not by nature but by spirit. By nature he is only an individual. Personality is not a monad entering into a hierarchy of monads and subordinate to it. Personality is a microcosm, a complete universe. It is personality alone that can bring together a universal content and be a potential universe in an individual form. . . . The monad is closed, shut up, it has neither windows nor doors. For personality, however, infinity opens out, it enters into infinity, and admits infinity into itself; in its self-revelation it is directed towards an infinite content.

We have to repeat together with Herbert Marcuse that, while our civilization provided the technological means to free the individual from toil and ignorance, it was perversely using these very achievements to enslave him. This totalitarianism operated not by violence, but by deploying the media and the market to colonize the minds of its citizenry, creating a senseless and self-perpetuating cycle of exploitation.

The result of this repression is Marcusian "the one-dimensional man," a happy, enterprising creature who "cannot imagine a qualitatively different universe of discourse and action" than the one he inhabits. He takes his post-industrial world as a given, and seeks to thrive within its sturdy factual boundaries. The one-dimensional man regards society's dazzling array of lifestyles and career options as examples of free choice, rather than what they truly are - false needs that confine his consciousness. (Marcuse; 2013)

Nowadays, the one-dimensional society is maintained by a more subtle system of controls, and its dominion over the human imagination is almost complete. Marcuse worried about the influence of the cheap paperback, factory mechanization and broadcast

television - what, then, would he make of the VCR, mobile phones and the internet? The means of bondage to the status quo have never been more powerful or cost less. The producers of information technology loudly proclaim the liberating potential of the microchip, although Marcusian look at our world indicates we are trapped in one-dimensionality deeper than ever.

Authors like Robert Wright (2001; 86) have argued that the internet pools the globe's knowledge and creativity into a new type of intelligence, giving birth to a new historical period. Others again point out that the generation growing into the age of Face book becomes ever more adept in moving around in cyberspace while losing the ability to interact face-to-face.

To my mind the internet, like all technologies can be used to bring out both the best and the worst in human nature. Effects range from a persistent fear of insignificance generated by the global celebrity culture to a new global consciousness that is giving rise to global movements in domains like ecology and social justice. The internet can be used both: to champion human rights and also to instruct terrorists in the construction of bombs. The thing is not to lose critical-analytical thinking, by becoming a self prisoner of global network.

Just to sum up the main characteristics of *Homo Globalicus*, there may be identified the following: lack of sense of selfhood and personal mission, a stable sense of meaning and identity, all these resulted- in lacking of Personality, free choice; fear of insignificance, false spirituality, no stable world out looking. His value system is entirely relativistic. He is led by virtual reality like puppet.

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IMPORTANCE OF THE COGNITIVE STRATEGY OF COPING WITH STRESS IN THE MODERN GLOBAL WORLD

ABSTRACT

In the global world modern people have to face higher requirements and challenges. Life is full of vivid emotions that may influence mental condition of an individual. Often they are not able to cope with daily stresses. It is particularly difficult to control physiological and bodily response. Accordingly, we think that seeking for the ways of solution of this issues should be one of the most important tasks of the modern psychological science.

Our work is about one of the fundamental – cognitive – approaches to coping with stress and its important part, which is psychological education. This involves best informing of a client about physiological and psychological mechanisms of stress and the way stress is manifested, as well as the strategies of coping with stress. For this purpose we created an educational resource, which in its turn was based on small-scale survey of the population.

Cognitive Theories about Stress

Certain part of psychologists believe that bodily and mental response to emotional stimulus, stress are not interdependent (Cannon-Bard theory on emotion). According to Stenley Schachter and Richard Lazarus, representatives of the theory of cognitive assessment of emotion, experiencing emotion is a result of joint influence of physiological excitement and cognitive assessment. Thus, cognitive assessment is a significant part of emotional experience.

There are different approaches to coping with stress. Of them, most popular are: 1. psychoanalytic approach, 2. personal approach and 3. Coping, as a process approach. Psychoanalytic approach focuses on application of protection mechanisms, whereas personal approach is focused on individually characteristic, stable style. According to these two approaches, coping is mainly the function of

personal characteristics. Unlike this, coping as the process approach comes from **cognitive-behavioristic** model and considers the person and his/her environment as two variables, continuously influencing each other. With this regard, it is based on two main processes: 1. cognitive assessment and 2. coping.

Generally, cognitive theory and namely cognitive-behavioristic therapy is one of the most effective method of treatment/correction of stress and panic disorder. Its main components are: psychological education, monitoring of panic, breath exercises, correction of false bodily senses, dealing with/exposition to threatening situations, etc. Of these, we would like to focus on **psychological education**, as one of the effective methods of coping with stress. It involves providing patients with information on the nature, progress and coping principles of stress. So, psychological education is important to assist people in understanding the problem and obtaining skills, with help of which they can deal with stress factors provoking fear and panic episodes. This can be done in two ways: 1. reassessing the nature of the stressor and 2. restructuring the knowledge of own response to stress.

People control stress through assessing the events. It is possible to reassess the information about certain stressors, change their names or imagining them in a less fearful context, which immediately reduces the effect of the stress. At the next stage it is necessary to study own reaction to the stress and restructure the collected information. For this purpose more and more popular is becoming to inoculate (vaccinate) stress, which serves cognition and restructuring. At its initial stage, people try to understand their reactions and reasons for these reactions, as a result of which they can plan personal strategy of avoiding expected stress more effectively. Namely, such cognitive methods offer patients **psychological education**, as the strategy for coping with stress to timely reveal mistakes in assessing their own condition. E.g., trainer / psychologist consultant explains to the client how to assess physiological changes as symptoms of panic and not dangerous somatic condition. To avoid such a response, s/he teaches the client the techniques of controlling breath and relaxation to make sure that in future trigger will not cause panic response and make the person able to control his/her psychological and physiological condition.

Also, in the course of psychological education of the patient, his/her ability to understand, analyze and process information provided by trainer / psychologist consultant must taken into account. The process must be equipped with reading material, brochures, diagrams relevant for the client, to make the material easier to comprehend and remember. In the course of psychological education, sufficient time must be allocated for the analysis of individually and personally important stress factors, establishing more or less important symptoms from the point of view mental health, information on the link between heavy stress and development of neurotic and psychotic symptoms. Client must study the specific coping strategies, adapted for him/her personally.

Classical psychology possesses rich knowledge of stress/distress coping effective general methods. In the entire world people have identical, or at least similar genetic heritage, which determines certain uniformity of emotional expression. However, different cultures introduce different standards of management of emotions, which affects the type and intensity of the stress experienced by a member of the society. At the same time, we must keep in mind the uniqueness and individuality of each person, which conditions the necessity of modification of general psychological approaches.

Based on the above, it was interesting for us to find out, what kind of knowledge or stereotypes are there within the Georgian society about stress, its causes, symptoms and consequences. These fundamental issues determine the possibility of development of strategies for coping with stress and its implementation by its members. The survey of the Georgian cultural environment, conducted by us, served the purpose of revealing this information. Generally speaking, the goal of the work was develop such psychological educational material on the basis of the collected information, which material would to certain extent fill the informational gaps existing in the society and assist people in developing strategies for coping with stress.

Survey and Analysis

The survey we conducted was small scale. 60 people participated to it. As a method for the survey we used structured interview, containing three simple questions:

1. How does stress influence a person?
2. What causes stress?
3. How to cope with stress and its negative consequences?

As we expected, statistically significant majority (97%) did not possess adequate information about physiological mechanisms of bodily expression of stress, did not consider it important to possess knowledge and skills of already tested techniques of coping with stress, was not able to develop effective strategies for coping with stress.

The existing informational vacuum on physiological mechanisms of the influence of stress is relatively natural, as cognitive-behavioristic therapy considers that a client must receive explanation of the changes taking place in the brain and endocrinal system, which means that a normal person – nonprofessional – is not expected to have relevant knowledge of this. We thought we should focus more on the fact that according to the answers given by the respondents, it was clear that again statistically significant majority did not have any adequate or adapted method or idea, how to cope with an unexpectedly emerging or expected psychological complications. Their answers comply with the stress coping scale, developed by Charles Carver and a group of researchers (Coping scale - Carver, C. S., Sheier, M. F., & Weintraub, J. K. (1989)). In their answers we almost never see a coping strategy focused on a so-called problem of active coping (Lazarus). Accordingly, following strategies prevail:

- Restraint – "One must distance from the stress", "don't think about it", "time will solve it";
- Emotional social support – "talking with friends", "spending time with nice people", "having fun at parties";
- Denial – "you should thing that everything is ok", "whatever happens is for better";

- Turning to religion – "one should have faith", "one should faith in omnipotence of the Lord", "one should pray";
- Substance use – "one should take pills", "one should drink alcohol";
- Humor – in some answers we could see sense of humor of the respondent, however, we don't know whether they actually use it or not.

Only insignificant number of respondents named such adequate strategies as sports, reading, fresh air, consulting a psychologist. No techniques of positive thinking, breathing and relaxation have been named, although these are most important among stress coping mechanisms.

Conclusion

Within the surveyed population, statistically important is the percentage of people ($p<0,05$), who possess no adequate information about physiological mechanisms of bodily expression of stress, do not think it is important to know the already tested techniques of coping with stress, do not manage to develop effective strategies of coping with stress. As a result, it is expected that some types of emotional state may remain an unsolved problem for them (including unexpected life situations, fear of examinations and audience and various social phobias).

Based on the information collected, we think that it would be very useful to create visual resource, focusing on the information, need for providing of which was revealed by the survey. We are planning to upload it in the web-space, to make it available for usage for individual psychological education and trainings.

Global space offers us multiple similar recourses, which are not only virtual, but they are not specifically adapted for all societies and cultures. For us, the main goal was to offer Georgian society a recourse for psychological education, adapted to its needs, as one of the cognitive strategies of coping with problems. We are planning to continue researches in this direction.

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THE ALTERNATIVE OF GLOBALISATION

ABSTRACT

The contemporary world situation is characterized by at least two main problems that are linked to each other: "European Identity" and "Dissatisfaction with Culture" (Sigmund Freud). These problems are actual as in the academic sphere, also in the everyday speech. Is globalization a result of European Enlightenment or not? Is it its alternative? The growth of dissatisfaction by globalization is symptomatic. Spectrum of dissatisfaction is wide, beginning from intellectuals and ending by Islam fundamentalism warriors. Globalization is a planetary system of technologies and communications. This system implies specific human factor. This tendency contradicts to the presumption of "Human Nature" and threats culture ethical, aesthetical and religion values.

Key words: *Dissatisfaction with Culture, contemporary anti-globalist movements, progressing secularization of culture.*

Sigmund Freud in his book *"Das Unbehagen in der Kultur"* (1929) draws determining historical-sociological coordinates and postulates of thinking of the epoch of globalization. An old idea that culture is a sublimation of live-libidinal drives of "Eros" is supplemented by hypothesis of innate destructive and aggressive impulses, which is called by Freud "factor of Thanatos.*"* This is a drive towards death, self-destruction, which acts as a hidden trend

"behind the back of consciousness" Hidden Thanatos always stands behind Eros. Eros and Thanatos are partner couples and shareholders in the domination upon the world. Philosophers of Enlightenment were fascinated with the idea that culture might be put at service of Eros; would be turned as a servant form of individuals, families, peoples, clans, and at last, mankind. Natural instinct of "Thanatos" contradicts this program of culture, which

remains mostly invisible. Optimism of Enlightenment is based on this ignorance. That's why they could not notice: an ambiguous character of cultural progress, *ratio's* dominance on nature, process of self-destruction, "bipolar nature". For example, in the case of sadism and masochism we are dealing with an alloy of erotic and destruction.

The main thesis of Freud tells, that due to structural existence of human being, he can't be lucky in culture; the development of which is directly proportional to repressive control of erotic drive. That's why; living in culture is characterized by dissatisfaction with culture, struggle against culture. Freud concludes that, a fight for development of culture may be called a survival fight for mankind.

Contemporary anti-globalist movements may be considered as presentation of "dissatisfaction with culture". In the second half of XX century philosophy, reflection of globalization with its full form of realization is focused on one main theme: structural union of "planetarization" of modern technological and informational society with power increase. This union is more and more compounded; it is marked with growth of technological and informational systems into in event that was called by Max Horkheimer and Theodor W. Adorno "the culture industry" (1944). From anonymous authorities hetero managed individual becomes an object of new forms of control, management and power.

