



ISSN: 1987-6521; E-ISSN:2346-7541
OCTOBER-NOVEMBER 2020 VOLUME 56 ISSUE 05

DOI: 10.36962/GBSSJAR55042020
Researchbib IF - 1.05 / 2020

GULUSTAN

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SCIENTIFIC JOURNAL OF ACADEMIC RESEARCH

APPLIED SOCIAL RESEARCH & BEHAVIORAL SCIENCES
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APPLIED SOCIAL RESEARCH & BEHAVIORAL SCIENCES



"An investment in knowledge always pays the best interest." Benjamin Franklin

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JOURNAL INDEXING

Crossref

Researchbib IF - 1.05 / 2020

Catalogue of Russian Journals Impact Factor (2016) – 0.171

Impact factor ПИИЦ 2017-0.041

UNITED KINGDOM, LONDON 2020

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ISSN: 1987-6521; E-ISSN: 2346 – 7541; UDC: 551.46 (051.4) / B-64

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MTÜ Rahvusvaheline Teadus-, Haridus- ja Koolituskeskus.

Registered Address: Harju maakond, Tallinn, Kesklinna linnaosa, Narva mnt 5, 10117, Estonia

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©**Editorial office:** Tbilisi, Georgia, 0163.

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RATIONAL FOUNDATIONS OF SPIRITUALITY

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ABSTRACT

OBJECTIVE: Clarify the foundations of spirituality

METHODS: Method of analysis, synthesis, phenomenological reduction.

RESULTS: We came to the conclusion that it is rationality that is the foundation of spirituality.

CONCLUSION

The social structure of the XXI century has led us to the fact that material goods have occupied a more significant niche than spiritual values. With the development of industrial society, the emphasis is on production, and with the deepening of the consumer attitude to the world, on meaningless possession for the sake of possession. Man, his place in the world and society, views and actions have radically changed their perspective during the last century. The paradigm aimed at cultural, rational and spiritual development has been replaced by a material-consumer attitude towards the world. The question we are asking is related to the foundation on which spirituality is based, whether it really has undergone changes with the advent of the era of consumerism. The study compares different points of view regarding religion as a treasure of spirituality and proposes to revise the usual identification of the concepts of "religion" and "spirituality". We believe that spirituality is based on rationality, on a person's ability to think. In support of this, the theory of knowledge of Immanuel Kant and the concept of "death of God" by Friedrich Nietzsche are cited.

Keywords: rationality, spirituality, morality, religion, value, consumerism, reason, culture.

INTRODUCTION

When studying spirituality, as one of the values of human existence, it is worth remembering the definition of this concept. Despite the fact that each person means something of his own by value, we, nevertheless, will adhere to the definition of values as a phenomenon or process that carries a positive meaning for an individual, capable of serving his interests and goals [1, p.940].

The main tendency of modern society is that the values of previous eras are losing their significance, and they are being replaced by something that previously did not have much significance. Thus, spiritual education and emotional stability fade into the background, and in their place are material dummies and acts of thoughtless consumption. «This socio-historical mutation can be traced throughout. Thus, the era of simulation opens up everywhere the possibility of mutual substitutions of elements that were previously contradictory or dialectically opposed. Everywhere there is the same "generation of simulacra": mutual substitutions of the beautiful and the ugly in fashion, left and right in politics, truth and lies in all mass media messages, useful and useless in everyday things, nature and culture at all levels of meaning» [2, p.55].

If we consider the axiological turn, guided by the list of universal values (life, freedom and property) proposed at one time by J. Locke, we can see that modern society, overlooking the importance of life and freedom, is directed towards property. The value perception of a modern person, to a large extent, differs from the value perception of a person of previous eras. The development of rationality is discouraged to the extent that private property is now. The spiritual and cultural paradigms are being replaced by a consumer attitude, both to spirituality and to culture. A transformation is taking place, influenced by the modern consumerist trend, cultural and spiritual aspects of human life.

«A change in values is a change in creators. He who should be a creator constantly destroys» [6, p.66]. This statement by F. Nietzsche explains the change in the universal human spiritual paradigm aimed at the moral perception of the world, the change in the inner sensitivity and attitude to the world of individuals themselves. The general comes out of the particular. Since a person himself has become a commodity, then his attitude to the world is changing in the same direction.

In the spiritual development of society, a significant niche is occupied by one of the components of culture - religion. Researchers in the history, philosophy, sociology, psychology, phenomenology and anthropology of religion use different approaches to the study of this phenomenon. Scientists cite numerous theories about the cause of the emergence, functioning and deformation of religion as one of the social institutions. There are many speculations regarding the emergence of religion. We will highlight just a few ideas, including:

1. Antique period:

1) Critias, one of the first representatives of the political theory of the emergence of religion, believed that the source of religion is fear. He called religion a human fiction, created so that smart people dictate laws to fools;



2) Eugimer said that religion arises from the cults of heroes and outstanding personalities. This approach is commonly called eugimerism;

3) Petronius, an adherent of the naturalistic theory of the emergence of religion, believed that the reason for its appearance was the fear of inexplicable natural phenomena.

2. The period of the Middle Ages:

1) Lactantius proposes to consider religion as a way to renew connection with the divine principle, he considers human immortality to be the goal of religion;

2) Aurelius Augustine interprets the term "religion" as "bond" or "binding."

3. Rebirth:

1) Jean Bodin considered all disputes about religion meaningless and argued that religion is just ideas, in the truth of which one can either believe or not believe;

2) Nicolo Machiavelli, in his work "Sovereign", focuses on the fact that the State is primary in relation to religion, therefore, it creates religion.

4. Enlightenment:

1) Benedict Spinoza asserts the need for a rational approach to the study of religion, tries to investigate this issue without renouncing logical thinking and the search for facts and not relying only on faith;

2) Thomas Hobbes in "Leviathan" says that religion is an external cult, with the help of which a person is able to express his respect and reverence to God. But, also, the educator considered religion a superstition, which was admitted by the state.

5. Period of Romanticism:

1) F. Schleiermacher believed that the essence of religion is that a person feels a direct dependence on the infinite (God);

2) F. Schelling spoke of religion as a way of internal observation of the Absolute. The philosopher introduces the doctrine of empirical forms of religion, tries to substantiate the fact that man is religious by nature, religious consciousness is the primary component of man.

6. The current stage of research:

1) Max Müller defines religion as the ability to believe and be aware of the infinite. He believed that religion arises from myth, and myth is a "disease of the language";

2) Rudolph Otto viewed religion as an experience of the sacred;

3) Auguste Comte: religion is a dysfunction of human cognitive activity, it is not a stage in human development and carries only fictitious knowledge that tries to explain phenomena that are not subject to scientific interpretation. Religion serves as a vehicle for uniting society;

4) T. Parsons: religion is a set of institutions, beliefs and practices that develop in society due to the need to explain the irrational components of human existence, which are inaccessible to rational explanation.

Religion has many definitions, almost everyone who investigated this phenomenon deduced his own, as it seemed to him, the most correct definition of this phenomenon. But we will be guided by the definition of religion as one of the components of a person's spiritual life. It includes belief in the supernatural, sacred text (both oral and written tradition), rituals and cult practices.

In modern society, we see the problem of loss of spirituality, which can also be called morality. Religion, as one of the manifestations of spirituality in public culture, is losing its significance. The main researcher of the leveling of religious values can be considered such a philosopher as Friedrich Nietzsche. At one time his work "Thus Spoke Zarathustra" shocked the world with its openness and criticality in relation to religion and religiosity. Everyone knows Zarathustra's saying "God is dead!" is still the cause of much philosophical debate and research. The philosopher questions the value-moral essence of religion. He says that people themselves created a religion and took the torment upon themselves after its creation.

«Sick and dying were those who despised body and earth and invented heaven and redemptive drops of blood; but even these sweet and dark poisons they took from the body and the earth.

They wanted to avoid their poverty, and the stars were too far away for them. Then they sighed: "Oh, if there were heavenly ways to sneak into another being and happiness!" - then they invented their invention and bloody swill» [6, p.40].

With all the negativity inherent in superficial consideration of Nietzsche's philosophy, if you delve into its study, you can see that the philosopher is trying for the good of people to exclude the idea of God as necessary, since humanity abuses it. Nihilism, which Nietzsche "diagnoses" among his contemporaries, grew up in the field of rationality and pragmatism of knowledge taken to the extreme. According to the philosopher, having endowed the otherworldly with excessive power, which, subsequently, did not justify itself, humanity turned to the worldly, thereby abandoning everything that distinguishes man from an animal. "The murder of God", which some researchers of his philosophy ascribe to F. Nietzsche, testifies only to the fact that society must go through the stage of renunciation of the otherworldly overseer and judge in order to find moral postulates in itself and, thereby, prove that a person is not a worthless animal from the herd that needs a shepherd, but a moral and rational being on its own. Despite the fact that Nietzsche criticized the philosophical views of Immanuel Kant, it is worth noting that he still bases some thoughts on the works of the German classic.

Having defined God as a transcendent Ideal, Kant, thereby, dismissed the pretentiousness of humanity to "divine indifference" and affirmed the supremacy of rational faith and moral foundation. According to the theory of knowledge



proposed by Kant, spirituality or morality of a person lies within the Reason. It is the rationality inherent in man that gives rise to spiritual and moral behavior and thinking. The philosopher translates the main regulating principle (God) from the out-to-the-realm. The difficulty in defining and substantiating the importance of religion, in our opinion, lies in the fact that religion is identified with spirituality. Not every religious tradition has spiritual and moral foundations. It is with the help of rationality that a person is able to draw the line between his own spirituality and public religiosity. Morality and spirituality are determined and regulated by the person himself, it comes out of the principles/laws/boundaries that everyone determines for himself [4].

CONCLUSION

Our research makes it possible to find spiritual foundations within the limits of rational thinking. The fundamental works of thinkers in the field of philosophy of knowledge and philosophy of religion determine the need to appeal to reason to establish spiritual and moral norms and the importance of distinguishing between religiosity and spirituality. Having placed all responsibility for humanity on the shoulders of God in the person of religion, people have lost touch with reason, as a spiritual and moral regulator. This feature of our existence is worth overcoming, for which, in our work, the thoughts of Friedrich Nietzsche are illuminated, who said that it is time for humanity to give itself an account of the actions being taken and Immanuel Kant, who completely surrenders the regulating spiritual and moral principles to the will of Reason.

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LOGOS GROUNDS DIALOGUE; DIALOGUE BONDS MULTIDENOMINATIONAL SOCIETIES; THE ABRAHAMIC RELIGIONS STRENGTHEN THOSE BONDS

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ABSTRACT

A leading attribute of Roman Catholicism Orthodox Christianity, and Islam is their promotion of *logos*. By promoting *logos*, they promote dialogue.

Dialogue is the extension and development of *logos* and of its understanding among individuals and within communities. Successful dialogue requires several conditions, notably (1) the existence of valid *logoi*; (2) the formulation or at least the articulability of such *logoi*; (3) willing and capable dialogue participants; (4) acceptance, on the part of participants, of the value and importance of belief in *logoi* and disbelief in misleading imitations; (5) willingness to teach; and (6) willingness to learn, and thus (7) willingness to revise and develop one's beliefs.

Regrettably, all of the conditions for successful dialogue have been undermined or attacked in recent decades. Most fundamentally, the existence of truth, belief, and knowledge have been denied, both in general and in the instance of large areas of thought (those of nature, ethics, and law, for example). Undermining these fundamental conditions weakens all the others. Why, for example, ought one to be keen to learn – still less to develop and modify one's beliefs – about something when one is convinced that realizes all propositions about it are “really subjective”?

Happily – especially for societies shaped by the major Jahwistic traditions -- much in Catholicism, Eastern Orthodox Christianity, and Islam promotes and strengthens the conditions of dialogue. Nowhere else are the rewards of true belief more highly exalted; nowhere the consequences of the willful disbelief more severe. These three religious denominations deserve the appellations “religions of *logos*” and “promoters of dialogue.”

Keywords: Logos; Dialogue; Rawls; Religion; Jurisprudence

Part One: Introduction; Some Characteristics of Multidenominational Societies.

A society embodies commonality among its people. It sustains peace among its members, but it also nurtures the sharing of goals and beliefs, at least as to those matters which pertain to public affairs. This is true of multid denominational societies as well as of others.

Plainly, as a basis for such concord, some important bond is required. Happily this bond need not comprise agreement as to all matters, nor identity of race, ethnicity or taste. Multidenominational societies include people with variant opinions on basic religious questions, and they also often contain various ethnic groups and cultures; yet some have grown widely and flourished for centuries. This was the case with the Turkish Empire and the Austro-Hungarian Empire. What holds such a society together, facilitates peaceable cooperation among its members, and fosters concord?