Herbert Marcuse in "One Dimensional Man" (1964), while criticizing ideology of high tech society, sets forward a theme of "repressive tolerance" and "systemic conformism". Tolerance is valid only in the borders where system is never put in question. If we use Freud's terminology, the battle between Eros and Thanatos, in the condition of globalization, is not even calm down, but also becomes more acute.

The great philosophers of "dissatisfaction with culture" - such as Jan-Jack Russo, Friedrich Wilhelm Nietzsche, Lev Tolstoy, Mahatma Gandhi, Martin Heidegger, etc are predecessors of contemporary anti-globalist movement. They forewarn us about negative sides of culture, created conceptions how to stop the development of culture, escape from culture, return back to origins; they noted that by the progressing secularization of culture, the potential of dissatisfaction with culture is increase. Liberal pluralistic

systems more cancel the possibility of alternative live space. That makes "difficulty in the development of culture."

It may be easily proved that the main trends of thinking in the last quarter of century are finding ways for optimization of globalization. In philosophy this is expressed by looking for non repressive discourse." we can find this kind of efforts in the works of nearly all generations of Frankfurt school, in all streams of French post-structuralism, in the trends of semiological and analytical philosophy. Contemporary philosophy conceptually expresses what up-to-date culture provides with mythological symbols. Roland Barthes says that everything receives the image of technological game. This game is false, but nobody can change its rules.[1]

In 1964 at the international colloquium in Italy, Michel Foucault noted that each epoch of western culture has its rule and techniques of interpretation; Nietzsche, Freud and Marx are standing in the beginnings of modern rule of thinking. They connected the idea of truth with the idea of power; they entered the principle of no finishing interpretation. This means that the "origin" of nothing does not exist, so there is nothing to interpret; there is not exist any kind of *interpretantum*, which by its side, will not be *interpretance*. The unfinished game of interpretations is like a game of mirror reflection, where the will to power is realized.[2]

Jorge Luis Borges in his "The Mirrors of Enigma" interprets St. Apostle Paul's well known verse from epistle I Corinthians: "*Videmus nunc per speculum in aegnigmate: tuc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut et cognitus sum* "(13:12). Borges argues that spheres, hidden in the celestial depths, are reflections of our inner world, appeared as imprinted ones in the mirror, footprints which human being leave in time, it's an enigma outlines; The divine mind grasps it like we-geometrical figures. This game of reflections may play a definite role in the harmony of world.[3] Up-to-date technique of interpretation

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[1] Roland Barthes. Mythologies; Paris. 1969. p. 205.

[2] Michel Foucault. Nietzsche, Freud and Marx. Tbilisi, *Carpe Diem;* 2015. p.36(in Georg.)

[3] Jorge Luis Borges The Mirrors of Enigma. 1996. Tbilisi; *Lomisi*. p. 52 (in Georg.)

based on such "reversion of depths". Jean Baudrillard creates the notion of "hipper reality" for denoting this case.

The idea of hipper reality, which was entered by French post-structuralism conceptually, fixes technological revolution-birth of cyber space, industry of internet and iPhones, smartphones, etc.

The wave of "dissatisfaction with culture" in the 60-iens of XX century in the West is marked with hippy movement, esotericism, and junk. Junk stimulators played an important role in the development of at time film industry and show industry. Natural junk (opium, hashish and marijuana) and LCD type hallucinogenic drugs made in labs differ.

Natural junk help those who are "dissatisfied with culture" to return back to pre historical haven, the prototype of this is Odysseus' travel to land of the Lotus-eaters (Odyssey X. 92)[1]

LCD type junk is different; it is prepared for "creative" modification of consciousness, for different variation of dominant schemes. [2]A part of 68 years intellectuals in USA used these drugs not for enjoinment, but for discovering some innovations. In their circle appeared an idea about social network- transformation of virtual hipper reality into structural element of consciousness with the help of personal computer; elevation of freedom on a new level. which implies endless freedom for self-modeling of human being.

Cosmology of contemporary fundamental sciences is integrated in this discourse. Measuring of world origins base on known principles, though beyond these principles is admitted parallel worlds, regions that are not known yet.

Nearest researches sheds light on mythical structures of reigned opinion and behavior of up-to-date "spiritual situation." By landscape modeling, game is equilibrated with tendency of returning back to origins. Critical rationalism, in a search of a non repressive discourse, discovers signs of post secular society. XIX century philosophy is not busy to provide scholastic discussions on essence of power, or utopian projects, but is looking for new means for

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[1] Max Horkheimer and Theodor W. Adorno. Dialectic of Enlightenment. Tbilisi, 2012 p. 101-102 (in Georg.)

[2] M. Kacharava. Classification of Junks and their Influence on Organism. Tbilisi. Nekeri. 2009. p.54. (in Georg.)

neutralization of new forms of power. That is what M. Foucault called "Critical ontology of self."

Mircea Eliade, observing contemporary art and mythological behavior of human being, notes that "creative character" cannot reconcile with illusion of transcending, any level of modeling of *Materia prima.* While there is irreconcilability, human existence, with the help of cognition and feeling of "origins", keeps the possibility of re-starting. This is the same eternal fight against time, the same dream of getting rid from "dead time".[1]

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[1] Mircea Eliade. Aspects of Myth. Tbilisi, 2009. Iliauni p. 168. (in Georg.)

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GLOBALIZATION, PRAGMATIC OUTLOOK
AND ETHICAL DISCOURSE

ABSTRACT

XIX-XX centuries in American philosophy occurred a reflexive turn, linguistic turn and pragmatic outcome. In pragmatic philosophy, which is also instrumentalism, was shown that democracy and politic of education are deeply connected categories. John Dewey the prominent American philosopher and thinker had raised the new philosophy of education which is based on idea of freedom, developing two intellectual and ethical aspects.

This innovative principal and its main point provide us the philosophical theory of experience and reconstruction within it. Everything that is between experience and education principals is in a close and inevitable communication with each other. To recognize experience as true stream of a new paradigm of education is to be considered critical overview of perceiving new technologies in education, which means to control a critical discourse in this point. Pragmatic ethical outlook is based on a concept that is free from formalism and defects of absolutism. In this context for human being is very important communication and self.

Reconstruction of pragmatism in 21st century considers guidepost within the new system of education. In this discourse universality of formal knowledge and behavior is overstepped by signs, interaction and interpretation. Foresaid ideas and principals are possible to be realized in the society committed to the realization of democratic institutions.

Key words: *Education, Community, Reflection thinking, Pragmatism, Democracy.*

INTRODUCTION

During many years the pragmatic outlook was not recognized as independent, original view within philosophy. While European thinkers perceived it as just continuation, or a new model of

traditional empiricism, as heritage of British thinkers: David Hume, John Lock and others. Just in the middle of 20th century it was recognized as new philosophical vision.

But prominent American philosophers: John Dewey, Charles Sanders Peirce, William James, and Josiah Royce as well had provide the new philosophical discourse of experience, freedom, education democracy and understanding of "self.

As John Smith argues, they found an "inferential stretch" within it. The importance of theme of experience in European academic society had an acquaintance by prominent German thinker Edmund Husserl, whose phenomenological method is so akin to new understanding of experience by pragmatism. Another name for intentional method of Husserlean philosophy is "philosophy of experience". "Back to things", "back to the real occasions of life" that is a method of phenomenological system, for perceiving human being and us. This opinion is very akin to pragmatic outlook, while only abstract, formal skills are not relevant and useful in real occasions of life. American transcendentalism does not recognize any sort of value, if it is not useful.

John Dewey emphasizes the several tips of experience. For example: direct and indirect experiences. Both of them are very important instruments for obsession to perceive self identification and acknowledge inner world, as well.

The first and most important institution of community, which is not being trivial for Dewey, is a school. School is a place, were child gets chance to find his one "self". All his experiences, direct, or indirect must be obsessed and taken to the point. Each pupil must feel, that he/she is irreplaceable, "self" one, individual person. Every past experience prepares the space for new one. Just such approach is relevant and that is a new epistemological paradigm of education. All sources of formal skills must be mobilized around the student, or pupil and the teacher, or tutor, would organize the free development each of them.

All individual talents and opportunities have to be developed and fostered, as individual and unique. As only free willed and successful person can take place in developing a real democratic society. Just such a person would be able to be a creator of real democratic values.

Reinterpretation of Experience in Pragmatism

As John E. Smith argues "In this discussion Peirce refers to the three "Universes of Experience" and describes them as (1) mere ideas whose being consists in their capability of being thought; (2) the brute actuality of things and facts manifesting the action and reaction of secondness; (3) signs or the active power to establish connection not only between items in the same Universe, but between those in different Universes as well." [1]

On the other hand, James says: "Prefixed to the world 'experience' I mean to denote a form of being which is as yet neutral or ambiguous, and prior to the object of mental or physical being to an experience is due to nothing in the immediate stuff of which the experience is composed-for the same stuff will serve for either attribution"[2]

In his "Principals of Psychology" in discussion of "house-born" ideas, James came down to "a priori" and recognized the failure of empiricism at this point. While we found Dewey's conception of experience is radical and it means radical brake with the tradition.

The Value of Community in Pragmatic Outlook

Here we have to mention a prominent American philosopher and thinker Josiah Royce and "his "wise provincialism", as a way of preserving both the variety in American life styles and outlooks and originality in thought which he thought was endangered by a homogeneity in opinion resulting from everyone reading the same newspapers. Royce thus anticipated in 1902 some of the problems we have come to see in the powerful influence of the mass media."[3]

John Dewey as Josiah Royce emphasized social character experience. Importance of community, communication and

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[1] John E. Smith, *America's Philosophical Vision,* (The University of Chicago Press, 1992), p. 23.
[2] Ralf Barton Perry, *The Thought and Character of William James,* 2 vols. (Boston: Little Brown & Co., 1936), vol. 2, p. 385.
[3] John E. Smith, *America's Philosophical Vision,* (The University of Chicago Press, 1992), p. 139.

communion are major values for both of them. "Both thinkers believed and articulated their belief in the importance of community as a repository of value and both laid stress on its essential role in the resolution of ethical problems."[1]

So, wise provincialism means restoring the individual, the "self" in the midst of a vest in personal society which levels life to uniformity and mediocrity. And on the other hand, John Dewey argues on the establishment and preservation of democracy as a moral ideal.

Dewey provided the development of free, reflective thinking, as first major aim of education, discussion, thinking, debate, as instruments for formation of a free society.

"The primary task of the school in this regard is to provide a framework in the form of a *community of dialogue*, which, as Dewey repeated, emphasized, is the precursor of all logic." [2] So, according to Dewey, school remains as the only independent institution, with heist level of reputation and is able to build up true ideals, free from falsehood and traditional, brutal scholastics.

"The introduction of active occupations, of nature study, of elementary science, of art, of history; the relegation of the merely symbolic and formal to a secondary position; the change in a moral school atmosphere, in the relation of pupils and teachers – of discipline; the introduction of more active, expressive, and self-directing factors – all this are not mere accidents, they are necessities of the larger social evolution. It remains but to organize all this factors, to appreciate them in their fullness of meaning, and to put the ideas and ideals involved into complete, uncompromising possession of our school system. To do this means *to make each one of our schools an embryonic community life,* active with types of occupations that reflect the life of the larger society, and permeated throughout with the spirit of art, history and science. When the school introduces and trains each child of society into membership within such a little community, saturating him with a spirit of service, and providing him with the instrument of effective self-direction, we

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[1] ibid;, p. 140.
[2] ibid;, p. 140.

shall have the deepest and best guarantee of a larger society, which is worthy, lovely and harmonious."[1]

Dewey rejected the idea that moral is or must be social. On the grounds "that this judgment implies some other and extra-social basis for morality."[2] He argued that view of good behavior being social and bad behavior being "individualistic" is not right.

In Dewey's view democracy is a mode of life. In his "Democratic conception in education"[3] he emphasizes a measure of a value of any kind of social existence, exhibited by actual communities, "even in a gang of thieves, we find some interest held in common, and we find a certain amount of interaction and cooperative intercourse with other groups."[4] They both the common interest and interaction with others are standard for development of community life. Criminal gangs are isolated from other groups and they are cut from "interchange through which the values of life are to be learned."[5] On the other hand, a family group lives and shares multiple interests: intellectual, material, esthetic. Such groups enter into multiple relations with other groups: educational, commercial, religion, political sort. Privet believes fixed ideals and customs as well must serve through contact with "outsiders" and those who "do not belong".

Shared common and also confessed mutual interests are related to solve the problems of social control. "The second requirement involves open interaction between social groups and the need for change in social habits depending on the demands of the new experiences and situations which such interaction imposes upon us."[6]

Dewey argues that democracy is more than a form of government, "it is a primarily mode of associated living, of conjoint

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[1] John E. Smith, *America's Philosophical Vision,* (The University of Chicago Press, 1992), p. 141.

[2] ibid;, p. 143.

[3] John Dewey, *Democracy and Education,* New York: The Macmillan Company, 1916 (Paperback edition, 1961, pp.81ff.)

[4] Ibid. p. 83

[5] John E. Smith, *America's Philosophical Vision,* (The University of Chicago Press, 1992), p. 145.

[6] ibid;, p. 147.

communicated experience."[1] The individual must see and perceive the significance of his activities, see them in their relations and impact upon others. It means the overcoming of the divisions: nation, classes, race and narrow vision, which is the sine of true education.

According to Royce, provincialism is a form of consciousness by which the inhabitance of a province define the customs and ideals and their identity. "For me, then, a province shell mean anyone part of a national domain, which is, geographically and socially, sufficiently unified to have a true consciousness of its own unity, to feel a pride in its own ideals and customs, and to possess a sense of its distinction from other parts of a country."[2]

Royce provides the term "wise" or "higher" provincialism dedicated to the preservation and extension of human community which has a social function. "Wise provincialism" is not in opposition to national unity, but on the contrary develops individuality, independence and freedom of spirit.

"The first problem concerns the initiation and incorporation of newcomers into some form of community which is small enough to be visible. Those for whom it is essential to have a sense of belonging to and participating in a society of other individuals with similar interests and concerns, may be people coming to America from other countries, or they may, in a spatially mobile society, be people moving from one region of the country to another."[3] The national community is too large and impersonal, so force of smaller social unites must bring individuals to an awareness of their acceptance and participation in a democratic society.

The second problem Royce called the "leveling tendency" of modern civilization, he argued is "that aspect of modern civilization which is most obviously suggested by the fact that because of the ease of communication amongst distant places, because of the spread of popular education and because of the consolidation and of the centralization of industries and of social authorities, we tend all over

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[1] Ibid. p. 87

[2] Josiah Royce, *Race Questions, Provincialism and Other American Problems,* New York: The Macmillan Company, 1908, p. 59.

[3] John E. Smith, *America's Philosophical Vision,* (The University of Chicago Press, 1992), p. 149.

the nation, and, in some degree, even the throughout the civilized world, to read the same daily news, to share the same general ideas, to submit to the same over-mustering social forces, to live in the same external fashions, to discourage individuality, and to approach a dead level of harassed mediocrity."[1]

According to Royce because of the vastness of national unities and consolidation of social forces, which drive towards "uniformity" and "the dead weight of mob-thinking", we must find smaller communities, in which the human "self", individuality must find himself, his identity. The small community and "wise provincialism" restore the individual.

Inconvertible process of globalization was seen by American pragmatists in problems of individual "self" and national identity; they were considered by them as a method of instrumentalism. Common life, small, local communities and prevention from impersonalism are main hints of American philosophers and whole pragmatic outlook. Rough globalization tendencies should be overcome by: education, community, reflective thinking and individualism. American pragmatic philosophers may help us to solve main problems of modern society by rethinking these issues.

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A SHORT REVIEW ON WOMAN RIGHTS AND FAMILY BASED ON IRAN'S CURRENT LAWS

ABSTRACT

According to undeniable role of woman in family as substantial basis and also human society, thematic survey of family and woman from legal view point and then dimensions of discussions around it, is necessary and is in special priorities. Special look to woman and their laws, especially from human personality, considered in Iran's basic laws as extensively. In this study, some important reasons for attention of Iran's basic laws to family and woman's laws and also short survey to some vital approved laws about supporting of woman in different stages of life will discuss. As a result, lack of logical definition about woman personality in many societies, existence of unequal treatment and unjust gender Prejudice, main notion to man as base and foundation of family in many societies, are main reasons that referred for more attention of Iran's basic laws to woman rights. Although lack and weakness of awareness about defined logical laws in basic laws, can make incorrect conditions for woman that cannot access to proper place in the society. Finally, 19 and 20th of Iran's principles of basic laws, deal with to rights equality between man and woman and also equal support of basic laws on human, political, economic, social and cultural perspectives with respect to Islamic considerations. These principles and regulations will make force on government and society for formation and establishment of facilities, policies, possibilities and planning for application of theories and reach the woman to real station.

Key words: Woman rights, Family, Iran's basic laws, inequality, regulations

1. INTRODUCTION

Woman embodies the creativity of God and the essential element in the family, through the centuries and in different professions and communities and schools, in terms of status and identity, always has ups and downs. Sometimes down as a commodity and sometimes referred to as a divine sign. Sometimes the families also been the focus of attention of the government and human thoughts and she considered as great status and high position, and sometimes is so neglected that by crumbling foundations the society have been decomposed. Islamic Republic of Iran has special attention to women and the family as the fundamental social unit and primarily of women and one of the main goals of the system enhance the credibility and dignity of families and women (1-3).

In this paper, a view of the rights and position of women in the family and the constitution of the Islamic Republic of Iran has been presented. For this purpose, special attention to the reasons discussed Iran's constitution to families and women then checked the position of the family in the constitution that directly and indirectly related to women (3-4).

2. Reasons of constitution to family and Women

In retrospect to women in Iranian society, shows that they had a very dark past full of injustice towards them, oppression and violation of their natural rights and the increasing degradation of human dignity have been great. In this dark space, a set of causes and factors of development of political, social and cultural destroyed them that by the study of history can be the most important factors are:

2.1. No reasonable definition of the female characters and thus does not provide a clear picture of the status of women as a member of society.

2.2. Unfair treatment and unfair discriminations sex.

2.3. Negative attitudes towards women so that women as being at the service of man's work and passion.

2.4. Lack of systematic and accurate legality of the status of women in society.

2.5. The illogical thinking and attitudes patriarchal and male dominance at home.

2.6. The lack of originality of her mission and responsibility of her family.

2.7. Lack of structure and suitable formats for women's political activities.

Despite such areas, the constitution of the Islamic Republic of Iran in order to restore the status of women and family and save the situation abnormal and pitiable, having devoted to the family principles and woman, the woman tried to object mode and utility work and responsibility as an active member in the society. Constitution dealing with family and women in two ways. Some of the principles are especially focused on these two issues (Articles 10 and 21) and some of to the men and women or people and public services (4-6).

3. Family in constitution

The family is a social unit with different aspects of biological, economic, cultural, legal and psychological; Consists of people who, through marriage, consanguinity to each other as husband and wife, mother and father and brothers and sisters in interaction and create a common culture and live in a particular unit. The family is a social necessity, emotional, instinctive, regulatory, economic, moral, and emotional and training constitutes which plays important role in the growth and development of society (4-8). Many community schools know the family as the most important pillar, social life and important fundamental factor for the growth and prosperity of the communities. Therefore, from both Muslim and other schools both in terms of community among all institutions and organizations and social facilities, family is of greater significance and they emphasize the crucial importance. This has been emphasized explicitly in the tenth constitution and the fundamental unit of society, the family introduced while the government is obliged to the following:

3.1. Facilitate the formation of family.

3.2. Protect the sanctity of the family.

3.3. Regulating family relations on the basis of the law and ethics.

4. Women in the Iranian constitution

Women as one of the two main pillars of family life are undeniable force, which should be systematic and planned measures in the government agenda essential to them. In Iran, women from different aspects have been special attention and the goal is to restore the dignity of human identity and dignity of women and their real. According to such a sacred purpose, constitution of a special and unique viewpoint of the woman and offers her dignity. With regard to the issue of equality or inequality between men and women and different theory, an important goal constitution is two issues; restore and protect the rights of women, and other women's equality with men plan. This means that the orientation of the constitution to eliminate undue discrimination between men and women and yet the distinction between man and woman for each laws and ordinances is considered appropriate to their properties (4,9, 10).

5. Women's rights in the constitution

In the nineteenth constitution the issue of equal rights of the Iranian people (both male and female) from each tribe is emphasized. And in the twentieth principle that all citizens, both men and women, equally enjoy the protection of the law and all human enjoy political, economic, social and cultural norms. Thus it can be seen that the constitution is the principle of the equality of men and women has special attention.

6. State duty for women's rights

In order to protect the status of women and promote women qualitative growth and increase their effectiveness in the areas of family and community, the state's constitution has required a series of affairs. These duties have been foreseen either in the constitution. In some principles people are audience that involves both women and men. The most important of these tasks include:

6.1. Maintain the dignity and value of man and his freedom coupled with responsibility for them (Article 2, Section 16).

6.2. Increase the level of awareness in all areas, with the use of communication facilities and media (Article 3, paragraph 2).

6.3. The provision of free education at all levels and the facilitation and expansion of higher education (Article 30).

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6.4. Supply of political and social freedoms within the prescribed limits (Article 3, paragraph 7).

6.5. Promoting public participation in political self-determination, economic, social and cultural (Article 3 paragraph 8).

6.6. Ensure freedom to choose the suitable job (for women) (Article 28).

6.7. Promotion of healthy eating (Article 3, paragraph 12).

6.8. Prohibition of the Inquisition and the inviolability of conscience (Article 23).

Another part of the duties of government specifically recognized women's group. It is important in the twenty-first principle of constitution. This principle states that the State shall in all respects women's rights and ensures conformity with Islamic criteria. In addition, the Government has undertaken the following activities:

I. Create a favorable environment for the growth of woman's personality and the restoration of her rights reserved

In this regard, the general policy Iran law, enacted June 61, Article 45 reads as a task (11-12).

II. Protection of mothers, particularly during pregnancy and child-rearing

Sociologists in the role and function of the family into two basic task of reproduction (survival Generation) and the upbringing of children more attention and in the meantime, responsibility for heavier women more than men. Given the importance of the normal rules, measures such as pregnancy and maternity leave, reduced working hours, reduction of retirement and has been thought (12-13).

III. Establishing competent courts to protect and preserve the family

Depending on the type of conflicts which may arise between men and women in the family, the government must create competent courts regard any abuse of the rights of women to destroy and fully bring him under judicial protection (13).

IV. Special insurance for widows and older women and orphans

In order to support all aspects of orphans and women to practice this article of the constitution, supply of women and orphans in

ordinary law, passed in November 1983, the government is required to benefit and welfare of women (and children) orphaned action and within three months of the bill is submitted to Parliament for approval (14).

V. Awarding of guardianship of children to worthy mothers, in order to protect them in the absence of a legal guardian

Assuming the constitution worthy mothers, their children, they had a mandate of great responsibility in the absence of a father or grandfather (or any improper father) corruption and not to harm children (13-16).

7. Conclusions

According to a feature of discussions Islamic Republic of Iran, the importance of the role of women in society and the state, and as a result, one of the main goals of restoring is the dignity of women and the family. So the constitution toward family orientated aim to honoring the fundamental unit of society, the family and strengthening its foundations. On the other hand, regulate family relations among its members on the basis of Islamic principles and criteria and ethical norms and the full support of the basic unit of government, including judicial protection, material and social security. As well as laws and regulations in order to facilitate a family, tasks the constitution is the responsibility of the state. In the women part, the constitution moves toward the following issues:

7.1. Full attention to nature, nature and psyche and emotions of women.

7.2. Restoration of the status of women and the restoration of authentic human identity to him.

7.3. The necessity of participation of women in society in the political, cultural, economic and trying to determine their own destiny, but also the originality of the counts workloads on family and home, married and mother.

7.4. Avoid any kind of oppression, injustice, discrimination against women and defend their rights.

7.5. Fight cultural domination ((individual)) and preparations for the equality of women and men in society. It should be noted at the end, the constitution of the Islamic Republic of Iran with family

and women issues of the state and society is committed by providing facilities and planning appropriate measures, to provide field theory and ideals bring its implementation so that the family and its basic pillars, to find the women and their rightful place in society.

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ABSTRACT

Nowadays, in the era of globalization, when people have ability to freely relocate (this is caused due to the different reasons), language creates an obstacle. Thus studying the second language became very important. Lots of problems arise regarding the study of the language: sometimes it is related to the issues of the State language and the minorities' languages, sometimes to the relation of immigrants with the existing society and etc.

Specifically in Georgia, which is multilingual and multicultural country, the problem of studying the second language became especially actual after the dissolution of the Soviet Union. The country became independent and it is natural that Georgian was declared the State Language. Apparently, knowledge of the Georgian language for all citizens in order to be equal and fully integrated with the society became necessary. We may say, that at the first time, it had a political meaning, difficult to overcome but Georgia has passed this stage. All citizens of Georgia are aware now that they should know the state language to be fully integrated with the society. They should study language not only as the means of communication, but they need to speak it fluently in order to align with the Georgian-native society.