This Article proposes that dialogue is a fundamental element, and that *logos* is fundamental to dialogue. It identifies some pathologies of *logos* which have made an appearance in the modern world and pessimistically suggests some possible consequences. It notes that the Abrahamic religions value *logos* and it suggests that they may therefore be a source of remediation.

Part Two: The Definition and Foundations of Dialogue Towards a Definition of “Dialogue.”

Dialogue is the exchange of words and, more fundamentally, the exchange of thoughts and beliefs. It must be grounded on the ability and willingness of people to speak with one another, and on their acceptance of common conventions and norms as to how such speech is to be conducted. Roberts' Rules of Order and “letting everyone have his say” are examples of such conventions or norms. It must be founded on the acceptance among participants of the legitimacy and gravamen of those views which are presented and developed by other persons.

Some Elements of Successful Dialogue.

What does it take to have a good discussion? I mean, a really good discussion: not just a pleasant or amusing one or the sort of discussion which might, if broadcast on television or put up on social media, attract many viewers or garner a lot of “likes.” By “a really good discussion” I mean one by which the conversants make substantial progress in understanding. Some of the requisites for a good discussion are so to speak “external”: that is they are things such as freedom from interruption and distraction and also, of course, freedom from the sort of oppression which makes it dangerous to air one's opinions. What further? What might be the, so to speak, “internal characteristics”: the conditions of mind which conduce to the participants' pursuing a topic fruitfully? What, in other words, are the foundations of successful dialogue? Let me mention three.



The first is acceptance by the participants that the matter under consideration can be fruitfully considered. If the participants believed that a matter was entirely delusional, they could hardly make any progress in considering it, and would have little reason to try (though they might discuss why some people labor under such delusions). A similar impediment might arise where participants believed that the topic was ineffable: beyond the grasp of the mind. Both of these elements refer on to matters of epistemology; the participants theory of knowledge determines what they think exists or can be known.

The second is acceptance by the participants that dialectic methods foster understanding. If the participants rejected this possibility in general they could hardly engage in dialectic successfully and would have no reason to try. If the participants, while acknowledging that dialectic may be effective in other matters, denied its efficacy as to the matter at hand, the same conclusions would apply. Matters of taste fall into this category, if topics de gustibus non est disputandum in a strong sense. So also might human rights and other ethical matters be excluded, in the opinion of people who firmly believe that principles of ethics are nothing but canons of taste. So also might all matters be impervious to dialectic according to a solipsist: one who denies even the existence of other people will of course deny that dialectic can be productive or even that it is possible. So might all matters be impossible fruitfully to discuss, in the opinion of someone who doubted that other people had anything worthwhile to say, so exalted was his opinion of his own insights.

Dialectic requires modesty; even perhaps a degree of self-abnegation. It requires a willingness to shape and adjust one's own presentation of a matter so as to appeal to what the other person believes to be reasonable. It requires a willingness hear the other person's point of view, and not only to hear it, but also to consider it; to take it to heart; to consider it on the merits. It therefore requires a willingness to credit that there might be another point of view: it requires, in other words, a strong element of open-mindedness.

The third is acceptance that understanding the matter would be worthwhile. Were the participants to believe that the matter was trivial, so that any advance in the understanding of it would be of small value, they would have little reason to explore the matter. Were the participants to believe that all understanding were illusory, they would, similarly, have no reason to pursue it.

Part Three: Logos and its Place at the Foundation of Dialogue.

Logos is a condition of successful dialogue. Acceptance and application of *logos* clears away the impediments described above.

Defining “Logos.”

“Logos” is sometimes translated as “word.” This might suggest that logos is a particle of language. This is not the case: logos is not granular. The term refers to a passage of thought. If the term “word” is to be used at all here, it should be in the sense in which we say something is “the last word on the subject” or “the word of the Koran.”

Thought is always about something. Logos, accordingly, is directed, attending to something and proposing a conclusion about it. We use the term and its derivatives that way, referring, usually, to the logos of something. Anthropology is the logos of humankind. Piscatology is the logos of fish.

As logoi propose conclusions, they suggest criteria to support them. Logoi often include rules and measures. Logoi often propose passages of thought about rules and measures, indicating their proper application and refining their meaning. Rules of thumb are logoi in this sense, as are, more systematically, accounting standards and the rules and principles of logic.

Rules and measures relate to the characteristics of the thing they apply to. This implies that they vary according to their object. The rules and measures for a balance sheet differ from those for humankind or fish. Acquisition cost less observed depreciation is not a fragment of the logoi applied to the nature of man.

Any characteristics? It seems, rather, that the term logos relates in a special way to fundamental attributes: those which are basic, governing, and “deep.” This suggests that logoi apply principally to things which possess such attributes: those -- such as the deity, mankind, animals, and plants -- which are not random assortments but whose structure and functioning reflect an underlying order.

The rules and measures principally proposed by logoi are those which apply to foundational attributes. The archer may think long and hard about the target, the arrow, the bow, and his stance, but it seems that when he does so he is not attending to the logoi of targets, bows, arrows or his own actions. It may be only when someone attends principally to something more fundamental – not so much to the location of the target or the trajectory of the arrow but to the art of archery, for example -- that he considers logoi in the most fundamental sense. Logoi in the most important sense possess a meta quality.

Logoi are often multifaceted and elusive. No doubt this reflects the location of the more important aspect of *logos* at the base of things rather than on the surface.

2. Logos at the Foundation of Dialogue.

It can be seen that *logos* is a central component of the elements of successful dialogue.



Inevitably *logoi* -- passages of thought -- lie behind participants' determination that a matter up for discussion is real, is knowable, and is important enough to be worthy of consideration. Epistemology, like all serious thought, is basically a collection of *logoi*.

Dialogue proceeds through the exchange of *logoi* and is founded on passages of thought as to whether and when dialogue is worthwhile and as to how to conduct it. *Logoi* underlie any conclusion as to whether discussion is worth pursuing. *Logoi* underlie a discussant's open-mindedness: his apprehension that he does not already have all the answer – his apprehension that someone else may propose insights which he himself may not yet have considered. The *variora* of *logos*: its complexity; its multifacetedness; its accessibility to investigation by different methodologies; and its susceptibility to various modes of exposition – encourage dialogue.

As noted, *logoi* may pertain to trivial or contingent matters; dialogue may do so as well. Archers may debate the placement of a target or the selection of a bow. The fundamental or most important sort of *logoi*, however, concern basic characteristics; and the same may be true of the most fundamental sorts of dialogue. Discussion of the placement of a target is not so weighty as discussion of the art of archery or of the good of athletics and of craft – matters which may be the subject of dialogues which are worth recording and studying across the ages.

Where *logos* is absent, dialogue falls silent. Where *logos* lightly regarded, or relegated to a status inferior to sentiments, passions or conventions, dialogue will, we may surmise, be weakened. Where *logos* is misunderstood or constricted – where, for example, only one category of rules is accepted and principles or other sorts of rules are rejected; where only one caste of thought is accepted as reflecting *logoi* – we may similarly surmise that dialogue is in danger of distortion. Where an epistemology is accepted that precludes consideration of the “meta” aspect of things and accepts as true only those matters on the surface – matters confirmable by direct observation – dialogue will be similarly constricted.

Part Four: Dialogue as a Bond within Multidenominational Societies.

Many things may hold aggregations of people together and keep the peace. Force may do this. Sentimental attachments, reinforced by parades, national anthems, and flags may do it. The distribution of consumer goods – bread and circuses – may be employed. Long-established habits may be invoked, as may the web of small loyalties – to family and region, for example – when those loyalties extend widely and encompass an entire social order.

None of these glues binds comprehensively. Force, for example, almost always provokes resentment; sometimes it engenders rebellion; and of course it avails only temporarily: once the whip changes hands so must the capacity to compel obedience. Sentimental attachments usually commend themselves more strongly to one ethnic group or community of taste than to another; and they are likely to evaporate as times change and tastes develop or deteriorate. Circuses attract only some people and only for a limited period of time; and as to bread: everyone who wants it is likely to wish for more comestibles as well. Habits may be set aside when the bugle sounds some nobler call, Fidelities to family and region, though they may not evaporate, may compel different social loyalties as conditions change.

These bonds, in other words, are brittle or secondary. Each leaves a society vulnerable to discontinuous alteration and even to disorder and dissolution. Multidenominationalism and other such *variora* are consistent with the long flourishing of a society only when embedded in a social fabric which is not readily torn asunder.

Dialogue may provide a solution. Dialogue guided by *logos*: by steady discourse, founded on agreement as to the standards by which discussion is to be conducted and on willingness to be accede to the outcome – dialogue not distorted or constructed by one of the pathologies of *logos* -- supplies a lasting bond. It appeals to a fundamental element in human nature – reason. It can respond to changes taste and conditions and to the advent of some new era or historical period.

These observations suggest that a multidenominational society is best nurtured when all denominations are welcomed into the conversation; when each “has his say”; and when their views are heard and taken to heart. They suggest a course of healing for a society which experiences a crisis as to its pluralism.

Part Five: The Modern Constriction of *Logos* and of Dialogue.

Many of the conditions of successful dialogue – the crediting of *logos* and its deployment in dialogue -- have been severely constricted. The works of John Rawls, the most influential Anglo-American political theorist during the late Twentieth Century, supply an example. I here present a stark account of the model Rawls presented in *A Theory of Justice*, while acknowledging that I here bypass some subtleties in his theory and neglect to discuss his subsequent modifications. The stark model demonstrably eviscerates dialogue, both at the foundation stage of society and during its existence thereafter.

We are to imagine a bargain among persons who set out, behind a “veil of ignorance,” to construct a social order. Among the characteristics of persons in this situation are that

“no one knows his place in society, his class position or social status, nor does he know his fortune in the distribution of natural assets and abilities, his intelligence and strength, and the like. Nor . . . does anyone know his conception of the good [or] the particulars of his rational plan of life . . .”.

We are to imagine these beings bargaining out a social constitution. We are encouraged to take their hypothetical bargain as a basis for discovering the rules and principles which are to guide our own society.

One salubrious effect of this thought experiment is to introduce the element of impartiality. The bargainers cannot be selfish in the most obvious way, since none would know what social position he might be assigned after the veil is lifted.



A less attractive effect appears when the account bleaches the bargainers of knowledge of good. It seems they would be ignorant of right and wrong.

My most fundamental objection relies on the circumstance that humanoids of this sort have never existed; they have hitherto been the creation mainly of writers of dystopian science fiction. Every human act and project aims at some good; everyone has a sense of the good, whether accurate or distorted; everyone aims at fulfillment, including fullness of knowledge and understanding. It can confidently be predicted that beings like those proposed in the model will never exist; and if they did emerge they would not be human, so basic to human nature is direction towards some perceived goods.

A related objection is based on the circumstance that every *association* formed by man aims at some good; important and lasting associations always aim, successfully or not, at achieving some degree of concord among the people who comprise them. A civic order which eschewed the instantiation of the good would be, I submit, unfit for human habitation.

The objections most fundamental to this Article look to the bases for discussion. What sort of bargaining might be conducted by beings bleached of knowledge of the good and deprived of belief as to right and wrong? What *logoi* might they employ; what dialogue might emerge? Most of the rules and measures which are addressed by *logoi* -- the rules and measures which lie at the heart of humankind and of any human association -- could not be recognized behind the veil of ignorance. Dialogue there would necessarily proceed without reference to them.

The same might be said of the *logoi* which might be recognized and the dialogue which might proceed after the veil is parted and society is under way. Those who shaped such a society, it seems, would look constantly to the determinations of the original bargainers. The constricted *logoi* employed by the bargainers would become the constricted *logoi* of society generally; and the eviscerated dialogue of the bargainers, the eviscerated dialogue of the social order.

Under the influence of this model, and because of many other intellectual trends, discourse in the American academy has become increasingly intolerant over the past decades. To quote Professor Peter Berkowitz:

“ . . . [A]s Rawls’ followers rose to positions of prominence and power in the university world, more than a few fostered an environment in which disagreement with progressive opinion . . . was viewed as giving expression to antidemocratic sentiments and violating the boundaries of reasonable and morally respectable discourse.”

A similar tendency can be detected among elected federal officials, whose disagreements have become increasingly disrespectful, and are accompanied by charges, not only of wrongheadedness, but of phobia, bad faith or illegitimacy. One cannot attribute all such development to Rawls or a Rawls-inspired model by any means, but they do evidence a breakdown in dialogue.

Part Six: Some Possible Outcomes of the Modern Constriction

When a society experiences a great constriction in its capacity to engage in dialectic, it may seek to rely on one or several of the other glues. Force, the conferral of pleasure; sentiment; bread and circuses; habits of obedience; even the loyalties to family and region: each, as described above, has its limits.

A society under these circumstances has weakened one of its fundamental bonds. The consequence can only be a diminution in its capacity to hold together, and to sustain and nurture interdenominational concord.

Part Seven: The Promotion of *Logos* and Dialogue in Roman Catholic, Eastern Orthodox, and Islamic Thought.

The Abrahamic traditions promote *logos* and place it near the center. By recognizing it in these ways, and by nurturing it within each believer, they enhance the eligibility of *logos* for application in dialectic and promote its influence within multid denominational societies. Nowhere else are the rewards of true belief more highly exalted; nowhere the consequences of the willful disbelief more severe. These three religious denominations deserve the appellations “religions of *logos*” and “promoters of dialogue.”

This emphasis is prominent within the Christian tradition. *Logos* is identified with the second person of the Trinity. The first sentence of the Gospel According to John starts with the phrase “[I]n the beginning was *logos* and *logos* was God and *logos* was with God.” Many other scriptural passages lead to a similar emphasis. *Logos* is reflected in God’s works, in what He has created, in what people think and in what they say. *Logos* is reflected in fruitful dialogue.

Considerable emphasis on *logos* can also be identified within the Islamic tradition. A notable exemplar is Ibn ‘Arabi, who identifies a perfect person as someone “for whom the divine *Logos* becomes the inner logos of their being, hearing and living the divine Word . . . as [the] organizing principle (*logos*) of their inner life and being.”

The Abrahamic religions promote *logos* free of distortions and constrictions. Both the Christian and the Islamic traditions, for example, promote that self-abnegation and respect for neighbor which opens a person’s mind to dialogue.

The great philosophers and theologians of the Abrahamic religions recognize the deep, hidden, multifaceted dimensions of *logos*; the “meta” character of the world. According to Ibn ‘Arabi, for example, “each prophet represents a different mode of knowing and experiencing the reality of God,” and each chapter in one of his works “represents a ‘standpoint’ (*maqam*) from which reality, or a specific dimension of reality, can be surveyed” Within the Christian traditions, likewise, various persons, ethnic groups, and above all religious orders possess differing charisms and differing approaches to mankind and the deity.

These circumstances suggest that we look to the treasury of *logoi* in the Abrahamic traditions to endow a richer dialectic than that now dominant in the modern world, and for firmer bonds for multid denominational societies.

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CULTURAL DIALOGS: HISTORY OF GEORGIAN-JEWISH UNIQUE RELATIONS – INTANGIBLE CULTURAL HERITAGE MONUMENT OF GEORGIA

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ABSTRACT

RESULTS: The core and the leading idea of the Georgian-Jewish historical relationship can be expressed in the following words: the Jews who have been living in Georgia for centuries, with their ancient history – represent an inseparable part of their nation, retaining at the same time their own place in the history of Georgia, the place that they successfully managed to secure for themselves. The true interpretation of the fact prompts the following idea: from both nations this can be explained as a proof and a manifestation of tolerance and wisdom – of the scope that the Bible suggests. Therefore, Georgia has the reasons and moral right to declare to the whole world the unique historic phenomenon of millenniums-long peaceful coexistence of the nations... because of this, in 1998 and 2014 anniversaries of the settling of the Jews and 26 centuries Georgian-Jewish friendship were celebrated in Georgia at the state level.

CONCLUSION: According 5.04.2018 N163 decree of Georgian Government, “Georgian-Jewish 26-century unique relations tradition” was awarded with the category of National importance of the Intangible Cultural Heritage.

Keywords: Georgian Jews and Georgian-Jewish Relations.

INTRODUCTION

*“If I forget thee, O Jerusalem... “
(The Book of Psalms, 137/5)
I will not forget you, O Georgia ...*

The recent archaeological and paleo-anthropological artifacts prove that the settlement of the ancient ethnoses in Europe and Asia was taking place in early Paleolithic era, and the process embraced the territory from Africa via Middle East and the Caucasus. Certain links between Palestine and the Caucasus can be traced in the Mesolithic epoch and the later period as well. According to one of the widespread opinions, the early stage of the agricultural development of the Caucasus was linked with the migration of the population of the East Mediterranean region to the northern part of the continent. The closest link is manifested in the III millennium BC, when the so-called Kura-Araxes culture that was originated in the Caucasus, spread to Palestine – but as its Khirbet-Kerak version. Certain links and resemblance that proves the existence of some type of relations can be traced in archaeological artifacts of the later period – the origin of the so-called bichromatic ceramics, which is revealed on the territory of Palestine, is linked with the southern Caucasian region. The spread of Dolmen culture to the North-West Caucasus can be considered a result of the relations with the Mediterranean world.

The material provided by linguistic studies suggests an idea about the existence of the mutual cultural, historic and linguistic influence; the same concerns the contacts that existed between the Indo-European, Semitic and the Georgian languages. To a certain extent the facts reflect the events mentioned in the Bible about the settlement of Noah's descendants...

The scientific literature provides a number of hypotheses about the links and common origins of the Jews and Georgians (according to them, a part of the tribes that settled in Palestine and Egypt in the II millennium BC underwent a cultural semitization and then moved back to the Caucasus and Asia Minor).

It should be noted that in connection with the arrival of the Jews in Georgia and their settlement there the researchers mention different periods: VIII c. BC (the epoch of Shalmaneser), VI c. BC (the epoch of Nebuchadnezzar II), I-II c. AD, VI – VII cc. (from Byzantium), X c. (from the Khazar Khaganate), XIX – XX cc. (from Turkey, Iran, Iraq, the Russian Empire, Europe).

Georgian historical tradition connects the appearance of the Jews in Georgia with the occupation of Jerusalem by Babylonian King Nebuchadnezzar II (according to the history of antiquity, it happened in 586 BC and accordingly, we should count the appearance and settlement of that wave of the Jews in Georgia from this date).

“After the passing of much time, King Nebuchadnezzar invaded Jerusalem. The Hebrews who fled from there came to Kartli; they asked the mamasakhlisi of Mtskheta to allot them some land and to place them under tribute (khark'i). The mamasakhlisi complied with their request and settled them in the gorge of the river Aragvi by the spring, which is called Zanavi”, tells Leonti Mroveli, the XI c. Georgian historian, in his chronicle “Life of the Kings of Georgia” (“Kartlii Tskhovreba” – “History of Georgia”, 19/31-37).

Highly interesting are also the references in the mentioned chronicle concerning: “Uria's district” (Jewish district) as one of the Great Mtskheta districts in the epoch of Alexander the Great, as well as the fact that the Jewish language was among



the six languages widespread in that period Kartli – “All the kings of Kartli knew these languages and the whole population, men and women, as well” (“Kartlis Tskhovreba” – “History of Georgia”, 20/12-13); the activities in Christ’s epoch of the Georgian Jews Elioze of Mtskheta and Longinoz of Karsani, activities of Elioze’s mother and sister; the information concerning the arrival of a new wave of the Jews in Mtskheta, the capital of Kartli, after the occupation of Jerusalem by Roman Emperor Vespasian in 70 AD: “At the time of their reign Vespasian, the Roman Caesar, destroyed Jerusalem, and the Hebrews who fled from there came to Mtskheta and settled down with the Hebrews who had lived there from the earliest times; and among them were the sons of Barabbas, whom the Hebrews freed at the crucifixion instead of our Lord Jesus” (“Kartlis Tskhovreba” – “History of Georgia”, 31, 21-24); existence of Uria’s district (“Many times St. Nino visited the Jewish quarter, looking for Christ’s cloak”, (“Kartlis Tskhovreba” – “History of Georgia”, 52/34) and Uria’s bagini in Urbnisi (“Kartlis Tskhovreba” – “History of Georgia”, 50/24) in the time of St. Nino, under King Mirian reign and, etc.

Written historical sources correspond to the monuments of the Jewish material culture revealed by the archaeologists in Georgia: the epitaphs (IV–V cc.) of leguda (Gurki) and Ioseb bar Hazan on the territory of Mtskheta; V–VI cc. gold amulet-scrollwork with inscription of Abram Sarah’s son, found in Late Antique-Early Middle Ages settlement in Mtskheta. Initially just with the Jewish burials the scholars correlated clay sarcophagi of I c. BC, IV-V cc. AD found in Georgia; worthy of note is also a bronze signet-intaglio of III-IV cc. with Jewish letters-signs found in the cemetery of Roman epoch in Urbnisi, and a late antique bronze oinochoe found in Kazreti (Kvemo Kartli) with the depiction of the symbol of Judaism – menorah on the pillar with a base; the archaeologists’ new scientific opinion about the existence of a synagogue in I-III cc. on the territory of Mtskheta.

Among Jewish treasure noteworthy are also such religious items of great worth as Hebraic books – the Lailashi Bible of X-XI cc., the Breti Bible of XVI c., rare printed books and many Late Medieval Sefer Torahs and ritual items. The followers of Judaism in Georgia are called “Ebraeli” or “Uria”, “Iudeveli”, “Israeli”, “Keveri” the terms being synonyms. The Georgian-Jewish relationship has well been reflected in the term widely used in Georgia: a Hurian Georgians, i.e. a Georgian Jew. However, none of the other nations have been given a similar type of a double ethnonym in a historically multinational Georgia (A few scientists tend to the opinion that the way the ancient Georgian chronicles and sources used the said term of a Georgian Jew suggests that at first the concept implied a Georgian who confessed the religion of Judaism, but apparently afterwards the term was shifted to another meaning, i.e. of a Jew living in Georgia).

The centuries-old co-habitation of the Jews and Georgians resulted in the development of several particular types that can be easily defined: ethnic Jews who confessed Judaism; ethnic Jews who followed the Christian religion; and ethnic Georgians and confessors of Judaism. Historically, these types have always been well connected. Hence, the tradition of the Georgian historiography implies the history of Georgian Jews as a constituent part of the history of Georgia.

The Jews tended to settle in a kind of district (the fact was reflected in ancient Georgian chronicles as “Ubani Huriata”). There they used to erect “baginis”, i.e. synagogues (according to the data, the number of synagogues in Georgia before the recent period, the Big Aliyah was more than twenty. Nowadays, there are functioning synagogues in Tbilisi, Gori, Surami, Akhaltsikhe, Kutaisi, Oni, Batumi). The historical map of the Jewish settlements (there where nearly 60 Jewish settlements) in Georgia clearly demonstrates the earliest areas of the settlements in Kartli and the spread of the latter all over Georgian country.

The concept of the mother tongue of the Jews in Georgia and functioning of the Jewish language and the Jewish century-old history in Georgia is viewed in the following way: native Jewish, i.e. Hebrew, Palestine-Aramaic (Hebrew has always been used – and still is used – in religious services, and by religious scholars), whereas the Georgian language became a means of communication, and gradually it accumulated the features and status of the native language for the Georgian Jews. It must be said that the process took the opposite direction on the issue of the mother-tongue: in Israel, in the historical land of the ancestors and forefathers, the Georgian language is used in the families and even in the neighbourhood of the repatriates as a “home-spoken” language...

The analysis of the names and surnames of the Georgian Jews is very instructive since it provides a deeper insight into the matter of the Georgian-Jewish relationships. Most of these names are derived from their Biblical roots; a number of them reflect the position in the aspect of religious services and rites; the names that derive and illustrate various crafts, occupations, nicknames of ancestors, the ethno-names that are based on the elements showing the origin of the family, or the ethnonyms that are turned into personal names. The characteristic element of these names is the influence of the Georgian environment. Reflecting the typical element in structuring of the Georgian family names, the names of the Georgian Jews utilize and accumulate the suffixes similar to the Georgian name-derivation tradition: so, the suffixes “shvili” and “dze” that correspondingly denote “son” and “eli” – “the place of origin” are duly added to the Jewish roots of the names. It is also interesting that the stages of historical evolution in Georgia were echoed in the endings of the names – it should be noted that from XIX c. some of the Georgian Jews’ family names have accumulated the ending “-ov” that was influenced by the typical ending of the Russian names.

The history of unique and exceptional relations that developed between the Georgians and the Jews is largely determined by the role that the Jews played in spreading the Christian religion in Georgia that is reflected in the historical chronicles and archaeological artifacts; therefore, it speaks for the importance of the imprint that it left in the historical memory of the Georgian nation.



The age of the Georgian Orthodox Church has now reached 2000 years.

The beginning of the epoch of Christianity passed under the memorable appearance of a group of the foremost figures in the history of Christianity: St. Andrew, St. Simon of Canaan, St. Bartholomew, St. Matathia, St. Thomas, St. Tadeoz – and St. Simon and St. Matathia died and were buried in Georgia.

According to historical sources, the foundation of the principal cathedral of Georgia – the Svetitskhoveli Cathedral is noted as the place where the Holy Coat of Jesus is preserved. It was brought to Georgia from Jerusalem by two persons: Elioiz of Mtskheta and Longinoz of Karsani; they were Georgian Jews who were invited to Jerusalem as “the scholars of the faith” specially for the important case of “judging and condemning” Jesus Christ. And these names are not the only ones: along with them, other names of the Georgian Jews, too, adorn the image of the Georgian Christianity – the names of Elioiz’s mother and sister, the names of St. Nino’s contemporaries Abiatar, and his daughter Sidonia (III-IV cc.)