In this case we mean the densely inhabited Azerbaijani and Armenian population. With this regard lots of projects have been implemented in Georgia and probably more will be executed in future as well.

It is well-known that studying the second language is not simple. It requires time and integrated approach, which realistically represents how many difficulties occur during mastering the second language and helps us to understand all those factors which may be represented at this time.

In our opinion, during teaching the language we should guide by the methodological immanentism, which means to solve the language issue directly from the specifics of the concrete language itself, which does not contradict the comparative and confrontational methods, but this or that issue should be understood exactly in such a way that is characteristic for this language.

Important Aspects of Studying the State Language in a Multicultural Environment

Currently, in the epoch of globalization, the issue of language teaching is of vital importance. People have an opportunity of moving from country to country for various purposes. However, the problem arises when it comes to language-speaking. The issue has become especially vital in Georgia after the disintegration of the Soviet Union. In the Soviet period the language of communication between the republics of the USSR was Russian. It was taught at school since childhood; hence, all the citizens had a certain level of knowledge of the Russian language and could freely communicate with the representatives of various nationalities.

After Georgia gained independence, every citizen of Georgia had to study the State language – Georgian – in order to achieve equal opportunities and complete integration.

Georgia is a multicultural and multilingual country. There are compact settlements of representatives of various nationalities that form ethnic minorities. They speak their native language, but are obliged to learn Georgian. Initially it was a matter of policy and it was quite hard to settle the issue. However, Georgia has successfully passed this stage and now every citizen understands the necessity of knowledge of the State language for complete integration into the society. Numerous projects have been implemented in this regard, and many more are yet to be carried out. It is well-known that the teaching of a second language is a complicated and time-consuming process that requires integrated approach.

Naturally, the main target group of language teaching is the younger generation (school-children and students). The issue of language teaching is especially important in the districts densely

populated with ethnic minorities: Marneuli, Bolnisi, Akhalkalaki and others.

The common European system of language acquisition, which is based on the common European language policy regarding the teaching and evaluation of contemporary languages, implies a six-level system of language acquisition, which is initially divided into three levels - A, B, C, that are further subdivided into stages: A1, A2; B1, B2; C1, C2.

Based on the language categories, functions, grammar and vocabulary necessary for performing communicative tasks, the above-mentioned levels are defined as follows:

- **Breakthrough or beginner - A1**
- **Way stage or elementary - A2**
- **Threshold or intermediate – B1**
- **Vantage or upper intermediate - B2**
- **Effective operational proficiency or advanced - C1**
- **Mastery or proficiency - C2**

While analyzing the above-mentioned six levels, we can easily notice that they represent either lower or upper sub-levels of the classical three-level system consisting of basic, intermediate and advanced levels.

Below is given a scheme worked out by the European Council. The scheme initially consists of three major units: A, B, C, and is further subdivided into levels A1, A2; B1,B2; C1,C2.[1]
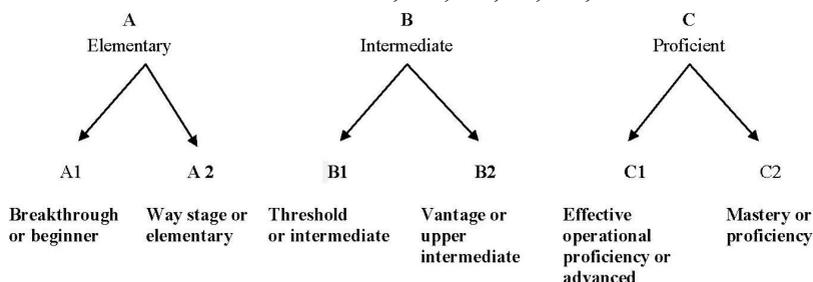
The aim of the research was to draw a general picture of State

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[1] Common European Competences of Language Acquisition: *Studying, Teaching, Evaluation*; „Saimedo'', Tbilisi, 2008, 25.

language acquisition in Georgia by means of interviews with schoolchildren of grades A1 and A2 , B1 and B2.

It is well known that the level of mastering a language is assessed based on 4 aspects: listening, speaking, reading and writing.

Based on the EC descriptions referring to various topics like greeting, asking about health, thanking, answers to gratitude, congratulations, education, trade, health protection, services, introducing people, residence, work, environment, jobs, directions, orientation, spatial coordination, time, date, positive and negative emotions, displeasure, gratitude, wishes, intellectual communication, messages etc., we compiled questions for each level and thus implemented our research. Below are given examples of questions for levels A2 and B1.

A2:
1. What is your name?
2. How old are you?
3. How many people are in your family?
4. Where do you study?
5. Which subject do you like most of all? Why do you like this subject?
6. What do you want to be?
7. Where do you go this Summer?
8. What colour is your favourite?
9. What do you often play?
10. Do you like reading or writing?
11. Can you study Georgian Language yourself?
12. Thank you!

B1:
1. Where do you live?
2. Is your house far from your school?
3. How do you go to school? (On foot or by bus)
4. Are you late to school?
5. Are you often late to school?
6. With whom do you go to school?
7. How do you study?
8. Do you go to sport?
9. What sport do you like most of all?

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10. Do you like football?
11. Do you watch football?
12. Do you like music, film, theatre?
13. What film did you see last?
14. Do you like an ice-cream?
15. Do you have mobile-phone? Can you tell me your number?
16. Thank you!

The research was conducted at Tbilisi public school (Russuan Language Department) and schools of Marneuli , Akhalkalaki and Bolnisi. The conclusions yielded by the research are as follows: Non-native speakers of Georgian in Tbilisi freely understood and answered the questions and made relatively few mistakes and also when reading they can read fluently. This proves that children residing in areas with compact Georgian population acquire the language easily, as they have to communicate in Georgian, play with Georgian friends and constantly hear the Georgian language. Besides, their parents acknowledge that their children should speak Georgian if they want to be citizens of Georgia. Thus, the parents approve of their children's contacts with Georgian friends, which is a precondition for the acquisition of the State language.

As for the children studying at the public schools of Bolnisi, Akhalkalaki and Marneuli, their knowledge of the Georgian language is rather poor. This is due to several problems: the population is almost isolated from Georgians. It consists of only Armenian or Azerbaijani people who usually speak their native languages and have rare contacts with Georgians.

Apart from listening (understanding of questions) and speaking (answering the questions), we aimed to check the other two competences of Armenian and Azerbaijani children. We asked them to recite rhymes. It turned out that they are unable to pronounce certain sounds correctly and even mix the sounds: for instance, instead of ჭ they say გ: გარისკენ(კარისკენ), გალათბურთი (კალათბურთი), გედელი (კედელი); Certain words and sentences were unclear unless we looked at the text read by the child. They read with a specific accent, which makes it difficult for the hearer to understand the content. Nearly every child mixes the sound

„თ'' with „ტ'', „ფ"with „პ", „ღ"with „ხ", „ც"with „წ" etc. and wrongly pronounces the words containing these sounds, e.g.: კიტხვა- კითხვა , ხვალ-ქვალ, ხოლმე-ქოლმე, ფაფა-პაპა, წვიმა-ცვიმა etc.

In order to evaluate their writing skills, we asked the children to write their names and surnames. They had the same mistakes.

As for level B1, we interviewed Azerbaijani and Armenian pupils who were supposed to have achieved this level. When we asked about their place of residence, some of them correctly gave their detailed address. but most of them were limited to mentioning only the region or district.

It should be noted that the children tried to give short answers, as they found it difficult to express their opinions. Therefore, to a majority of general questions they just answered "Yes" or "No". These questions were:

1. Is your house far from the school? (Yes, No)
2. Are you late to school? (Yes, No)
3. Do you go to sport? (Yes, No)
4. Do you like football? (Yes, No)
5. Do you watch matches? (Yes, No)
6. Do you have phone? (Yes, No)

As to the phone-numbers, all the children answered wrongly and found it difficult to pronounce the numerals.

The research proved that about 70% of children have difficulties in the usage of noun cases. For instance:

რითი დადიხარ სკოლაში? ფეხი, ტრანსპორტი.

სად უყურებ მატჩებს? ტელევიზორი.

მადლობა! არაფერი.

რას ამზადებს დედა? დედა ამზადებს საჭმელი.

The research has proved that almost every child has difficulties related to verb conjugation. The majority of children used the second person forms instead of the first person ones:

1. ნაყინი გიყვარს? კი, გიყვარს.
2. ტელეფონი გაქვს? დიახ, გაქვს.

3. მუსიკაზე ან ცეკვაზე დადიხარ? არ დადიხარ.
4. რას აკეთებ ხოლმე სკოლის შემდეგ? გაკვეთილები დაწერ, ტელევიზორი უყურებ.
5. რას აკეთებ თავისუფალ დროს? ქართულ ფილმებს ნახე.

The implemented research has proved that the children are familiar with the basic vocabulary but are unable to construct sentences. They are unaware of corresponding structures: the use of cases, conjugation of verbs etc.

Thus, the following should be taken into account: Georgian language has a completely different structure as compared to Armenian and Azerbaijani. When teaching a language, we should be guided by methodological immanence (Arn. Chikobava), which implies solution of the language issue based on a concrete language. This is not controversial to comparative-contrastive method. However, it should be understood exactly based on the characteristics of a given language.

It is well known that the basis of a Georgian sentence is the verb predicate. Georgian verb is characterized by a complex and diverse system of categories. Even native Georgians find it hard to grasp the verb system. The learners of Georgian come across numerous difficulties, as some noun actants related to the verb are declined, whereas others are not subject to declension. It is difficult to understand the subject and object in sentences with the so-called inversive verbs. The category of voice also represents a problem.

In my opinion, the above-mentioned problems will be overcome if we give the learners certain formulae of constructions: for instance, verb constructions of subjective and objective order. On the initial stage these constructions should embrace simple present, past and continuous tenses. Drilling of these constructions will yield the desired results, as frequency and practice enables the learner to use the constructions automatically „and frees the learner from the process of cognition. Automatism is an additional factor which in fact forms grounds for efficient involvement in every language-related activity"[1] .

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[1] Integrated Teaching of Language and Subject: *Materials of Teacher*

For instance:

Present Tense:

Subjective order: Objective Order

Basic Person Verb Non-Basic person Basic Person Verb Non-Basic Person

Nominative Verb Dative Dative Verb Nominative

ის აკეთებს მას მას უყვარს ის

In this construction the case of the subject and the object is clear. By drilling similar constructions the learner will acquire the entire system of innumerable morphemes and will be able to form phrases and sentences correctly. Such constructions should be taught according to the descriptors of the EC that define levels (A_1, A_2, B_1, B_2). The EC descriptors should be worked out from the semantic point of view and applied to the above-mentioned formulae. In this case, the learner will be able to give grammatically correct answers.

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UNDERSTANDING EQUALITY IN DEMOCRATIC SOCIETY
(According to Alexis de Tocqueville's ***Democracy in America***)

ABSTRACT

In his work "Democracy in America" Alexis de Tocqueville (1805-1859) expresses interesting opinions about understanding equality and its impact on the process of formation of public institutions. Together with many other factual materials and deep sociological analysis, he gives a kind of psychoanalysis of American society that represents a detailed description of the factors characteristic to a democratic society. Ideas examined in this work gain significance also by describing peculiarities of young American democracy and similar challenges that the Georgian society faces as well.

Although the theme of equality was an object of interest at every stage of mankind history, the philosophical thinking of New Age granted peculiar topicality to the issue. The ideas of Enlightenment thinkers and social-political changes in Europe as well as the United Sate of America shifted the issue of understanding liberty from pure theoretical speculations to the pragmatic-empirical profile.

Tocqueville examines the threats that might accompany the accomplishment of equality while formulating different layers of society or institutions. He singles out two tendencies: aspiration towards independence that threatens to grow into anarchy. However, the author does not consider this process uncontrollable. For Tocqueville, a greater threat is a hidden process of human enslavement which is hard to predict. It may appear disguised in the form of sovereign governance. The reason for this might be different attitude of people towards liberty and freedom inasmuch as some scare liberty as being impossible and others – because they consider liberty as dangerous and prefer somebody else be responsible for the risks.

It is interesting that Tocqueville sees the reasons of the processes taking place in the society in human psychology and makes a kind of psychoanalysis of his contemporaneous societies (European as well as American ones).