Archeological artifacts point to the existence of the Christian Church and Jewish-Christian communities in the period prior to the decisive event of declaring Christianity an official religion in the Kingdom of Kartli in Eastern Georgia. Some elements and features of a group of tombs and burial places in Great Mtskheta (along with the discovery of Nastakisi churches of II-III cc.) support this opinion based on the evidence of a diverse approach to the religious rites and norms at the period when the adherence to the Christian tradition was not yet developed. In recent times, intensive researches have been carried out in history, philology and archeology concerning Christian and Judaic paradigms.

The traces of Jewish-Christian tradition and the so-called “Hebraisms” (i.e. the lexical and grammatical elements of Judaism), can be identified in the ancient Georgian literary works, yet, on the other hand, they exist in modern Georgian speech, and the permanency of the influence signifies the power and potential of the tradition.

The constant aspiration of the Georgian Jews towards their historical motherland, towards the “promised land” completely corresponded to the aspiration and interest of the Georgian Orthodox Church, Georgian kings and religious leaders toward the Holy Land (Georgian Orthodox Church is of the Jerusalem origin. In V-X cc., the religious rites in the Georgian churches were conducted according to the rules accepted in Jerusalem; following the example of King Solomon’s temple in Jerusalem, where the Ark of Yahweh was placed in the Sacred Place, during the reign of King Mirian (IV c.) the Svetitskhoveli Cathedral was also called the “Holy of Holies”. Then, in V c. the name was changed to Holy Sioni by analogy with a basilica on the Mount of Zion in Jerusalem. After that the cathedral was renamed again as “Mother of All Churches”, during the reign of King Vakhtang Gorgasali (V c.) was called Holy Sioni like the Holy Zion Cathedral in Jerusalem and named after the Twelve Saint Apostles. An interior design of the oldest Georgian churches can stand for the same idea, and the same point concerns other instances of the relevant matter – like the old rule of bringing myrrh from Jerusalem, and the utilization of the liturgical monuments that share the same origin in Jerusalem. A characteristic element concerns the creation of a topographical replica of Jerusalem in Mtskheta and its vicinities; the fact that a number of churches and various places bore the names that had originated in Jerusalem supports the same opinion, and so forth).

It is historically proved that from V c. to the Middle Ages, tens of Georgian churches, monasteries and chapels functioned in Jerusalem and its vicinities. The functioning and activities of these religious institutions were effective and intensive; to get a better idea of the characteristic details and features of that experience, we must note that the Georgian kings allotted and donated to those monasteries the Georgian Jews who carried out their obligations meticulously and with utmost care. It should be noted that the Georgians possessed the key of the Church of the Holy Sepulchre and an altar (XIV c.), and they conducted religious service in their native Georgian. The Georgian kings were granted the exclusive right to enter the Holy City on a horseback with flapping banners. The existing opinion on Jerusalem as the possible place where the great Georgian Queen Tamar (1178-1213) and outstanding Georgian poet Shota Rustaveli (XII-XIII cc.) were buried does have certain grounds. The attitude of the medieval Georgian community towards the Jews should have been affected by the historical legend about the origin of the Georgian royal dynasty – Bagrationis.

According to the Georgian and Jewish sources, the royal dynasty of Bagrationis was a descendent of the Biblical Kings David and Solomon, and of St. Mary’s husband Joseph; so through that line the Bagrationis are connected to the deity of Jesus Christ (According to the Book of Matthew, Jesus Christ is a descendent of David and Abraham I, 1-25; according to The Revelation of Saint John the Divine, Jesus is “the root and the offspring of David”, XX,16).

Isotheism of the Bagrationi dynasty is a part of the universal isotheism and takes its origin in IX-X cc. It was originated and founded on the victory of the Bagrationi dynasty in Georgia, on the formation of the monarchy, and the role that the Georgian Kingdom played in the Caucasus and Middle East. The legend became canonized in XI c.; its peak comes to the fact that Queen Tamar, who was considered the 80th descendent of David the Prophet, was declared the fourth member of the Holy Trinity.

The demonstration of this historical tradition is the fact that their royal title calls them the descendants of Jesse, David, Solomon. It should be noted that in the royal coat of arms of the Bagrationi dynasty the Biblical King David’s harp is represented as well as David’s sling that young David used to kill Goliath; the other detail is the Holy Coat of Christ that two Jews from Georgia – Elioiz of Mtskheta and Longinoz of Karsani brought from Jerusalem. Noteworthy is the note stated in the novel “kalmasoba” by a Georgian prince (batonishvili) Ioane about the existence of arc and cradle of biblical Abraham on Mkinvartsveri (mountain Kazbegi) and the words of Sharaf-ad-Din Ali Yazdi, the historian and the chronicler of Tamerlane: according to his sources, the Georgian King Bagrat V presented Tamerlane with a warrior chain shirt made



in the workshop of the Biblical King David. The Georgian chronicler of the Middle Ages also mentions the existence of a cape of Elijah the Prophet in Mtskheta; also, in Georgia there is the robe of the holy virgin Mary.

To the name of the Biblical King David the Prophet is related the existence of hexagram which is known as the Shield of David, the Star of David, and King Solomon's Seal; the said motive is present on the objects of medieval material culture (on the Christian churches, stone tables in the church, the Eucharist bread, pieces of ceramic, rings, coins, fabric), which is the symbol of Israel and the Jewish culture nowadays – but is still connected with the name of David, the Biblical King.

To the opinions on the semantics of the mentioned symbol as a universal one, we can add another – yet, principal idea: hexagrams and stars with diverse number of points, as well as a variety of images of the sun, like a cross, a swastika, etc. were initially connected to the celestial bodies and had a sacred magic and defensive significance – until they became symbols of religion, nation, state and politics, or figures used in ornament and decoration.

The stars with different number of points (including hexagrams) have a Biblical significance (“The Lord is their strength, and he is the saving strength of his anointed” Book of Psalms, 28/8); “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” The Revelation of Saint John the Divine (22/16). In our opinion, it is significant that a five-pointed star (along with the corn-ear) is depicted on the dome of the Bethlehem Church of Nativity: “... and the star they had seen when it rose went ahead of them until it stopped over the place where the child was” (Book of Matthew, 2/9).

A harmonious relationship between the Georgians and the Georgian Jews is manifested in the social, legislative and economic aspects of the Jews' life in Georgia in the medieval period. The scientific literature testifies that the Jews' economic, social and legislative conditions in Georgia under feudalism differed from those that the Jews living in other countries often experienced. The Georgian legislation in the feudal epoch made no difference between the Georgians and Jews, and the Christian Georgians and the Georgian Jews had equal rights. Not a single document on oppression of the Jews by Georgians can be found in the history of Georgia prior to the period of the occupation of Georgia by Russia in (1801 year) Moreover, in certain cases, a Jewish serf or a merchant could enjoy a certain degree of privilege. Along with the common legislature, “the Law of Moses” also functioned. According to their belonging they were classified as the king's-queen's-noblemen's and church's. Yet, after the Russians established their power in Georgia and put an end to the independence of the Georgian state, they affected the country and population, including the Georgian Jews.

Anti-Semitism existing in Europe and Russia for centuries was brought to Georgia and caused the events and then judicial trials in Mokhisi – 1819, Gori – 1828, Surami – 1850, Kutaisi – 1879. Those were attempts aimed to destroy the traditional relationship between the Georgians and Jews. The Georgian community protested against such inhuman imperialistic anti-Jewish aspirations in the XIX c. and the beginning of the XX c., and in the 1990-ies.

Historical roots of the centuries-old living side by side and historic tolerance of the Georgians determined the unacceptability of anti-Semitism in general, as a political course and attitude of the Georgian state. This fact was revealed by Rabbi David Baazov at the International Congress of Zionists in Frankfurt-on-Maine (1913). The participants of the Congress met D. Baazov's information with appreciation and enthusiasm, and indeed, such a positive social attitude was a rare fact – and it caused a storm of applause as a sign of gratitude towards the Georgians and the country. General Lipman, Chairman of the Congress, appealed to the Jews: “Sons, keep this in mind as a point of our testament: always try to display your assistance, help and support as a sign of love towards this nation”.

We have also to mention a number of cases of the recent past when the Georgians behaved according to their historical tradition of a peaceful life and coexistence with the Jews; they saved many Jews in the period of anti-Semitic pogroms which was a typical affair for the history of Russia in the beginning of the XX c. and during the Second World War in the concentration camps and on the territories of the occupied countries.

We can state that apart from their active role and participation in the political, economic, cultural, scientific, social, sporting life of Georgia, the Georgian Jews succeeded in preserving the Jewish image, their religion and traditions of their forefathers and ancestors.

The Great Alia began in the 1970-ies and Georgia then played a special role: due to the closed borders and a practical ban on emigration in the USSR, Georgia managed to establish comparatively liberal rules on this matter and a great number of the Jews from other republics of the Soviet Union used Georgia as a kind of a passage for their emigration. Their majority has gone to their historical motherland, but part of them moved to Europe or the USA. It is a significant fact that the repatriated Jews have not ceased their links with Georgia and the Georgian culture: Georgian newspapers and magazines are published in Israel as well as scientific works, translated and other literature; kartvelologist research is being carried out, contacts between the folk music and dance ensembles are strong and fruitful, non-government organizations connected with Georgia are functioning, Georgian-language TV and radio station “Kol Israel's” Georgian-language program is active.

The Georgian Jews have expressed their concern and sympathy for political events and clashes that have been taking place in Georgia. To show their help and support, they initiated humanitarian aid. Israel's investments in Georgian economy are increasing. The process of absorption and adaptation of the Georgian Jews in Israel and other countries is carried out successfully, but still, the sense of nostalgia for Georgia among them is invariably keen and great.

We can also state that in recent years, the interest towards Jewish history in Georgia has increased greatly, as well as activity in the sphere of research and popularization of the Jewish language and culture; nowadays Jewish, Georgian-Jewish governmental and non-government organizations work in this field. David Baazov Museum of History of the Jews



of Georgia and Georgian-Jewish Relations carries out a great deal of work in this field; there are Tbilisi Jewish House, Jewish chamber ensemble and children's ensemble in Georgia, "Ulpans", sport organization "Maccabi", Jewish newspapers have been published; Georgian Office of the World Jewish Agency "Sokhnut", and the Representative Office of "Joint" the American Jewish Joint Distribution Committee in the Caucasus successfully work. From the 1990's, the Israeli Embassy functions in Georgia and the Georgian Embassy in Israel.

Such important events as the restoration of the state independence of Georgia, the abolishment of "the iron curtain", the establishment of direct flights have simplified contacts between the representatives of Georgian and Israeli state, scientific, cultural, business, youth circles.

The core and the leading idea of the Georgian-Jewish historical relationship can be expressed in the following words: the Jews who have been living in Georgia for centuries, with their ancient history – represent an inseparable part of their nation, retaining at the same time their own place in the history of Georgia, the place that they successfully managed to secure for themselves. The true interpretation of the fact prompts the following idea: from both nations this can be explained as a proof and a manifestation of tolerance and wisdom – of the scope that the Bible suggests. Therefore, Georgia has the reasons and moral right to declare to the whole world the unique historic phenomenon of millenniums-long peaceful coexistence of the nations... because of this, in 1998 and 2014 years anniversaries of the settling of the Jews and 26 centuries Georgian-Jewish friendship were celebrated in Georgia at the state level.

According to 5.04.2018 N163 decree of Georgian Government, "Georgian-Jewish 26-century unique relations tradition" was awarded with the category of National importance of the Intangible Cultural Heritage.

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INTERNATIONAL ACTIVITY OF THE UKRAINIAN GREEK CATHOLIC CHURCH AND ITS COOPERATION WITH THE UKRAINIAN DIASPORA

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ABSTRACT

Nowadays, the international activity of the Ukrainian Greek Catholic Church is an important factor in the active presentation of the main directions of Ukrainian politics in the religious and spiritual realm. Moreover, this direction of the church activity influences not only spiritual care and protection of its believers abroad, missionary work, friendly communication with fraternal churches, dialogue with spiritual leaders of other religions, consultations with famous state and public figures, scientists, politicians, but also sharing the issues that are of concern to today's Ukrainian society with European public.

The Ukrainian Greek Catholic Church (hereinafter referred to as the UGCC) has become an important phenomenon in independent Ukraine, not only in the spiritual life of Ukraine but also in the political, as well as the object of the meticulous attention of national historians, religious scholars, theologians, who make great efforts to reproduce picture of the development of the UGCC from the Brest Union to the present.

The connection between the church and the diaspora is quite interesting. For example, «Migration», as a phenomenon of the global world, contains both positive features (realization of freedom of movement, dialogue of cultures, professional exchange, etc.), as well as negative ones (trafficking in human beings, disintegration of families of working people, leaving the country of talented people), and accordingly poses new challenges. The state, society and the Church as a public institution. This phenomenon has acquired new features and is rapidly expanding around the world under the influence of globalization.

The study of the influence of a religious factor is extremely important for today. The principles, mechanisms, and derivatives of this phenomenon were studied in the XX-XXI centuries. representatives of religious-philosophical directions, political science, sociology, Marxist and analytical philosophy, phenomenology, structuralism.

Keywords: Ukrainian Greek Catholic Church, State, Church, relationship, dialogue, multi-confessional, Diaspora, Culture, Values.

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RELEVANT METHODOLOGICAL ALGORITHMS AND THEMATIC BOUNDARIES OF INTERFAITH DIALOGUE: MODERN UKRAINIAN CONTEXT

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ABSTRACT

We have repeatedly written about appropriate methods of interfaith dialogue. But lately, surprisingly persistently, we have been offered a topic of friendly dialogue. For some reason, such proposals are based on the idea that dialogue is the goal and should be an unconditional and indispensable means of forming peace, and benevolence itself should be its main characteristic. In many moments of the search, agitators of friendly dialogue forget to remind about the permissible limits and methodological algorithms of appropriate, expedient and constructive dialogue. Well, first of all, because for them it is not important or suitable for coverage of information about what we always ask to determine the situation of dialogue.

The list of questions, the answers to which will regulate the situation of dialogue, is quite large. These questions concern the subjects, methods, rules, context and purpose of the dialogue. But often these important parameters for clarifying the relevance, adequacy, correctness, expediency and constructiveness of the dialogue prefer not to mention. It is possible to avoid finding answers to all these questions by the direct participants in the dialogue or its addressees.

Instead, in our report and article, we will reveal the necessary conditions for interfaith dialogue to be appropriate, expedient and constructive. We will also point out the appropriate methodological algorithms and thematic boundaries of interfaith dialogue. All our theoretical considerations are the result of a religious analysis of the modern Ukrainian context, including the multi-religious situation and long-term observation of dialogue initiatives at various levels.

Keywords: interconfessionals dialogue, denomination as a communicative community, methodology of dialogue.

Carrying out a long-term analysis of interfaith dialogue and formulating appropriate methods and algorithms for its improvement, we eventually found that:

Modern Ukrainian multi-confessional culture, although mostly secular, is historically formed primarily on the basis of the Christian paradigm. The Christian worldview paradigm is originally dialogical, because Christian theology is based on the idea of Christ - the Son of God, the second Hypostasis of the Trinity, which is also the Word of God, embodied in earthly finite circumstances for the salvation of humanity.

In fact, the Church of Christ is a communicative community that is involved in a constant, consistent, prayerful and active dialogue with the Creator. In addition, each individual denomination is a dialogical community that is in a situation of systematic communication with God (worship, prayer, confession) and among themselves on certain topics and in a language understood by each participant. We can say that each individual denomination is a communicative community that articulates in each earthly context its own understanding of the Word of God, thus creating a holistic, consistent, logically and reasonably formulated, clearly expressed sacred discourse.

If we talk about a particular denomination as a communicative community, then the dialogue platform that unfolds in any earthly context is the actual life of this denomination. Here, each individual denomination as a communicative community implements a discursive sacred-earthly / sacred-everyday dialogue due to the presence of certain conditions: community

- 1) articulated paradigm (confessional doctrine);
- 2) the problem to be solved (everyday empiricism);
- 3) the context in which it unfolds (socio-historical conditions);
- 4) regulatory rules of dialogue (cult-ritual activities and non-cult religious activities are always carried out according to certain rules formulated in sacred texts or throughout the history of the denomination algorithms);
- 5) the goal they seek to achieve (the salvation of man and the fulfillment of God's Creation);
- 6) values on which each of the involved is based;
- 7) understandable language, which determines the meanings (translation of the sacred by a specific national language and culture);
- 8) mutually respectful interlocutors, willing to listen openly and speak sincerely;
- 9) arbitrators-witnesses who have benchmarks for the success of the dialogue (depending on the specific dialogic disposition such arbitrators-witnesses may be: God himself, angels, saints, church fathers, a specific pantheon of heroes / martyrs / saints, lay people, theologians, authoritative persons, a certain people, the whole of the Church, or secular specialists - theologians, historians, philosophers, sociologists, psychologists).



The conditions for establishing interfaith dialogue are similar. Effective constructive interfaith dialogue requires that the actors who conduct it have at least a non-mutually exclusive identity and adhere to certain conditions:

- 1) were in common circumstances of existence;
- 2) used adequate mutually agreed historiographical paradigms;
- 3) were in the same coordinate system of perception of reality, or at least verified their own vision of reality, rather than artificial mythological and ideological propaganda optics;
- 4) focused on the specific problems of citizens in respect of which they carry out their missionary activities;
- 5) had an agreed purpose of dialogue;
- 6) sought to understand each other;
- 7) used special academic dialogue platforms, used truthful and logical-consistent argumentation, used adequate criteria, relied in dialogue on rationally verified methods, regulated their own statements and the dialogue itself with conventionally defined parameters;
- 8) focused on the reservation of interest of the two main subjects - God and entrusted to their spiritual care of a modern citizen of Ukraine (earthly Motherland), and not a church institution or some other (governmental, institutional) entity;
- 9) involved professional and committed arbitrators-witnesses who have theoretical and methodological knowledge and models of dialogue, are non-denominational and knowledgeable in the denominational specifics of religious discourse, involved in the context of reality, experts who can adjust the communication process. constructiveness (scientists of religion).

Thus, the basic appropriate conditions for a constructive dialogue: a common reality, a consistent historiographical discourse, a consistent metaphysical paradigm, compatible existential expectations.

Finally, all the conditions of dialogue (appropriate, appropriate, constructive) can be classified into:

1. Ontological;
2. Metaphysical;
3. Existential;
4. Axiological;
5. Cultural;
6. Historiographical;
7. Methodological.

Nevertheless, the modern Ukrainian context of interfaith dialogue shows us that we must first identify the probable risks and shortcomings that distort the very essence of dialogue as a procedural communicative methodology of articulation of common reality by mutually recognized and mutually respectful subjects. The safeguards should establish appropriate methodological algorithms and thematic boundaries for interfaith dialogue, and for this, we will analyze the available empirical and scientific data.

Very often, especially lately, we are encouraged to have a dialogue with everyone. At the same time, the directors of such dialogues voluntarily choose the invited speakers without explaining the selection criteria, without clearly articulating the purpose of the dialogue, without agreeing on transparent algorithms for its implementation, without establishing a consistent logical methodological program, and so on. So sometimes, it seems that the purpose of such calls for dialogue is not really to coordinate the positions of partners from a common platform of life or a common futuristic cultural and historical perspective, but a game in the dark to realize the goal hidden behind the scenes.

Therefore, it is extremely important that the interfaith dialogue be conducted under the benevolent arbitration of humanities specialists, first of all, scientist of religion, who will be able to set the right thematic boundaries and propose appropriate methodological algorithms. In order for the interfaith dialogue to be appropriate, expedient and constructive, it is necessary that

- 1) the interlocutors discuss the same subject in a language understood by everyone, seek (willpower) and can (real circumstances) understand each other;
- 2) the purpose of the dialogue was formed adequately to the reality and fairly in relation to the expectations and abilities of the interlocutors;
- 3) understanding between the interlocutors regarding the stated real problem was achieved gradually, reasonably, logically, truthfully.

We insist that it is the presence of scientist of religion as an authoritative knowledgeable arbiter regarding the appropriate conditions for the interlocutors, the actual subject matter, the relevant criteria of understanding and acceptable methods that will help ensure that interfaith dialogue is a path to harmony rather than discord. Thus, for example, taboo or conflicting topics may be: 1) the idea of God between members of different religions; 2) historiographical discourse, if for different denominations such are contradictory; 3) empirical data, if they are interpreted in mutually exclusive value-semantic universes; 4) life circumstances, if the warring parties measure them.

The transformation of dialogue into quarrel or authoritarian coercion to the total assertion of the supremacy of an individual subject can be avoided by systematically regulating its course and directing interlocutors to sincere understanding according to the truth and for the benefit of God and the concrete contextual locus of the world. There are a number of requirements for the dialogue platform, the subjects involved, the subject-matter field, the toolkit and the methodological support for interfaith dialogue, the reservation of which should be dealt with by a well-informed scientist of religion.



Effective presence in the process of interfaith dialogue of specialists, able to rationally and respond to the effectiveness (to unify the place) and adjust the conditions, theme, positioning of subjects, purpose, argumentation and logic of discourse, ideology and relevance of conclusions, help start life. persistent progress towards understanding common social needs.

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PREDICTIVE GENETIC SCREENING

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Human, as a species, is very variable, and his variability is at the basis of his social organization. This variability is maintained, in part, by the chance effects of gene assortment and the variation in these genes is the result of mutations in the past. If our remote ancestors had not mutated we would not be here; further, since no species is likely to be able to reduce its mutation rate substantially by the sort of selection to which it is exposed, we may regard mutations of recent origin as part of the price of having evolved.

We are here: all of us have some imperfections we would wish not to have, and many of us are seriously incomed by poor sight, hearing or thinking. Others among us suffer from some malformation due to faulty development.

A few are formed lacking some essential substance necessary to metabolize a normal diet, to clot the blood, or to darken the back of the eye. We will all die and our deaths will normally be related to some variation in our immunological defences, in our ability to maintain our arteries free from occlusion, or in some other physiological aptitude.

This massive variation, which is the consequence both of chance in the distribution of alleles and variety in the alleles themselves, imposes severe disabilities and handicaps on a substantial proportion of our population.

The prospects of reducing this burden by artificial selection from counselling or selective feticide will be considered and some numerical estimates made of its efficiency and efficacy.

Screening is a procedure by which populations are separated into groups, and is widely used for administrative and other purposes. At birth all babies are sexed and divided into two groups. Later the educable majority is selected from the ineducable minority; later still screening continues for both administrative and medical purposes.

Any procedure by which populations are sifted into distinct groups is a form of screening, the word being derived from the coarse filter used to separate earth and stones. In medicine its essential features are that the population to be screened is not knowingly in need of medical attention and the action is taken on behalf of this population for its essential good. A simple example is provided by cervical smear examination, the necessary rationale for which must be the harmless and reliable detection of precancerous changes which can be prevented from becoming irreversible.

Any rational decision on the development of such a service must be based on a balance of good and harm and any question of priorities in relation to other services must be based on costing. The balance of good and harm is a value judgement of some complexity. In the example of cervical smears anxiety and the consequences of the occasional removal of a healthy uterus must be weighed against the benefits of the complete removal of a cancerous one, and such matters cannot be costed in monetary terms. In fact, even such an apparently simple procedure as cervical screening is full of unknowns and many of these unknowns can only be resolved by extensive and properly designed studies.

In genetic screening the matter is even more complicated, since the screening is often vicarious; that is, one person is screened in order to make a prediction on what may happen to someone else, usually their children, who may be unconceived or unborn. Further, the action of such screening may not be designed to ameliorate disease, but to eliminate a fetus which has a high chance of an affliction, or to prevent a marriage in which there is a mutual predisposition to producing abnormal children. These considerations impose very considerable differences, since the relative values placed on marriage, on having children within marriage, and on inducing abortion, vary widely between individuals and between societies.

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LEADERSHIP: WHAT IS IT AND HOW CAN IT VARY ACROSS ORGANIZATIONS

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ABSTRACT

Leadership today is one of the most important skills that a leader must possess if he wants to be successful. In the modern world, the most widespread type of leader is a 'self-made man' who is able to create something huge from scratch. However, it is not possible without the support of the followers, who trust their leader and ready to work under his guidance. Such kind of relations is called 'leader-follower' and can be viewed during the whole history of humanity, including modern times.

It is important to note that leadership today is largely based on emotional intelligence (EQ) – the ability to understand and control emotions, as well as understand and interact with the emotions of other people. The main task of a leader, in this case, is to make people ready for action. Also, such skill as charisma must be learned. Today, numerous studies have proved that these are not innate skills but can be developed.

Skills that are difficult to measure, but which significantly affect the quality of work of any person (including the leader), are called 'soft skills.' In 2016, at the World Economic Forum in Davos, precisely such skills were recognized as the most demanded by employers. Leaders have to solve complex problems, think critically, be creative, and have teamwork skills and emotional intelligence. Such leaders masterfully establish emotional connections with people, change their opinions and behavior in accordance with the needs. These characteristics are natural for resonant leadership, who can awake the best qualities in people.

Keywords: leadership, emotional intelligence, resonant and dissonance leadership, «soft skills», creative thinking.