It should also be noted that frequently democratic values and their formation process may proceed subconsciously in a society. However, building democracy cannot be done instinctively. It needs thorough analysis of problems and a systemic approach. It is much so that democracy is not an ultimate product but permanently operating and self-renewal process. The contradiction between the necessities of change awareness on the one hand, and on the other hand, social-cultural and psychological readiness is characteristic to every cultural process. Therefore, open theoretical discourse on similar issues should be interesting for our society.

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UNDERSTANDING EQUALITY IN DEMOCRATIC SOCIETY
(According to Alexis de Tocqueville's ***Democracy in America***)

Alexis de Tocqueville's work "Democracy in America" is a many-sided analysis of the value system in a democratic society. The concept of democracy is in unconditional correlation with the idea of equality. That is why, building of a democratic society stands on the foundation of social equality. Although the theme of equality was an object of interest at every stage of mankind history, the philosophical thinking of New Age granted peculiar topicality to the issue. The ideas of Enlightenment thinkers and social-political changes in Europe as well as the United States of America at the turn of 18th-19th centuries shifted the issue of understanding equality from pure theoretical speculations to the pragmatic-empirical profile.

Although Tocqueville's work was created in the first half of 19th century and mostly deals with the analysis of the American society, it may be interesting for every society that strives for establishment of democratic values.

Tocqueville examines the threats that might accompany the accomplishment of equality while formulating different layers of society or institutions. He singles out two tendencies: aspiration towards independence that threatens to grow into anarchy. However, the author does not consider this process uncontrollable. For Tocqueville, a greater threat is a hidden process of human enslavement which is hard to predict. It may appear disguised in the
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form of sovereign governance. The reason for this might be different attitude of people towards liberty and freedom inasmuch as some scare liberty as being impossible and others – because they consider liberty as dangerous and prefer somebody else be responsible for the risks (1.546). It can be said that these are the aspects of understanding and accomplishing equality that might be of interest for the modern social thought inasmuch as the orientation among so many modifications of inequality is not that simple.

The idea of implementation of social equality always clashes with inequality of opportunities of intellectual or personal skills. From the psychological viewpoint, the idea of equality creates the threat of human uniformity, unification and hence, massiveness (loss of individualism). Therefore, the study of liberty and the essence of equality within this liberty in most cases is the priority of philosophical reasoning where the impossibility of unequivocal (uniform) problem solution is more palpable rather than possibility of getting definite answers on them. That is why, among the aspects of equality social equality can more easily become the object of universal agreement than other forms of equality. Thus, it is essential to separate the concept of equality from the concept of social equality.

In his work "Democracy in America" Alexis de Tocqueville remarks that he mostly relies on Montesquieu and that Montesquieu's opinions and ideas became the source of inspiration for him in the analysis of democratic institutions. Hence, a sort of skepticism always accompanying his opinions as sub-texts while pondering over the issue of equality: equality is possible in democratic as well as authoritative regime conditions when people are equal but in one case – in freedom whereas in the other – non-freedom. Naturally, a question arises: where is the borderline between them and is there an indicator that enables revelation of this borderline?

In such cases Tocqueville grants the greatest importance to the role of democratic institutes. It should also be noted here that Tocqueville's text is not a panegyric praising the idea of equality. Moreover, he constantly emphasizes those paradoxes that accompany the process of establishing equality in community and deals with equality against the background of cohabitation of these very contradictory inconsistencies. Inasmuch as social relations are not solid givens but live, self-restorative processes, such

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incompatibilities are sort of dialectical drives giving impulses to permanent development of public affairs.

It is interesting what contradictions in particular the author sees in the process of social equality implementation:

1. Instead of tranquility, equality awakens the feelings of sturdiness and disobedience;

2. In the conditions of equality people give priority to centralized governance and are oriented towards strengthening its power;

3. For its part, the authority strives to subordinate citizens' will by gradually depriving them of free choice possibility;

4. Public tranquility, which is the basis for quiet, orderly and peaceful coexistence, often represents a form of slavery;

5. Humans tend to constantly feel necessity for other part's supervision (i. e. requirement for others to care for them), striving, at the same time, to preserve their personal freedom (1. 517-551).

It should be noted that Tocqueville explains the processes taking place in the society from the peculiarities of human psyche and, in this regard, can be considered as one of the founders of psychology in public affairs. His opinions contain deep knowledge of human psychology while the social organism is generally perceived through analogy of human psychological given.

Tocqueville's opinions are always accompanied by special sensitivity towards contours of future as well as ability making prophetic conclusions based on thorough analysis of contemporaneous processes. The problem of social equality has not been solved since the departure of the ancestral aristocratic stratum from the historical arena. Even in the conditions of democratic order of countries, there are lots of its camouflaged forms in the form of political, economic, positional-nomenclature or other types of "aristocracy". As John Stuart Mill remarks: "And so long as mankind were content to combat one enemy by another, and to be ruled by a master, on condition of being guaranteed more or less efficaciously against his tyranny, they did not carry their aspirations beyond this point" (5.45). Thus, in the conditions of any community it is possible to justify concrete givens of equality violations with theoretical or moral arguments.

One of the aspects of equality violation is revealed in interrelations between the authorities and citizens. The reason for

every dictatorship regime of modernity is to be searched in relations between the government and society. "Since authority always demands obedience, it is commonly mistaken for Space for some form of power or violence. Yet authority precludes the use of external means of coercion where force is used, authority itself has failed!" (6. 21) this opinion by Hanna Arendt is the main postulate of a political order of a new type. However, very often beyond such simple and universally acceptable opinions the utopia of their accomplishment hides. In most cases, the separation between violence and the power of authority is made impossible and becomes the basis of one more paradox: "…if violence fulfills the same function as authority – namely, makes people obey – then violence is authority" (6. 43). For Tocqueville, the existence of communities is regarded as the escape from such paradoxes and truisms. In modern words it can equal to citizens' engagement and involvement. Community itself creates the political actors that are to become the nucleus of social development and relations.

The main principles of democracy[1], the foundation of the modern democratic society, more or less regulate implementation of social equality and, it can be said that is a sort of guarantee to this equality. But it should be noted that conventionally accepted decisions or even the ones declared on legislative level, might be left beyond the current social processes, unless they are mentally adopted and assimilated on cultural level. As Gustave Le Bon remarks, since the elements of one civilization correspond to the determined spiritual structure created through longtime impact of heredity, it is impossible to change them without changing the spiritual structure they derive from (2.64). Thus, it can be said that any type of artificial intervention and implementation of even at a glance progressive ideas may appear as a sort of transplantation and instead of progress may become the basis for degradation of social relations. Neither could the world religions solve the problem of equality. Accomplishment of changes from above downwards (by authority) is more painful for the society and vice

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[1] Such as, for example, citizens' participation in political processes, control of authorities and accountability to the citizens, assurance of free and fair elections, human rights protection, economic freedom, religious and political tolerance, etc.

versa (in the form of initiatives launched by socium) inasmuch as such changes can be understood as violence against community and serve as a cause of contradictory reaction.

Tocqueville regards the rational attitude of individuals towards the role of authority as the basis for equality: "He obeys not because he holds an inferior position to those who run the administration or is less capable than his neighbor of self-government but because he recognizes the usefulness of his association with his fellow men and because he knows that this association cannot exist without a regulating power" (1.60).

Although Tocqueville's work was written a century and a half ago, his ideas on the threats to the idea of equality still remain topical. And his model for implementation of social equality adjusted to the American format allows for more generalization. His opinions should not be discussed within the limits of one society or one specific epoch. The topicality of this work once again confirms that the social time does not necessarily coincide with the historical time and that in different times one and the same social problems can be the result of identical circumstances.

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ABSTRACT

Each era has its own arelevant values, which are determined by the nature of the era.In ancient times they were determined by mythology and philosophy. In the middle ages religion took prevailing place, which determined creation of the sufficient values; during the Renaissance, humanitarian and secular ideals were privileged; in the new era the formation and establishment of capitalism were followed by consequent values of market economy and democracy. In the era of technical and scientific progress science and technology became the leading values. The article treats the traditional values and customs discussed by prominents philosophers and thinkers i.e. Gautama Buddha, Sokrate, Rousseau, Nietzsche etc.

Revaluation of the traditional values- **Socrates, Buddha, Rousseau, Nietzsche**

Each era has its own arelevant values, which are determined by the nature of the era.In ancient times they were determined by mythology and philosophy. In the middle ages religion took prevailing place, which determined creation of the sufficient values; during the Renaissance, humanitarian and secular ideals were privileged; in the new era the formation and establishment of capitalism were followed by consequent values of market economy and democracy. In the era of technical and scientific progress science and technology became the leading values.

Socrates, Buddha, Rousseau- These three great people demanded revaluation of values. They lived at different times however, if we recall Spengler's concept of "simultaneous", as historical events occurring at the same time, it should be noted that, the teachings of these three people are "simultaneous". Stoicism whose spiritual father is Socrates, Buddhism and socialism of

Rousseau are morphologically equal phenomena. Within the margins of their culture they express stage of civilization through fighting against traditional values. In each of them pulsation of a city is felt- Spengler.

Social-reformatory essence of Buddhism - Buddhism justifies social inequality and from this point of view, he is credited with the role of a social reformer. Buddha- Siddhartha Gautama, son of a king who rejected wealth and embarked onascetic life. He founded the religion, practical philosophy, which confronted the old ideological and religious systems. Buddhism is monotheist religion. It eliminates active opposition against social injustice and teaches patience, passivity. Buddhism was indifferent towards social and political movements. Each of them is equal for it. Buddha's decision to free Sansari from Hindu cults and methods which were not perfect and formed his 4 truths which nowadays serves as a basis for Buddhism. Buddha separated individuality from the collective conscience of Brahmanism. If Brahmanism sees way of salvation is a specific caste, community, Buddhism converted man's thinking from extrovert mind to introvert mind; reversion of thinkingtowards the self will save a person. In Buddhism belonging to caste, Hindu God Pantheon, priests, expensive rituals etc. lose their importance.This appeared to be Buddhism's reformatory and social essence [3. 1977. 551 – 552].

Buddhism had a major influence on every aspect of life, especially on culture of the countries which were converted to it (China, Japan, Korea)-architecture, statue, painting, Buddhist "science" scholastic education. Variety of artistic monuments connected with Buddhist cultwere created as during the early period of Buddhism so in the middle ages.Buddhist iconographic images and stories merged with local cultural traditions [4].

Simultaneityof Buddha and Socrates - Simultaneity of Buddha and Socrates is expressed not only in the fact that the difference between the eras they lived is not substantial, but also in the fact that they both turned thinking from cosmology to anthropology. Their main credo was: "Know thyself". Purpose of both was to awaken a man [10]. Before, Socrates and Sophists philosophers as a rule, entitled their book in the same way-"For the nature". It means that they considered nature to be the subject of the philosophy. This is the period when a man does not in fact

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distinguish himself from the nature. Socrates is least interested in nature. His extensive and continuous mindset is a human. He places the problem of morality and knowledge in the center of thinking. Philosophy loses its old, theoretical lambency and gains practical sense. Socrates teachings and life had a great influence on development of Greek philosophy. Such direction stemmed so called Socratic schools, from which well-known fields have developed afterwards: epicureanism, stoicism and pyrrhonism. Cynicism school avoided social life (here, similarity with Buddhism, Rousseau and Nietzsche is clearly seen) [1. 2014. 24-31]. A person should gain not active social position but self-sufficient "inner life". Dissatisfied with natural condition he tries to replace natural with artificial, which eventually debauched a man. A man became addicted to pleasure and there is only one thing left- be wise and reject civilization and revive nature in his head. Cynicism was fighting against culture and taught to return to the nature. This idea was adopted by the Roman, well-known philosophy school- stoicism. The follofingwere the principles of stoics -" the eventual aim of man is to live according to nature"; "to live a virtuous life means to live according to nature, as the nature is only a part of a whole..." However, nature is essentially the mind. Consequently, this principle sounds like this: "live according to mind". Stoics preferred natural or something that was created by the nature [5. 1978. 440]. This naturalism of stoicism was mastered by the intellectuals of XVI-XVII, espetiallythe lawyer followers of the natural rights. In his entire treaty Rousseau followed the trace of these intellectuals- except that he made major change on the concept of the nature.

Rousseau's social views -- Rousseau provides with philosophy of social inequality. In his treatise "Discourse On The Origin And Basis Of Inequality Among Men" heactsas a fierce critic of economic and political inequality. He contrasts nature and culture, natural and artificially created conditions of society. Artificial society is perversion of human's natural state. Culture, according to Rousseau is degradation of nature and as for cultural man- it is degradated natural man. In its natural state man is happy as he is not worried by needs artificially created by culture, satisfaction of which is extremely hard [6. 1978. 361]. "Everything set by a maniseither stupid or contradictory"-says Rousseauinhis book "Emileoron

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education" – the man of the artificial society, which he calls culture, desires much but doesnot have an ability. Thus, in culture,ability and desire are out of touch with each other. "What is man's wisdom that is true path to happiness?" asks Rousseau a question- not for a man abandoning his desires, but to establish equality between desire and ability." Nature only grants with the wishes which are essential for survival and the ability that is enough to satisfy those wishes".

„Man! compress and confine your existence with yourself and you will not be unhappy any more. Stay in the place that nature granted you among other creatures and nothing can move you from there; do not fight against strict law of necessity, do not waste the power you were not granted to expand your life, but keep life in a way that heaven likes and until it likes. Your freedom, your ability does not exceed the power of your nature, the rest is slavery, illusion, temptation"[7.2010.297].

Nietzsche on traditional values --When we start discussing culture and moral, it is impossible not to recall German existentialist-Friedrich Nietzsche, who is considered critic of culture, moral and era. Nietzsche is fairly compared to Rousseau. Both haveprovided us with shattering criticism of contemporaneity.

Main content of critical position of Nietzsche's works, as a rule is as follows: on one side, we are given idea about perfect person and on the other hand, he shows fatal step that a man took during historical development and which distanced him from the true origin, potencial. Modern culture, together with all its trends is understood as a result of diversion of a man from his true nature [8. 2013. 72-74]. The main aim of his criticism is to revive true human in a man. Nietzsche's criticism is not limited to the ideologies emerged in new era and consequence reality: he sharply criticizes Christianity, not only as a religion, but first of all as a basis of main values (including socialist values) of European civilization [9. 2015. 7-10].

According to Nietzsche, tradition limits a person. A man is confined by duties. Modern man is a historical creature-it implies not only the fact that he remembers the past, that is, remembers history (which is one of the most important feature that distinguishes him from an animal), but also the fact that a man sets his essence of being, values that determine his actions on the basis of history, thus turning the present and the future dependent on the past. However, suddenly
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comes the moment of "the great salvation" – a man is drawn away from his usual life. He is taken by desire to abandon "home" ,that is, everything he used to love, sets off an unknown place, "desert", "travel"- to seek new truth. He knows well, that both moral and religion is only an illusion. Contemporary culture, as Nietzsche claims is a field of illusions and spuriousness. Thus "free mind" opposes traditional culture, and is free from its illusions [8].

During many centuries mankind was entrusted with God. Its existence was illuminated by divine light, it followed imperatives of ideal world, thus were their lives granted with virtue and dignity. He knew what he lived for and what he could hope for.,,God is dead". The values justified by the existence of God, a man worshiped until that time, died. Static, eternal, unchangeable world of ideas, absolute values does not exist. The mankind was robbed of support. A man is left without landmarks. He does not know what he lives for, where he goes, does not know how to justify his action and thinking. He is left by himself, alone. Not long is left till nihilism-the highest values are depreciated, there is no aim. There is no answer on the question "For what purpose?". It becomes clear for a man that this world is his own feign. "When a person – Nietzsche writes- understands that this world is built because of his psychological needs and that he does not have any right for this, the last form of Nihilism appears, which does not have belief in metaphysical world anymore, who prohibits himself from believing in the true world". There is only one creation for a man, according to Nietzsche, creation, life and live are equal terms. For him being live means to pursue, aspire, create, willingness. Exactly in such way the old values, which have not brought anything to a man, should be revaluated [2].

Finally it should be noted that following the change of eras the values are changed. The old is destructed and the new is gradually established in its place. This is the process of revaluation of values as a result of which the values reflecting the old era is changed with ideals sufficient with new era. This is ordinary process, as it is required by the need of social progress.

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PROBABILITY OF INTEGRITY
(Globalization and Participation)

ABSTRACT

Globalization is an idea of integrity; the possibility of co-existence where the fatal antinomy of cultural similarity and difference would be discarded. However, the disputable issue is at what expense the globalist ideal of universal unity and peaceful cohabitation can or cannot be perilous as well as have theological right to be a universal human ideal.

Fear is hanging over our civilized world like a sword of Damocles – will we exist tomorrow and in what state or how?

Apocalyptic discourse concomitant to history is a consciousness of critical termination in which survival is not a survival and destruction is not destruction. Apocalypse is a prophetic ascertainment of inevitability of change in which inevitability of transformation simultaneously means survival as well as disappearance.

The judgment can be summarized in form of questions as follows: how can I be original /distinctive as well as integral with the rest of the world? Be free as well as integrated? Is it possible that the absolute liberty turns into inevitable positive emptiness?

Each religion is a teaching about the issue that a human is more than nature. In our times, with total twirling of techno "spirit" in it, religion takes the side of nature so that a human is nature and is more that a technos. The ideological choice of a modern human being wavers between the principle of divine origin of the world and the principle of its artificiality.

The inspiration to the analysis of these problems was caused by Khatuna Tavdgiridze's novel "A Fish with Two Shades", published in 2015 by Pegasus publishing house. It is a fictional depiction of the ancient and modern crises of the world.

The novel is by no means a tautology of the constructional myth on the world salvation. It is a literary utopia creating fictional opportunity of removal of boundaries not through their leveling but through participial integrity that equally establishes private and common, local and global.

In 2015 the publishing house "Pegasus" published the novel "A Fish with Two Shades" by a Georgian writer Khatuna Tavdgiridze. Crisis of participial integrity at the threshold of the Enlightenment globalization – this historical turning point is the artistic inspiration of the novel seen from the critical experience of the modern world, the origin of which might be in the deficiency in which lies the naïve experience of human happiness and harmonious integrity.

The chronotope of the novel "A Fish with Two Shades" opens at the turn of the ancient and new worlds (the end of the Middle Ages and the beginning of the New Age). Hence, the heterotopy frequencies of the novel occur. It is not a storyline "landing" in time but a narrative act in which the western and eastern worlds are unified through one mythical existence the action topos of which is the Caucasus. However, it is also significant that the Caucasus is not simply a geographical area of romance stories but a kind of background covering the whole action space and being in conceptual dialogue with the plot stories.

More dynamic is the utopia of the novel – it is heterochronical as well. The plot reveals in eschatological, mythical and historical times. The mythical time unfolds in the magic reality of the novel whereas the eschatological time – in historical time: the episodic flashing of the Mantsikert fortress siege is an implication to the real event – the fall of Byzantium as an expiration of time.

The novel makes us ponder on not the choice between nature and logos but their fusion and integrity. This possibility in the novel is the perspective of a new man and a new world. New age, the noon of which has two shades – of the past (forgotten knowledge, logos) and the future (forgotten nature).

The novel is by no means a tautology of the constructional myth on the world salvation. It is a literary utopia creating fictional opportunity of removal of boundaries not through their leveling but through participial integrity that equally establishes private and common, local and global.

If at one time Christianity was formed as a teaching that a human is more than nature, in post-religious technocratic world Christianity (like religious thinking generally) stands on the side of nature, that human is more than a *technos*, that the world is nature, of nature. The ideological choice of a modern human being wavers

between the principle of divine origin of the world and the principle of its artificiality.

"A Fish with Two Shades" is a story of "delivering" history to concrete human personalities; and such a deep version of this story that its concrete nature switches into mythical abstractness. Within the cut-set of history, concrete personalities and myth the time is born that is neither the time of history, nor reality. It is a narrative time. And as far as we deal with a novel with a certain author and not with a folk lore, therefore language/narrative is not immune to the infection of moralizing. However, the novel is aware of it. It is not what happens with it. We can say it yields to the inevitability; tries to create such chemistry that is bound to bear art at a certain layer of reaction. It is not a naïve optimism of the novel. It achieves the above mentioned. It achieves to be and at the same time not be a literature; stay at a threshold from which we do not enter literature but leave it in order to accomplish integrity of what once was and what might have happened.

The aim of the novel is not a rationalization of unconscious or technical utilization of fibula and myth; neither does it compose an alternative history for the west of the east; nor is it a reference towards extra-mythical reality or revelation of intra-mythical background of being. It is a projection of primordial mythical ontology from which everything had started – a word. In the novel fish, as a symbol of logos, taken by Christianity from the pagan symbols, is a zoomorphic metamorphosis of Adam Oreli, in which his human, biological creature transfers. Thus, the world does not have the luxury of a one-way road or duality any longer; the only way is integrity the great probability of which may not belong only to the magic reality of the novel…

Probability of Integrity
(Globalization and Participation)

Art, a kind of rudiment in our modernist world, depicts not only what happens but also what might have happened. It had already been remarked by Aristotle. The eyes of art can contemplate anything. And not only contemplate but can also create truths of ontological, existential and cultural identities of the universe. In this

regard, literature is especially peculiar. Its ontology is a linguistic one and the main artery of global identity/openness of cultures passes through the national languages.

National literatures have origins in their cultural experience of the world vision from the historical roots. These literatures might nave not pushed the world literary processes but they take the burden of bringing the preservation of national identity and internal diversity of the global world to this day. Without national cultures and arts the image of the world would be not global but flat that might lead this world to exhaustion and termination.

The question – "What id literature" – is not the question for academic space exclusively. It is the necessary question/answer presented by each and every specific literary creation; in case a creation does not give rise to this question, it is not a literature; it is journalism towards which the modern emptiness of the old enigmatic depths is so greatly inclined...

Utopia of Utopia

Utopias *afford consolation: although they have no real locality there is nevertheless a fantastic, untroubled region in which they are able to unfold; they open up cities with vast avenues, superbly planted gardens… even though the road to them is chimerical.* Heterotopias *are disturbing, probably because they secretly undermine language, because they make it impossible to name this* and *that, because they shatter or tangle common names, because they destroy "syntax" in advance, and not only the syntax with which we construct sentences but also that less apparent syntax which causes words and things (next to and also opposite one another) to "hold together". This is why Utopias permit fables and discourse: they run with the very grain of language and are part of the fundamental dimension of the* fabula*; heterotopias (such as those to be found so often in Borges) desiccate speech, stop words in their tracks, contest the very possibility of grammar at its source; they dissolve our myths and sterilize the lyricism of our sentences.*

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Michel Foucault,
'The Order of Things"

In 2015 the publishing house "Pegasus" published the novel "A Fish with Two Shades" by a Georgian writer Khatuna Tavdgiridze. It seems critical, moreover, an intellectual nonsense to start the discussion with Foucault's epigraph inasmuch as the epistemological borders of the novel terminate where the perspective of modern thinking starts for Foucault.

It would be also nonsense to call for Jean Baudrillard's simulacra theory as, on the light of Plato's ideas that surround the novel like a theological halo, simulacra copies are simply not read out. They do not exist yet. Here things hover in their primordial identity. There is a world of myth here.

Neither will the psychological discourse be relevant: if "Kings' Dreams" remind someone Freud, it will only be a "cognitive illusion".

Not the mythological discourse of the novel can be discerned through the scheme of the death of the author, double code deconstructional operations.

All this specter of thought is only an intellectual aura of the novel that might mislead us: prevent the reader's expectation direction from the existential field. Nothing is surprising here: perception is determined by epistemological map of thinking/existence that determines our movement so that we do not even realize this.

Crisis of participial integrity at the threshold of the Enlightenment globalization – this historical turning point is the artistic inspiration of the novel seen from the critical experience of the modern world, the origin of which might be in the deficiency in which lies the naïve experience of human happiness and harmonious integrity.

The chronotope of the novel "A Fish with Two Shades" opens at the turn of the ancient and new worlds (the end of the Middle Ages and the beginning of the New Age). Hence, the heterotope frequencies of the novel occur. It is not a storyline "landing" in time but a narrative act in which the western and eastern worlds are unified through one mythical existence the action topos of which is

the Caucasus. However, it is also significant that the Caucasus is not simply a geographical area of romance stories but a kind of background covering the whole action space and being in conceptual dialogue with the plot stories.

More dynamic is the utopia of the novel – it is heterochronical as well. The plot reveals in eschatological, mythical and historical times. The mythical time unfolds in the magic reality of the novel whereas the eschatological time – in historical time: the episodic flashing of the Manzikert fortress siegeis an implication to the real event that entails a long history – the fall of Byzantium as an expiration of time. However, the black throat of apocalypse draws the black contours of reality only once, in the initiation of a beloved:

The integrity of words and things that exists in the novel is a mythopoetic reality grown out of integrity of spatial and temporal (biblical and Greek) experiences with the universe. It is ontology of myth that cannot be applied to deconstructional practice. On the other hand, the mythic totality of integrity creates huge heterotypic and heterochronic worlds of cultures that have the center and the end.