РЕЗЮМЕ

Лідерство сьогодні - один з найважливіших навичок, якими повинен володіти керівник, якщо він хоче бути успішним. При цьому важливо відзначити, що лідерство сьогодні багато в чому базується на емоційному інтелекті (EQ) - умінні розуміти і контролювати свої емоції, а також розуміти і взаємодіяти з емоціями інших людей. Основне завдання лідерства в такому випадку - «запалювати» людей, викликати в них готовність до дії. І цьому вмінню, як і харизмі, можна і потрібно вчитися. Сьогодні численними дослідженнями доведено, що це не вроджені вміння, які або є у людини, або їх немає, а навички, які можна розвинути навіть з нуля.

Такі навички, які важко виміряти, але які суттєво впливають на якість роботи будь-якої людини (і в тому числі лідера), називають soft skills. З 2016-му році на Всесвітньому економічному форумі в Давосі саме такі навички були визнані найбільш затребуваними з боку роботодавців. Одним з таких «навичок» є харизма. Харизматичні особистості майстерно налагоджують емоційний зв'язок з людьми, змінюють їх думки і поведінку відповідно до необхідності, і за рахунок таких здібностей вони часто отримують в свої руки лідерство, притому з повної згоди інших людей.

Геніальне лідерство зачіпає наші емоції. Успіх лідера залежить від того, як він це зробить, його головним завданням при цьому є направити емоції людей в потрібне русло. Саме ці характеристики притаманні резонансній лідерства, за допомогою якого можна пробудити у людей найкращі якості.

Ключові слова: лідерство, емоційний інтелект, резонансне і дисонансне лідерство, «м'які навички», креативне мислення.

РЕЗЮМЕ

Лідерство сьогодні – один из важнейших навыков, которыми должен обладать руководитель, если он хочет быть успешным. При этом важно отметить, что лидерство сегодня во многом базируется на эмоциональном интеллекте (EQ) – умении понимать и контролировать свои эмоции, а также понимать и взаимодействовать с эмоциями других людей. Основная задача лидерства в таком случае – «зажигать» людей, вызывать в них готовность к действию. И этому умению, как и харизме, можно и нужно учиться. Сегодня многочисленными исследованиями доказано, что это не врожденные умения, которые или есть у человека, или их нет, а навыки, которые можно развить даже с нуля.

Такие навыки, которые тяжело измерить, но которые существенно влияют на качества работы любого человека (и в том числе лидера), называют soft skills. В 2016-ом году на Всемирном экономическом форуме в Давосе именно такие навыки были признаны самыми востребованными со стороны работодателей. Одним из таких «навыков»



является харизма. Харизматичные личности мастерски налаживают эмоциональную связь с людьми, меняют их мнения и поведение в соответствии с необходимостью, и за счёт таких способностей они часто получают в свои руки лидерство, притом с полного согласия других людей.

Гениальное лидерство затрагивает наши эмоции. Успех лидера зависит от того, как он это сделает, его главной задачей при этом является направить эмоции людей в нужное русло. Именно эти характеристики присущи резонансному лидерству, с помощью которого можно пробудить у людей лучшие качества.

Ключевые слова: лидерство, эмоциональном интеллекте, резонансное и диссонансное лидерство, «мягкие навыки», креативное мышление.

INTRODUCTION

Nowadays, the question of leadership is one of the most discussed in the business world since we live in the so-called VUCA world – volatile, uncertain, complex and ambiguous. To be successful in the conditions of this world, it is important for businessmen, marketers and all creative people to understand that the components of this concept, taken from the theory of leadership by W. Bennis and B. Nanus, regulate management and leadership in any organization. It means that a modern leader should be ready to make important decisions, plan and risk, adapt and settle down problems in the context of these conditions.

Studies of the last ten years have shown that not only professional competencies are valuable for employers, but additional knowledge and skills as well. These are 'soft skills,' which include public speaking, teamwork, time management, creative thinking, etc. One of the main components on this list is leadership (*5 soft skills*, 2017).

Today it is very important to have leadership skills because only a leader is able to create a team out of a group of people, inspire and lead them. In our study, we will examine what leadership is, whether it is possible to learn to be a leader, the types of leadership, and how they appear in different organizations.

Basic concepts of modern leadership

In all areas of life, with a steady association of people, there is a concept of 'leadership.' It is worth noting that a leader and a manager are not identical since the latter implies a stable and formalized system of relations 'dominance – subordination.' Thus, a manager determines the work and tasks that subordinates are required to perform. At the same time, a leader unifies his followers and this allows solving difficult tasks in a short time and adverse conditions.

How to distinguish a leader from a manager, that is, a status leader from a formal one? The difference is in how these people act. A formal leader regulates the official relations of the group as a certain social organization, has a more precise punishment system, makes more complicated decisions and depends on a larger number of different circumstances and considerations that are not necessarily related to this group. Since a manager represents a small group in a wider social system, the scope of his actions is wider. Status leader, in his turn, regulates interpersonal relationships within a group, does not have a clear system of sanctions, makes decisions directly on group activities, and his area of influence is mainly the group.

Leadership needs to be managed. It means that it is necessary to distinguish constructive and destructive leaders. Constructive leaders are those who motivate, inspire and encourage others in a group, while destructive violates the work. They are present in any type of organization and this is one of the tasks of a manager to promote more effective activities of constructive leaders and to exclude destructive ones (Einarsen, Skogstad & Aasland, 2017).

The leader also plays a role in the formation and regulation of organizational culture. Depending on the types of this culture, a leader can perform a host of functions. The effectiveness of the leader's activities depends on his ability to manage organizational and interpersonal communications by influencing them (Hancock, 2019). The formation of an organization and the effectiveness of leadership are directly dependent on the subjective and objective capabilities of a leader, his ability to manage communities, create and strengthen cooperation and partnership relations with organizations. This is seen in the Hilton hotels. The executive director of the company, Chris Nassetta, said in a recent interview that "great leaders create great strategies and great organizational cultures" (Hancock, 2019). The company is an excellent example of overcoming the crisis of 2008 precisely due to the actions of its executive director, who pulled employees together around several goals, among which was the harmonization of the corporate culture.

In the modern world, effective leadership is built on a type of 'leader-follower' relationship. In this case, power is transferred to the leader by the followers who recognize his value and importance for the cohesive activities of the group. Thus, followers take a conscious part in the life of the group. Besides, a leader must possess such qualities as the ability to anticipate, be flexible, able to interact effectively and gain the trust of the group. This allows him to achieve the group's goals quickly and ensure the participation of followers in the management of this process (Zenger, Folkman, 2014). There are many examples of such relationships in history. This is the revolt of slaves led by Spartak, the great conquests of Alexander the Great and Gaius Julius Caesar, the discoveries of Christopher Columbus, Napoleon's military victories, etc. In our time there are also examples of such kind of leadership, especially in politics. Any political change in the modern world happens due to the trust of people to new leaders in this sphere.

In the 19th century, during the formation of capitalism, when initiative, entrepreneurially-inclined, outstandingly-minded people were required and who boldly took risks and fought for their place in life, were able to earn the capital, change their

social status (McKay, 2019). They founded the concept of a 'self-made man' the leader of the new era. It has become the basis of the worldview of the American nation and is still cultivated as the life position of a successful person. In addition to this, there is an implicit code of what a person must do to become a leader. For example, to love himself, create his image (appearance, clothing, style of behavior) in order to make the right impression, seem trustful and show those qualities that distinguish him from the rest. We cannot but mention such giant business corporations as Tesla, Microsoft Corporation, Apple, Alibaba Group, etc. The founders of such prosperous commercial organizations are the examples of such leaders of the new era.

Many believe that leadership is innate, not nurtured. However, modern researches have proved the opposite. As an American entrepreneur and billionaire H. Jenin said, 'Leadership cannot be taught, it can only be learned' (Cashman, 2019). It means that leadership takes time, training, and working on mistakes. A leader is a person with unique personality traits and a value hierarchy. Each person has the potential, but self-realization depends on desire, and most importantly, on the will. The leader in the organization outlines the goals, puts forward the idea to move towards. Often this is accompanied by certain emotions, which must correspond to the production and its subsequent implementation. This ensures the main achievement of the necessary actions and results (eliminating interference on the way, uniting the team, group of people and society for the sake of the goal). Such types of leaders are met in the artistic organizations (theaters, creative groups) when an artist has to develop entrepreneurial and managerial skills to promote creativity of the group to have a decent income (Cashman, 2019).

Practical component of additional knowledge and skills of the leader

In connection with the changing economy and the development of information technology, not only professional competencies are of special value for employers. In 2016, at the international economic forum in Davos, a list of the most demanded competencies in 2020 was presented (*The skills*, 2018). The so-called 'soft skills' occupied the leading positions. They are the ability to solve complex problems, critical thinking, creativity, teamwork skills and emotional intelligence. According to various studies, these skills should be included in the list of skills required for the leader (Cashman, 2019). For example, based on a recent analysis of vacancies at one of the international personnel portals, we can conclude that creativity is most important for a leader in marketing and IT; leader's stress resistance is the main factor in sales; multitasking leadership is equally important for marketing, retail, IT and HR (*5 soft skills*, 2017).

A famous psychologist Daniel Goleman in his book "Emotional Leadership" claims that leadership is divided into resonant and dissonant (Goleman, 2019). Resonant leadership is determined by the level of emotional intelligence and the ability to create a moral and psychological climate favorable for joint activities in the team. A leader's emotions affect his behavior – motivate, inspire creative decisions, improve productivity, and nurture devotion to his work. Dissonant leadership, vice versa, slows down processes and leads subordinates to fulfil their duties mechanically. These processes lead to a feeling of mistrust, cause emotional devastation or indifference. Such leaders convey only to others their own emotions. An example is the BBC. One day the management decided to close a news department. The manager, who was instructed to announce the decision to the employees, began praising the achievements of competitors. The news itself was bad enough, and the speaker's behavior only worsened it. Employees became furious, outraged not only by the decision of the administration but also by the tactlessness of the manager. The next day, another manager came and took a completely different approach. This man spoke sincerely about the crucial importance of journalism for the active development of the society and reminded that no one goes to journalism for the sake of enrichment. After his speech, the journalists felt proud of their profession and perked up. Such situations can happen in any kind of organization, regardless of the field of activity and only resonant leader is capable of coping with them (Goleman, 2011, p. 82).

There is also a question if a leader should necessarily be charismatic. Many leaders are charismatic; they possess some exceptional personal qualities for gaining and maintaining authority. The founder of the automotive industry in the US Henry Ford was such kind of a leader. He knew how to behave so that his flaws seemed to everyone as virtues and people liked him. Still, in modern society, leaders who use charismatic, authoritarian features in their behavior and management style are in great demand. However, the system of control turns to be more fragile, because it has only one person at the head, and when he is removed from the work process, the system may collapse. This applies to any organization, from artistic society to giant business corporation. *Apple* is a good example. After its founder and leader had been made redundant, the company almost collapsed financially several years later. Only after his return it reached the previous level (Fiegerman, 2016).

Long-term studies showed that the major success of an outstanding leader is in conscious practice, not in natural talent. Only constant conscious self-work is able to bring outcomes and reveal all the abilities of an ordinary person. Almost all the leaders known in history, in any field of activity, from business to politics, were great workaholics and achieved high leadership positions due to self-development and constant practice in their field. So, a well-known management scientist Peter Drucker once said: 'In business schools, they build wonderful models of a non-existent world ... Learning is the study of rules. Experience is the study of exceptions. Great leaders set their own rules.' (*MBA diary*, 2014). This does not mean that leadership cannot be learned. This means that the way of learning should be different from the one we are used to.



CONCLUSION

To summarize all of the above, a modern image of a leader is a competent organizer with communication and team-building skills, experienced in various fields of activity and, at the same time, with the will to achieve his goals. It should also be noted that different leadership qualities are required in different organizations: in marketing –creativity and multitasking, in the IT-sphere – the ability to work in a team, the desire to learn and be creative, and in the field of sales the main competence is stress resistance.

Formal and informal leaders are often different people, with their responsibilities and characteristics. Ideally, one person should combine these roles. It should also be noted that the way people perceive leaders, and what they really are, does not always coincide. Despite the importance of the external competencies, what the leader thinks and feels is much more important. Emotional competencies (emotional intelligence) are especially important because judging by recent studies, it is the emotions and feelings that a leader experiences that have the most influence on how people work.

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THE ROLE OF COMMUNICATION IN PREVENTION OF RELIGIOUS CONFLICTS (ON THE EXAMPLE OF TERNOPIL REGION, UKRAINE)

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ABSTRACT

The article deals with the problem of religious conflicts and the role of communication in their solution. As a country with a high religious diversity, Ukraine is characterized by an increased risk of religious conflicts at national, regional and local levels. Religious conflicts affect social and psychological wellbeing in society, so prompt conflict resolution and prevention are required for social climate improvement. The purpose of the research is to analyze religious situation in Ternopil region as a center of religious conflicts in Western Ukraine and finding ways to resolve conflict situations in church and religious life. Our study proves that youth leadership, coupled with interpersonal communication has been recognized as one of the most effective ways of conflict resolution and prevention as young people are more open to discussion about possibilities of living in a religiously diverse society. Religious clubs and camps can play important role in raising awareness of issues associated with religious diversity. Bringing together clerics, educators, community leaders and youth to build networks of communication is essential for success of religious clubs and summer camps.

Keywords: Ternopil region, religious conflicts, Orthodox Church of Ukraine, Ukrainian Greek-Catholic Church, Roman Catholic Church, religious camps.

INTRODUCTION

Ukraine is a country with a high religious diversity, which is characterized by an increased risk of religious conflicts at national, regional and local levels. Several Christian denominations like Orthodox Church of Ukraine (OCU, origin in 2018 and unite Ukrainian Orthodox Church Kyiv Patriarchate, Ukrainian Autocephalous Orthodox Church as well as a part of the Ukrainian Orthodox Church of the Moscow Patriarchate), Ukrainian Greek-Catholic Churches (UGCC), Roman Catholic Churches (RCC), Protestants and religions are presented in Ukraine. From the time of independence of Ukraine there was a movement to get a Union Church, but this project is not implemented till today.

First 10 years of our independent we thought that between all Orthodox Churches (Kiev and Moskow Patriarchate, Autocephalous, Greek-Catholic, Roman Catholic) are only canonical divergences stipulated by Canon Law. Recognition the autocephaly of the Orthodox Church on the part of other Churches, requires a certain canonical procedure. But the current religion and trends which appeared today, talking that this not at all.

Today in every Denomination are two directions. First – Progressive – they see a perspective development of the Church and society. And second – Conservative – they live in the past time, requires preferences from the state and does not want to move forward. So, we observe the conflict is not confessional, but world outlook, and which we're observing among the clergy and the believers.

Due to historical and cultural features, religion has been used in political affairs very often, particularly by Ukrainian Orthodox Church Moskow Patriarchate (UOC-MP). In addition, other denominations were under Soviet government during more than a half of a century, so it means that if Church wanted to function, it had to cooperated with communistic regime, and if Church didn't cooperated it was persecuted.

Religious conflicts are often connected to conflicts related to personal political preferences. In particular, today, Ukraine is involved in a war with Russia that occupied the eastern part of Ukraine, and there is a dramatic deterioration in relations between UOC-MP that supports Russian invasion and other Denominations in Ukraine that do not support Russia.

Media sources, religious freedom activists, the OCU, Muslims, Protestant churches, and Jehovah's Witnesses stated that Russian proxy authorities in the Russian-controlled areas of Donetsk and Luhansk Oblasts (regions) continued to exert pressure on minority religious groups. Russian proxy authorities in Donetsk and Luhansk continued to implement laws requiring all religious organizations except the UOC-MP to undergo "state religious expert evaluations" and reregister with them. Many religious groups continued to refuse to reregister because they did not recognize the Russian-installed authorities in Donetsk and Luhansk. All but one mosque remained closed in Donetsk. Russia-led forces continued to use religious buildings of minority religious groups as military facilities (International Religious, 2019).

In particular, priests of Moscow Church show disrespect to Ukraine and national dignity, and they often refuse to bury a deceased Ukrainian warriors. Such behaviour provoked protests of believers and some parishes moved from UOC-MP to



OCU. As result, the religious conflicts affect social and psychological wellbeing in society, and prompt conflict resolution and prevention are required for social climate improvement.

Religious situation in Ternopil region (Western Ukraine)

Ternopil region has a relatively small area of 13,800 km² and is occupied by more than 1 million people that belong to different Christian denominations (e.g., Orthodox churches, Ukrainian Greek-Catholic Churches, Roman Catholic Churches) and religions. Ternopil region is a small religion model of the whole of Ukraine (Internet encyclopedia of Ukraine, 2012). At the beginning of 2017 in Ternopil region are 1811 communities, whose belonging to 38 directions and currents were registered. Both in terms of the number of registered communities and the data of a sociological survey in the region are dominated the Greek Catholic faith and belongs to the UGCC (Kostashchuk, 2017) (see Diagram 1).

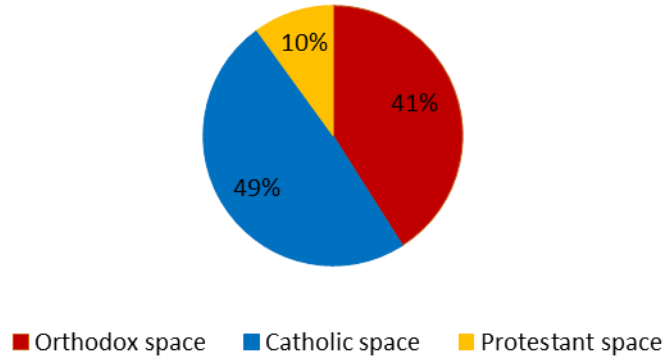


Diagram 1. Confessional space of Ternopil region (2018)

There are represented all of the Denomination which are in all Ukraine. There are the largest religious communities – UGCC – 43,9 %, OCU – 40 % and and smaller religious communities – RCC – 4,9 %, different Protestant denominations – 11 % (Kostashchuk, 2017) (see Table 1).

Table 1. The structure of the confessional space in Ternopil region

	Name of the region	Name of the confession				
		OCU	UGGC	UOC (MP)	RCC	Protestants
1.	Ternopil (town)	36	28	1	1	39
2.	Berezhany	27	46	2	3	5
3.	Borshchiv	38	61	3	13	8
4.	Buchach	48	57	12	4	8
5.	Husiatyn	28	60	1	10	6
6.	Zalishchyky	35	55	0	4	6
7.	Zbarazh	39	31	17	3	22
8.	Zboriv	17	89	1	2	9
9.	Kozova	4	45	1	1	10
10.	Kremenec	36	0	53	2	32
11.	Lanivci	49	1	5	0	24
12.	Monastyrsk	9	45	0	3	5
13.	Pidvolochysk	47	49	5	13	20
14.	Pidhaici	11	33	0	1	4
15.	Terebovlia	42	71	2	8	6
16.	Ternopil	21	69	1	5	4
17.	Chortkiv	40	56	1	11	6
18.	Shumsk	13	1	51	1	16
	Total:	540	797	160	85	230

In Ternopil region are also differences in the territorial structure of the confessional space. In three districts of the regions – Kremenetsky, Shumsky and Lanovetsky there are no Catholic communities, which is represented here by 2-3 communities of the UGCC and RCC. Instead, the Orthodox subspace is sparsely represented in Kozivsky (4 communities)



and Monastyrsky (9 communities) districts. The Protestant subspace is most numerous in Kremenets (23 communities), Lanovetsky (22 communities) and Shumsky (16 communities) districts (Kostashchuk, 2017).

Historically formed that in Ukraine according to some political events arise religious conflicts. In 1349, after the occupation of Galicia–Volhynia by an allied Polish-Hungarian force, was the finally conquered and incorporated in Poland and the Orthodox faith was persecuted. But in the northern districts, which as a result of the Second Partition of Poland in 1793 was accepted by Russia, Orthodox faith was saved. The next step that transformed the religious and ecclesiastical situation in the region was the signing of the Lublin Union in 1596. As a result was created the Ruthenian Greek Catholic Church (after 1991 – UGCC) which became the dominant religion for the population in Western Ukraine (Stokolos, 2003). National and religious traditions of the population of the region determined the peculiarities of the confessional multiplicity and confessional situation. In the early 90s when Ukraine to win the independence and was the process of revival the UGCC and OCU, and as a result arose a real war with UOC-MP.

After the Holy and Sacred Synod of the Ecumenical Patriarchate granted autocephaly to the newly created OCU in January 2018, thereby recognizing a Ukrainian Orthodox institution independent of the Russian Orthodox Church, the Kremlin, religious conflicts began again and with bigger power. For example, some media and political observers reports that a radical groups of this region started physically assaulting and pressuring UOC-MP supporters and vandalizing UOC-MP property. As well as UOC-MP priests locked parishioners who wished to change to the OCU. One such conflict occurred between OCU and UOC-MP members near a UOC-MP church in Hnizdychne, Ternopil Oblast. UOC-MP leaders accused the newly formed OCU of seizing churches belonging to the UOC-MP; the OCU responded that parishioners rather than the OCU had initiated the transfers of affiliation (International Religious, 2019). As we have already noted, today Ukraine is in of undeclared war with Russia which occupied part of the Donetsk and Lugansk region and annexed the Crimea, there is an aggravation of relations between UOC-MP and other Denominations in Ukraine. This Church supports the “Ruskij mir” (Russian world) doctrine proclaimed by moscow patriarchate Cyril, this doctrine is the spiritual occupation of Ukraine (Liik, Metodiev, Popescu, 2019).

In Ternopil region this interconfessional conflict has an ideological paradigm. Today we can observing tendency to active transitions parishes from UOC-MP to OCU (From UOC-MP to OCU, 2018). Both don't have any dogmatic or ritual differences. More than, in Western Ukraine the language of liturgy is Ukrainian. But leaderships of the OCU-MP are considering the war in the East of Ukraine as a Civil war. Very often priests of this Church refuses to bury a deceased warrior or other examples of contempt for national dignity. This provoke protests by believers. But not all of the believers within the same parish agree to go to OCU. And this also provoke the protests between believers. And this is again conflict of ideological and conflict of values. This the conflict between who aspire to the future and those who can't left the captivity by the Soviet past (Liik, Metodiev, Popescu, 2019).

2. How we can prevention of religious conflicts?

According to the information provided by Religious Information Service of Ukraine the conflicts are common in all over Ukraine and most of them in the northern part of Ternopil region, where Orthodox churches are dominant. These conflicts were quite violent, and very often involvement of police was required to stop fighting. Interestingly, most of participants of these conflicts were older people that probably belong to conservative group while young people seem not to be involved. It can be expected as younger people are more tolerant, and often they have another vision of the problem.

So we recognized that youth leadership, coupled with interpersonal communication is as one of the most effective ways of conflict resolution and prevention as young people are more open to discussion about the possibilities of living in a religiously diverse society.

Religious clubs and camps can play important role in raising awareness of issues associated with religious diversity. Bringing together clerics, educators, community leaders and youth to build networks of communication is essential for success of religious clubs and summer camps.

For example, a university-based club “Dialogues” was established at the Department of the World History and Religious Studied (Ternopil National Pedagogical University). The club consists of students, university professors, who belong to different confessions. The club provides opportunities for youth to organize seminars, to visit different religious communities in Ternopil and Ternopil region as well as to communicate with their members.

Also, PhD students and lectures from the Faculty of History and priests of Greek-Catholic Church organized summer religious camp in Maria's spiritual center “Zarvanytsia”. This 5-day camp provided an opportunity for a direct dialogue between 23 13-17-year-old people from different denominations (Kozak, 2016). Along with learning the camp participants played outdoor games, had excursions and meetings with famous people.

It was important to us that

teenagers were introduce to the history of different religions and currents;

the camp was in Greek Catholic Center which accepted all participants despite their faith. They are experienced tolerance and respect despite their religious beliefs;

the camp was interdenominational.



CONCLUSION

We believe that the camps and clubs involving people from different denomination will help to cultivate civic responsibility, respect for other religions, freedom of conscience and freedom of religion. We believe that this way it is possible to prevent interreligious conflict in the future and build a mature civil society another from the Soviet.

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INTER-CHURCH DIALOGUE OF UKRAINIANS IN THE DIASPORA (CANADIAN CASE)

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ABSTRACT

The article is devoted to the history and current state of inter-church dialogue of Ukrainians in the diaspora, in particular in Canada. We are talking about the complex processes of the emergence of Ukrainian churches in the diaspora, about the difficult relationship between Orthodox and Greek Catholics, about the problems that arose before the churches in the past and exist now. Based on memoirs, communication with representatives of the diaspora, and a survey of experts, it was established that the dialogue between the Ukrainian churches in Canada was situational, episodic, vague, polemical, and often competitive. It was contradictory in nature, ideologically based on the antagonistic Greek-Catholic-Orthodox relations of the 16th and 17th centuries, and was old-fashioned with historical images and claims. Echoes of that inter-church confrontation are still felt in modern circumstances. Nevertheless, the dangers facing the modern diaspora - the loss of their identity - bring to the forefront of modern dialogue, in which the main problems can be clarified and ways to address them constructively.

Keywords: inter-church dialogue, Ukrainians of the diaspora, Orthodox Church of Canada, Greek Catholic Church.

ВСТУП

Українці відіграли істотну роль в житті Канади і складають нині там одну з найбільших серед усіх українських діаспор світу – понад 1 млн. Українська культура є органічним елементом сучасної культури Канади. Досвід української діаспори у міжрелігійному, зокрема міжцерковному діалозі, який не був простим і однозначним, є важливим для міжкультурної комунікації не тільки в Канаді, але й світі. Мета статті – проаналізувати історичні підвалини та перипетії встановлення діалогу між українськими церквами в Канаді, щоб з'ясувати основні проблеми та розкрити шляхи конструктивного їх вирішення.