Apocalypse is an eschatological abyss of the loss of the center into which the universe must fall. This is the story told by the novel, the story of probability of salvation and integrity.

„Ecce Homo"

What is globalization for the modern civilization, used to be participation for the ancient world. There is a polar difference between these two phenomena: the first means separation from the nature and rule over it, whereas the second merges with the nature and rules over it through this merge. The globalist principle of integrity possesses a hidden code that is responsible for identification of similarities and differences in order to later transfer this cultural modality of integrity into a targeted political project. In this regard, globalization is a deeply meaningful phenomenon. It implies cultural pluralism that is nothing but meaningful and targeted inasmuch as all rational projects are meaningful and targeted that would never give up sin of target. Globalization is a mundane idea requiring time and space. It may be called a cultural hypostasis of time and space for which crisis is a property. Globalization is a perspective chain of

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meanings, or, more precisely, interpretations. The fact that interpretations or meanings abolish their own traces in perspective infinity and become nullified does not mean that they (meanings) do not exist. Neither is it the simultaneous event of being and not being. It is globalization – a growing perspective of identity expansion and leveling of borders.

Participation carries the opposite meaning. As an alternative to time-space, linear perspective, things do not separate their own essential meanings/ideological doublets. In participial world things are solid. Their firmness is created by spiritual life of the universe that still represents the "soul" of things and not only their exterior mental identities.

"A Fish with Two Shades" is not a quest-novel for meaningfulness. It is more a novel that makes statements of meanings: [if] there is integrity, then there is God as well, unlike structural integrity in which God (as its death) is a part of the structure. If there should not be God then first and foremost there should not be integrity – it should quit as a *structure*.

In my opinion, the novel makes us ponder on not the choice between nature and logos but on the probability of their fusion and integrity. This possibility in the novel is the perspective of a new man and a new world. New age, the noon of which has two shades – of the past (forgotten knowledge, logos) and the future (forgotten nature).

The artistic question of the novel is – Will humanity survive? But more immanent question is – Has it survived or not? Is the world we are living in the world of the survived humanity or has it not survived and living "beyond" apocalypse?

In the novel the entire eastern and western worlds are united with the awareness of the inevitable end of the world. Therefore, they see the necessity of the common language in the ability to save the mankind in its primordial form.

The novel is by no means a tautology of the constructional myth on the world salvation. It is a literary utopia creating fictional opportunity of removal of boundaries not through their leveling but through participial integrity that equally establishes private and common, local and global. It is a novel – utopia that recognizes mysticism of nature rather than religion.

Word and Thing

We can call for two conditional formulations of performing literature as typological differences: verbal and nominal literature. Verbal literature is for stories and ears; nominal – of images and eyes.

"A Fish with Two Shades" is a literature of aggression, movement and action of verbs and not an exquisite stylistics of flexible lines of nominal: it is a mythic whirlwind; underground rumbling erupted from the myth bosom; expressive sorcery of a world without language.

While analyzing novel, Barthes remarks elsewhere: "The Novel has a name, it escapes the terror of an expression without laws : reality becomes slighter and more familiar, it fits within a style, it does not outrun language. Literature remains the currency in use in a society appraised, by the very form of words, of the meaning of what it consumes. On the contrary, when the Narrative is rejected in favor of other literary genres, or when, within the narration, the preterit is replaced by less ornamental forms, fresher, more full-blooded and nearer to speech (the present tense or the present perfect), Literature becomes the receptacle of existence in all its density and no longer of its meaning alone. The acts it recounts are still separated from History, but no longer from people."[1]

"A Fish with Two Shades" is a story of "delivering" history to concrete human personalities; and such a deep version of this story that its concrete nature switches into mythical abstractness. Within the cut-set of history, concrete personalities and myth the time is born that is neither the time of history, nor reality. It is a narrative time. And as far as we deal with a novel with a certain author and not with a folk lore, therefore language/narrative is not immune to the infection of moralizing. However, the novel is aware of it. It is not what happens with it. We can say it yields to the inevitability; tries to create such chemistry that is bound to bear art at a certain layer of reaction. It is not a naïve optimism of the novel. It achieves the above mentioned. It achieves to be and at the same time not be a literature; stay at a threshold from which we do not enter literature

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[1] Roland Barthes, Writing Degree Zero, Transl. by Esma Berikishvili, Ilia State University, Tb.; 2012, pp. 37-38

but leave it in order to accomplish integrity of what once was and what might have happened.

"A Fish with Two Shades" is not a novel as a social pathos of the genre. The intention of the novel as the author's project is to vest the participial knot between humans and the nature with "in the beginning was the word". The utopian depth is the possibility of such integrity as a paradox that is true because it is a paradox.

And finally, the knowledge of future is given by the voice of the past. What do we know about the integrity? Political myths that overlapped the entire 20th century are mere forgeries, misuse of the sacral modus of integrity that is born in personal integrity and not in impersonal mass convention, community. Therefore, to my mind, if the goal of art and literature is reminding or "mnemonic shake", then "A Fish with Two Shades" reminds us the primordial image of the universe, consubstantial image that is interesting enough to be known or at least see the dramatic mimic of present time in its magic plane.

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A THEMATIC STUDY OF "BEING NOBODY" IN JALALUDDIN RUMI AND EMILY DICKINSON'S POETRY

ABSTRACT

This research tackles with a thematic study of "being nobody" in the poems of great mystic poet of thirteenth century Jalaluddin Muhammad Balkhi (1207-1273) known as Rumi in Western literature and Emily Dickinson (1830-1886), the American poetess of nineteenth century. Although they lived in two different cultures and almost 700 years time distance between them they share many ideas in common, in a way that the title of "The Daughter of Rumi" has been given to her by critics. The paper analyzes the selected poems of the two poets to indicate how the state of selflessness transcends the spirit of the poets into poetic ecstasy which is the main source of their creativity in writing their poems.

The reason behind choosing these two poets is very obvious that both of them are selfless poets. Rumi says over and over again that I am writing in a "state of unconsciousness" when I am conscious I do not utter a word."(Divan Shams, 577) Emily Dickinson's poetry is also full of sense of selflessness. When she says in the poem (260): "I am Nobody! Who are You?" (Franklin,116-7) I have selected the two poets from two different historical eras, one from thirteenth century and one from eighteenth century to embody this reality that the great people were existed in the world from the early history of mankind till nowadays but their advices have been ignored by people over centuries. Another scale for picking up these two great thinkers is the reality that they belong to two different civilizations and cultures of Islam and Christianity. One of the selected poets is male the other female to eradicate every kind of discrimination and to come to this reality that in the realm of selflessness one can go beyond all gender problems that exist in the world nowadays. One of the poets is from East the other one from West to illustrate that selflessness of love can go beyond the geographic borders and cultural differences. One of

them in complete solitude of her room the other a traveler, a preacher who lived a busy life among the people and his disciples.

Both of them have brought to the surface unity in diversity. Both of them indicate that humanity is one. But for understanding this reality, one has to go beyond understanding, beyond the complicated circle of endless desires. The divided mind should come to a standstill position to touch the sense of eternity.

Rumi and the Concept of Selfless Love

In this chaotic world of mind, Rumi comes first as a clergy man (Mola), as a scholar and a preacher man who is full of his own opinions. Later he met with his master Shams and he was revolutionized as a great poet. From that meeting with his master to the end of his life he lived in a state of ecstasy and rapture. He addressed the whole humanity to come to the religion of love:

Hail, O Love that bringest us good gain- thou that art he
physician of all our ills,
……………………………………………….
Through Love the earthly body soared to the skies; the
mountain began to dance and became nimble.
(Nicholson, 32)

Rumi calls all the humanity to the kingdom of Love. What kind of love he is talking about what is the definition of Love that he tackles with. Rumi himself says the love cannot be explained. It is inexplicable.

Whatsoever I say in exposition and explanation of Love, en I
come to Love (itself) I am ashamed of that (explanation)
………………………………….
In expounding it (Love), the intellect lay down (helplessly) like an ass in the mire: it was love (alone) that uttered the explanation of
love and lovehood.
(Nicholson , 38)

According to Rumi's mysticism, love has no definition because it cannot be touched by intellect, senses, or thinking process of mind.

It is beyond thought. It is the state of being selfless. When there is no self there is no room for thoughts and desires. The mind is still like the sea lacking all the storms and hurricanes of mind. Only a calm mind can go beyond the known, such mind is free from the known. When the selfishness of the individuals comes to an end the love will be born. Everything is meaningless without love. Love keeps the universe together. As Muhyiddin Ibn 'Arabi writes: "The movement which is the existence of the universe is the movement of love." (ibnarabisociety). Rumi says to go beyond selfishness and reach to the sphere of universal mind needs a meditation and hardworking. The goal is great and the efforts to get it must be greater. Rumi exemplifies the reality of unity of existence that mentioned first by Muhyiddin Ibn 'Arabi in the following parable:

Someone   came   (and)   knocked   on
the door of a friend. His friend said, "Who are you, O trustworthy one?" He answered, "Me." (The friend) said, "Go (away), it's not the (right) time. At such a table as this there is no place for the raw."……………………... He went back to the house of (his former) companion. (Using) the door-ring, he knocked at the door with a hundred worries and courtesies [in mind], so that no rude words might spring forth from (his) lips. His friend called out, "Who is that at the door?" He answered, "Only you are at the door, O seizer of hearts!" (The friend) said, "Now, since you are me, O me, come in, (since) there's no room for two 'me's' in the house. "The two ends of the thread are not (suitable) for the needle. (So), if you are a single strand, come into the needle."

                                                    (Dar-al-Masnavi,)

The Rumi's parable tells that the love emerges when the lover forget about himself and becomes the beloved. In this way he puts an end to all the problems that rose by the selfish fame and glory seekers. It also refers to this reality that to go beyond self needs a lot of struggle and strife. In Rumi's mysticism love is the ultimate objective of creation. The selfless love is the common place that these two spiritual poets Rumi and Emily Dickinson meet. In ode number 360 rumi is addressing his master Shams who is the embodiment of true love:

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It doesn't matter if the eye, the mind, and the soul should all get up and leave. Let them go. But don't you ever go away.

Seeing you here is better than having all of them. (Nevit, 50) When the false self of senses goes away the selfless self comes to existence. Both body and soul are important to take you to the empire of love. If you have strengthened your soul by the help of senses then when they "leave" you a strong soul stands in the place. Elsewhere Rumi claims that he has composed all of his bulky books of poetry in a state of unconsciousness: when the small self has dissolved in the great self of union with beloved.

I am thinking of rhymes, and my sweetheart says to me, Do not think of aught except vision of me. (Nicholson , 149) He does not care about the techniques and methods of writing poetry in a traditional way of keeping the rhymes and the rhythm, for his goal of union with beloved is greater than everything.

Emily Dickinson and Selfless Simplicity

The same attitudes of Rumi toward selflessness can be found in Dickinson's poems. The parable of 729 which begins with "The Props Assist the house," speaks about how the soul can be strengthened by suffering. Like the lover in Rumi's parable who travels a year and suffers a lot, "he burns from the sparks of separation." (Dar-al-Masnavi,) In Dickinson's parable the house as a symbol of body (self) suffers a lot until the props are withdrawn by the carpenter:
The props assist the house Until the house is built And then the Props withdraw …………………………….…
(Dickinson, 325-6)
Pleasure and contentment strengthen the selfishness, while suffering transcends the soul to higher stages of self-knowledge. As Dickinson mentions in the parable, the soul needs a lot of bitter experience to make the soul strong. The nails, the augur, the scaffold, the hammering of carpenter are needed for the improvement of soul. She looks at this world as a practical field for fortifying the fortress of soul. A weak self must be vanished to give room to a strong self to emerge. A strong selfless self can bridge all the differences of cultures, civilizations, races and so on. Helen Vendler in her book of

Dickinson Selected Poems and Commentaries brings the example of Keats who shares the same idea of "making the soul" stronger by suffering:

…Keats, in his inspired journal letter to the George Keats (February 14 May 3, 1819), says he would call this world "the Vale of Soul-making" rather than " a vale of tears," but he still, like Herbert, points to suffering as the way by which a "blank Intelligence" is schooled into being a Soul.

(Vendler, 308)

The hard times in life are necessary scientifically saying to strengthen the nervous system. Then to deepen one's spiritual experiences the self-knowledge is necessary. Pain and suffering for the eradication of weak self is a recurring theme in Dickinson poetry. Ramji Lall states: "the knowledge of pain became for her a touchstone for estimating the depth of a human soul." (Lall, 47) The widening of the soul is a supreme objective in her life and because of this reality she finds all the other desires insignificant. She lives in her solitude. She satirizes the fame in many poems like; "Fame is a Bee" (1788), "Fame is a Fickle Food" (1702). In poem "Publication – is the Auction" (788) she satirizes the fame seeker people:

Publication – is the Auction Of the Mind of Man Poverty – be

justifying For so foul a thing

…………………….

(Dickinson, 351)

She criticizes the commercial publication because the reason behind it is for the sake of money. As Helen Vendler writes on this poem: "There are two people [in the poem] in whom Thought may be found: in him who gave it and in Him who bears its 'Corporeal illustration."(Vendler, 333) As Vendler put into the words, it is obvious that there are two characters involved one who gives and one who receives. The giver is the God and the receiver is the poet. The giver does not sell its grace to people therefore the poet should not sell his words to the people. The poets are gifted people and selling this gift is a "Disgrace of Price." The concept of being "Nobody" reveals itself here very well that in a kingdom that the main player is God, if we work for fame and glory it will be an act of "disgrace."

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Then Dickinson comes to the climax of her mystic poetry when
she wrote her poem "I am Nobody, Who are you?" (260) She feels
the presence of God everywhere and in the presence of the greatest
self she is nobody.

I'm nobody! Who are you?
Are you nobody, too?
Then there's a pair of us -don't tell

………………………

To an admiring bog!
(Dickinson, 116-7)

Being Somebody in Dickinson mentality means to be enslaved
by the fame, emotions and trivial desires. It does not mean lack of
personality. As T.S. Eliot in his essay "Tradition and Individual
Talent," says:

Poetry is not a turning loose of emotion, but an escape from
emotion; it is not the expression of personality, but an escape from
personality. But, of course, only those who have personality and
emotions know what it means to want to escape from these things.
(Abdulla 266)

Dickinson with a strong personality prefers a life of solitude
because she wants to go back to eternity as innocent as possible. She
is happy with her creative mind and she does not change that creative
mind with anything in the world.

Conclusion

"Being Nobody" is a repetitive theme in the poetry of mystic
Persian poet Rumi and American mystic poet Emily Dickinson. Both
have tried to compose their poems in a state of unconsciousness that
they take as the main source of creativity. The concept of "Being
Nobody" broadens their minds. Both of them believe that the
selfishness of mankind is the source for all human problems. And if
mankind can go beyond this selfishness, all the problems of the
world will come to an end. Both of them have taken their attitudes
from religion but at the same time both of them are free thinkers who
have bridged all the differences among humanity. Both believe in the
religion of Love.

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TEACHING PRONUNCIATION TO STUDENTS OF EFL

ABSTRACT:

While learning the English language is recognized as beneficial for non-English speaking students for career advancement, there are a number of problems associated with effectively teaching specific aspects such as pronunciation. In addition to accepted ways to say words and phrases, the introduction of "slang" words and various dialects confuse individuals attempting to become fluent in a second language. Compounded by a shortage of materials, inadequate training of teachers, instructor shortages, and oversized classrooms, teaching pronunciation of English is a challenge. This paper presents the reasons students want to effectively learn the English language, the problems associated with public school instruction, challenges in teaching English pronunciation, and possible solutions. The features of pronunciation are presented including suprasegmental and segmental levels with linking, intonation and word stress included. In conclusion, pronunciation is vital to communication during spoken language. The issues with teaching students effective communication have possible solutions and research continues to discover how to bridge the gap between people being fluent in reading and writing English as a second language and how to vocalize it with correct pronunciation.

INTRODUCTION

When a student in a country where English is not the native or primary language undertakes instruction, he should differentiate between the desire to learn it as a foreign language or a second language (Stern, 1983). A second language is usually learned in the

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country where it is commonly spoken, such as when an individual emigrates from Mexico to Canada. Foreign language instruction takes place in the student's native country.

There are a number of components involved in teaching children and adults to become fluent in a foreign language. In the case of learning English, many adults are educated only enough to become able to communicate in specific areas of the language for their careers. However, pronunciation is vital when speaking in order to promote understanding. Pronunciation is defined as "by the act or result of producing the sounds of speech, including articulation, stress, and intonation, often with reference to some standard of correctness or acceptability" (Dictionary.com, 2015).

The standard of correctness refers to an acceptable accent for the native country of the language. The problem in teaching pronunciation with an acceptable accent in the number of them that may exist. Dialects vary in grammar, vocabulary, and pronunciation including "slang" or informal words.

According to Fraser (2000), research in teaching the acquisition of second languages should focus less on pronunciation as the first concern and more with how to teach it. Students and teacher need to have the ability to change their responsibilities and methods of teaching should evaluate the objectives of the student. Student must take the izhnitiative to learn proactively both inside and outside the classroom while instructors act as coaches in specific pronunciation.

Why Non-English Speaking People Need to Speak English Fluently?

For students worldwide, speaking the English language is highly valued due to the ability of those who are fluent have the ability to pass the borders of their native country for careers in other countries and to promote their careers within their native country; college admission for medicine, research, science, and engineering degrees require a good command of English. Many English terms are needed for speeches, debates, and even casual conversation.

However, learning English and the proper pronunciation of words and phrases presents challenges for instructors due to a number of constraints. The programs in place are inadequate for attaining fluency, there are not enough instructors specialized in the

English language and many of those are not sufficiently trained, the infrastructure of the schools are poor, and activities promoting communication are inefficient (Sofi-Karim, 2015).

Features of English Pronunciation
English has increasingly become an international language (Gilakjani & Ahmadi, 2011). Due to more numbers of non-native English speaking people, exact pronunciation is not considered important. It is more important for speaker to have comprehensibility, intelligibility, and interpretability (Burns, 2003). Although the sounds heard should be recognized as English and the meaning of what is being said should be understood, the listener should also understand the purpose of the communication. Inaccurate stress, sound, and intonation will probably cause him to be unintelligible and the listener will not discern his meaning

Intonation is how the speaker's voice goes up and down to convey meaning in what is being said. If the pitch in the phrase "Can you take the scissors?" rises at the end, the question becomes a request; if the pitch falls at the end, it becomes a command.

Segmental features include the individual consonants and vowels, creating specific sounds in the words. Vowels can be short as the "a" in "lamp" or long as in "lame" which is dighthong. The sound systems of vowels, consonants, or the combination of them are called phonemes. If they are pronounced incorrectly, the meaning of the word is changed (Burns, 2003).

Problems in Teaching English Pronunciation
As young children, the vocal chords and mouths are adaptable and allow learning any language without an accent. But as they grow, youngsters learn one language and their physical components of speed become accustomed to those sounds, making it difficult to create foreign sounds later in life. Aside from speaking, babies learn differences in sounds in any language but lose the ability as they mature. An example is that a baby born in China will not have problems saying the "r" word if he is raised in the United States, but he will if reared in his native country.

In addition to physical challenges, other barriers to effectively teaching English is cited as lack of student motivation and interest,

the ability of the teachers in both classroom management and language skills, methods of instruction, types of learning materials, and the environment of teaching (Aktas, 2005). The challenges within the school fall under categories of institutional, instructional, and socio-economic. English is generally seen as a foreign language and not as a second language; therefore, students are taught translation from technical materials rather than conversation. Due to limited numbers of teachers in English classes, student numbers are high. Teachers struggle with problems within the learning environment and poor understanding from the students' families concerning the important of fluency.

In addition, classroom time is inadequate for establishing fluency in pronunciation and there are few opportunities outside school for practice. Beyond technical aspects of speaking English fluently, personal interaction promotes mimicking facial expressions, body language, and gestures that accompany verbal expression and often define meaning within the culture.

The attitude of the students learning English as a foreign language is important to their ability to attain adequate pronunciation. Shumin (1997) discussed the role of acculturation in the learning process in the psychological acceptance by the student of the members of the host culture. Acculturation is the willingness of the student to become integrated into the culture of the area in which the language he is learning is spoken (Celce-Murcia et al., 1996). Even adults have the ability to become extremely fluent speaking in a second language when they are sufficiently motivated to do so (Marinova-Todd et al. (2000).

Teachers struggle not only with large numbers of students within the class, but groups of students are integrated from different backgrounds in ethnicity, culture, socioeconomic classes, language, and academics (Sumaryono and Ortiz).

The importance of pronunciation in effectively communicating in English is critical. It is often possible to determine the first language of an individual by the accent that carries over into pronunciation of words in the second language (Rahimpour & Dovaise, 2011). However, pronunciation is part of the code of a language (Mohammadi, 2014). If that code is not utilized, communication is poor or even non-existent. In that sense,

pronunciation is the key to speaking a language. If pronunciation is incorrect, even though grammar and other elements of the language are correct, the speaker may be considered to be lacking in credibility or education.

Possible Solutions for Learning English Pronunciation

Learning English as a foreign language focuses on the areas of reading, writing, listening, and speaking. While pronunciation is a topic of discussion when students are in the first year of study, instructors often neglect that aspect of language acquisition after that (Elliot, 1995). Teachers may see pronunciation as part of becoming linguistically fluent rather than conversationally proficient despite indications that clarity and understanding are influenced by adequate word and phrase sounds to the listener. They may not have adequate materials or training to teach pronunciation and, therefore, neglect it in the classroom.

Hayati (2010) suggests the use of laboratories to assist teachers in presenting proper pronunciation in a consistent manner. Learning intonation, stress, and pitch are not possible from textbooks; acquisition of these language skills require personal interaction or use of technology. With tape recorders supplied with audiotapes, video players, DVD players, computers, and other technology, the physical presence of staff short incapable English teachers would be supplemented. The technique of mimicry memorization employs the student repeating a word, phrase, or even a short sentence a number of times so the sound segments become established (Yarmohammadi, 2000). A study by Seferoglu (2005) concluded that when accent reduction software for improving pronunciation in both segmental and suprasegmental features is used in teaching English in university level classes, the group in the multimedia laboratory performed significantly better than a control group using only classroom instruction.

Aside from mimicking and modeling instructors and mechanical assistants, comparing the phonological elements of semantics, phonetics, syntax, and morphology in the native language of the student and in English allows recognition of differences and similarities (Hayati, 2010). While some sounds are difficult to

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replicate, it is the differences that prove to be the most difficult (Yarmohammadi, 2000). Contrastive phonology describes each of the languages with one model and then comparing them for similarities; the choice of models is generative phonology and taxonomic phonology (James, 1980). Cook (1999) states that phonologic contrast analysis is the most successful type when addressing teaching pronunciation.

Native speakers of Spanish have problems with interchanging the /tʃ/ as in *cheese* and /ʃ/ as in *she's* sounds as the latter sound does not exist in Spanish, and say /b/ rather than /v/. While Kurdish has similarities to English in many aspects, the number of stops, fricatives, nasal sounds, affricates, laterals, and retroflexes are slightly different which gives rise to problems in learning English pronunciation; German natives will substitute the /t/ sounds for /d/, which they find difficult to pronounce.

There are a number of ways an instructor can teach English pronunciation to a large group of students without expensive technology (Busy Teacher, 2015). Repetition of each syllable and then combining them if the word is long is a simple way to promote mimicking. Sometimes, focusing on a single sound with a difficult nuance is helpful. Working with minimal pairs takes two words that are only slightly different in pronunciation but very different in meaning imparts the importance of correct pronunciation on the student. Allowing a student to record himself and then listen to the replay can assist in this problem. Using a mirror will also help if the student is not shaping the words adequately with his mouth and tongue. Teaching to read out loud phonetically is helpful for students in a number of different languages. Singing or using limericks and tongue twisters are a fun way to shape the mouth around unfamiliar words while required careful attention to pronunciation. Finally, if there are common mistakes being made by speakers of the same native language, attention to the shared problem can be enlightening in solving it.

Conclusion

In summary, when the goals of students learning English as a foreign language include an oral presentation and interaction at any social level, it is imperative they understand the correct pronunciation of words and phrases in order to communicate

effectively. While the schools where students are receiving instruction have challenges regarding training, materials, and classroom size, there are steps being taken to address inconsistencies in the presentation of dialects and lack of practice directly from the instructor. Despite limited funding, acquisition of technological assistance such as computer programs and even cell phone applications have the ability to assist students in practicing pronunciation outside the classroom.

Through ongoing efforts to shown correlations and demonstrate differences in spoken English and other languages, it is possible to supply teaching methods to instructors for students looking to expand their career opportunities outside the boundaries of their native country. Whether they are physically or only audibly present for discussions and presentation, correct pronunciation creates the ability for the student to communicate internationally.

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