ІСТОРИЧНИЙ ЕКСКУРС

В усі періоди діаспорної історії роль церкви для емігрантського середовища була визначальною. Незважаючи на причини та мотиви, склад і можливості української еміграції, перші її три хвили без сумніву були релігійно орієнтованими.

Греко-Католицька Церква усвідомила необхідність духовної опіки над українцями-мігрантами на чужині. Перша українська громада Святого Духа у Філадельфії (Пенсільванія) заснована 27 квітня 1891 року. Особлива роль в організації церковного життя українців Канади належить митрополиту Андрею Шептицькому. Церква провадила не лише релігійну діяльність, засновувала парафії, будувала храми, але й закладала школи, засновувала українські часописи, зафундували перші допомогіві організації. Завдяки священикам в діаспорі були створені дуже динамічні структури, які охопили все життя українців на чужині. Церква

У 20-х роках ХХ ст. в Америці з'являється українське православ'я як вияв реакції на існуючий стан українців греко-католиків. За ініціативи самих мирян православ'я в Канаді поступово оформилося в церковну структуру. Регіональне (православне) походження українців-мігрантів, дискримінаційна політика Ватикану в управлінні греко-католицькими громадами, сам факт їхнього підпорядкування латинському єпископатові, навіть переслідування українських священиків латинськими єпископами, примус записувати греко-католицькі церкви та їхнє майно на римо-католицькі єпископства, спроби запровадити в уніатський обряд латинські елементи, зокрема перехід на грегоріанський церковний календар тощо спонукало частину українських греко-католиків перейти у православ'я. Остаточне оформлення організаційних структур Української Православної Церкви в країнах поселення українців припадає на повоєнний період. Найактивнішу участь у її розбудові взяли митрополит Іларіон (Іван Огієнко), а пізніше патріарх Київський і всієї України Мстислав (Степан Скрипник).

ІІІ хвиля еміграції припадає на час до і особливо після Другої світової війни. Вона була принципово іншою – політичною, антирадянською. Радянська Україна не тільки не цікавилася, але й оголосила емігрантів-українців ворогами, заборонила будь-які контакти з батьківщиною та родичами. Тривалий час українське діаспорне середовище розвивалося само в собі, формуючи специфічну духовність, так звану «діаспорну релігійність». Ця релігійність була просякнута духом радикалізму (або націоналізму) при обмеженому знанні «релігійних правд». На релігійність українців впливали і нові історичні обставини, масова і масштабна секуляризація. В умовах політизації всього діаспорного життя перед церквами гостро постала проблема власної ідентифікації. В зв'язку з цим актуалізувалися відносини українських церков з Ватиканом та Константинополем, іншими релігійними центрами, що



ускладнило міжцерковні відносини, стосунки православних і греко-католиків, які думали про власне виживання, а не консолідацію перед небезпекою асиміляції та втрати української ідентичності.

НОВА ЕМІГРАЦІЯ ДО КАНАДИ ТА ВИКЛИКИ ДЛЯ УКРАЇНСЬКОЇ ДІАСПОРИ

З кінця 80-х рр. м.ст. Канада зіткнулася з IV хвилею українських переселенців. За 1985-2000 рр. В Канаду прибуло 30 тисяч українців. Статистичні дані підтверджують, що потужність української міграції сьогодні не зменшується, але мотиви тих переселень є принципово іншими в порівнянні з трьома попередніми. Багато емігрантів мають вищу освіту, володіють іноземними мовами, сучасними технологіями. Ця еміграція не орієнтована на національні цінності, інтернаціоналізована або космополітизована комуністичною доктриною, з атеїзованою і секуляризованою свідомістю. Виникли проблеми між представниками різних хвиль еміграції.

З 37 742 154 канадійців про своє українське походження заявляє майже 4% громадян Канади. Але діти емігрантів майже повністю асимільовані (канадеїзовані). Через незнання української мови Церкви вимушені вести богослужбу двома мовами, причому англійська починає переважати. Українські церкви відкривають двері всім канадцам – індіям, китайцям, афро-американцям, а не тільки етнічним українцям чи канадцам українського походження. Серед сучасних викликів для діаспорних церков назвемо: 1) масова і масштабна асиміляція українців за кордоном; 2) втрата своєї етно-релігійної ідентичності новими генераціями українських діаспорчан; 3) кадровий голод, нестача священників для парафій за кордоном та низька якість їх освіти; 4) загальне охолодження українців до справ віри і церкви в секулярну добу глобалізації; 5) слабкість материнських церков в Україні після виходу з підпілля чи боротьби із імперською церквою РПЦ; 6) обмеженість внутрішніх і зовнішніх ресурсів церков; 7) байдужість 4-ї хвилі еміграції до національних і релігійних питань; 7) брак єдності діаспорчан і релігійної, і політичної, і культурної тощо.

Досі не подолане те протистояння між православними та греко-католиками, яке супроводжувало їх всі роки еміграційного життя. Діалогу, результативного і дружнього діалогу між ними так і не відбулося. Незважаючи на загалом примирюючі заклики ієрархів обох церков, «своєю правдою» кожної конфесійної спільноти не дала можливості подолати історичну неприязнь, яка тяглася ще з часів полемічних, а потім й насильницьких баталій між цими двома частинами одного народу. Русь так і не примирилася з Руссю. І не тільки в Україні, але й в еміграції. Досі між греко-католиками і православними існує вже не така явна і відкрита, але ж існує ворожість, неприйняття, якимось зневажливе ставлення один до одного. Історичні стереотипи заважають об'єднатися, не організаційно, а хоча б ментально, в душі, православним і греко-католикам.

ВИСНОВКИ

Таким чином, потреба в діалозі, реальному, справжньому, а не демонстрованому, штучному, показушному назріла не тільки тут, в Україні, але й в діаспорі. Усвідомлюючи глобальні небезпеки, які виникають у зв'язку із світовою денационалізацією людства, українцям варто замінити політику диверсифікації на політику юнітізації (unity), що передбачає консолідацію всіх українських сил задля збереження українців як світової нації. Оскільки центрами української ідентичності все ще виступають церкви, вони і мають ініціювати міжцерковний діалог, і серед мирян, і серед кліру різного рівня.

Українські церкви, як колись в минулому, повинні виконати свою роль в етно-національному та духовному збереженні українців діаспори. Аналізуючи історичні здобутки і сучасні проблеми українських церков в діаспорі, виявляючи точки дотику і поле співпраці діаспорних християн з матірними церквами, можна зробити висновок, що церква переживає складний період свого буття, але вона має знайти сили стати медіатором в міжцерковному діалозі своїх вірних греко-католиків і православних, подавши приклад істинного порозуміння між своїми, досвід якого треба перенести на всі інші народи.

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ADIPOSE-DERIVED STEM CELLS IN SKIN DISORDERS (VITILIGO, ALOPECIA)

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ABSTRACT

Results which were obtained from data derived from the use of adipose-derived stem cells (ADSCs) in many skin disorders are a subject of observation in studies. ADSCs seem to be the ideal cell population for the use in regenerative medicine due to their easy isolation, nonimmunogenic properties, multipotential nature, possibilities for differentiation into various cell lines, and potential for angiogenesis. Presenting paper reviews the current results on the use of ADSCs in the treatment of vitiligo, various types of hair loss.

Vitiligo is a disorder caused by the loss of melanocytes. Repigmentation of vitiligo depends on available melanocytes from three possible sources: from the hair follicle unit which is the main provider of pigment cells, from the border of vitiligo lesions, and from unaffected melanocytes within depigmented areas [2]. Melanocytes rarely undergo mitosis without growth factors; therefore, mitogenic factors are used in transplantation treatments for this disease [3,4]. Repigmentation occurs due to the migration of melanocyte stem cells (MeSCs) located in the lower part of the hair follicle (infundibulum). Therefore, this process starts perifollicularly [6].

ADSCs can be a source of growth factors for melanocytes cultured in the presence of keratinocytes. Lim et al. showed efficacy in mice and Sprague-Dawley rats after administration of human melanocytes alone or enriched with human ADSCs. Better results have been shown with a coadministration of melanocytes and ADSCs, which were grown separately and then mixed in a ratio of 1 : 1, 1 : 2, or 1 : 3, as compared to the administration of pure melanocytes alone [3].

Although the interaction between ADSCs and melanocytes are well known, in the study of Kim et al., an increase in the secretion of HGF by ADSCs after prior exposure to bFGF or EGF was demonstrated [7]. They showed that the proliferation and migration of melanocytes were significantly stimulated by coculturing the ADSCs in comparison with monoculture melanocytes. This may be related to the presence of bFGF and melanocyte growth factor (MGF) produced by ADSCs [7]. The ratio of melanocytes with positive expression of TRP-2, E-cadherin, and N-cadherin were significantly increased in the cocultures with ADSCs compared to keratinocyte and melanocyte monocultures. Melanocytes with a positive expression of TRP-2 (tautomerase dopachrome) are considered to be melanocyte precursors, but TRP-1 positive is considered to be diverse and mature [7,8]. This is an important result, because the greater the number of immature melanocytes, the better clinical outcomes. In addition, cadherin-calcium-dependent cell adhesion receptors take part in cell-cell interactions. E-cadherin determines the adhesion between keratinocytes and melanocytes, and N-cadherin facilitates the contact between fibroblasts and melanocytes. They also play a role in the differentiation of melanocytes [9]. These studies have confirmed that cultures with ADSCs increase the proliferation and migration of melanocytes, while reducing their differentiation. Multipotent stem cells can regenerate hair follicles and sebaceous glands in the skin. The stem cells can be used to regenerate hair growth in a number of therapeutic methods:

- I. the reversal of pathological mechanisms that contributes to hair loss (androgenetic alopecia);
- II. complete regeneration of hair follicles with “bulge”;
- III. neogenesis of hair follicles with a stem cell culture [4].

Newest therapeutic option is the use of ADSCs. Fukuoka and Suga used them in 22 patients (11 men and 11 women) with alopecia. The cells were administered intradermally every 3 to 5 weeks (6 sessions), controlling the growth of hair using a trichogram. They observed significant improvement in both female and male patients [4].

Hair follicles are surrounded by subcutaneous fat cells and skin, which make up the interfollicular dermal macroenvironment, important in maintaining normal cell growth in the region bulges and hair follicles [8]. Moreover, ADSCs are necessary for the activation of epidermal stem cells [8]. Their action is based primarily on the secretion of growth factors, such as VEGF which regulates hair growth and the size of the hair follicle by stimulating angiogenesis, HGF which is engaged in the length of the phases of the hair cycle, PDGF which induces and maintains the anagen phase, and IGF-1 which controls the cycle of hair growth and hair cell differentiation [2, 4–7]. ADSCs stimulate angiogenesis and enhance blood supply to the hair papilla cells. They also have immunomodulatory and immunosuppressive effects through direct interactions between the cells and secrete prostaglandin E2 (PGE2), leukemia inhibitory factor (LIF), and kynurenine [10]. Huang et al. studied the effect of ADSCs on papilla cells of the hair. During the cell culture, the hair retained its own markers. After adding ADSCs (isolated from rats), characteristics common to coculture were observed. There were mixed papilla and medulla cells with ADSCs. The core and the inner shell of the outer coat also contained ADSCs. The best results were achieved in the second cocultures.



It was also shown that subcutaneous adipose tissue played an important role in the extension of the anagen phase. There was a proliferation of progenitor cells, which were adipocytes in the transition from the telogen phase to the anagen phase of the hair follicle [9]. The layer thickness of subcutaneous adipocytes during active hair growth (anagen) increased significantly compared to their amount in the resting phase (telogen) [8]. ADSCs stimulated hair follicle cells via peroxisome proliferator-activated receptor, which has been detected in three isoforms (PPAR α , PPAR γ , and PPAR δ) [11]. In contrast, mature adipocytes have a negative effect on the proliferation of hair follicles, as well as the proliferation of fibroblasts surrounding the follicle in the cocultures [10, 12].

Interestingly, changing the properties of the adipocyte cell lines may cause skin and hair disorders. Lipid metabolism may lead to defects in the structure of the skin and its functions. Overexpression of human apolipoprotein C1 (APOC1) with hyperlipidemia in transgenic mice results in abnormal hair growth correlated with the expression of the human APOC1 gene in the skin [13].

Musina et al. assessed the influence of hypoxia as a stimulating factor for ADSCs to secrete growth factors. Subcutaneous injection induces the anagen phase in mice, as well as increases the proliferation of human follicular cells, keratinocytes, and hair papillae. Under the influence of hypoxia, there is an increased secretion of insulin-like growth factor binding protein- (IGFBP-) 1 and 2, M-CSF, M-CSF receptor, PDGF- β , VEGF, and decreased EGF secretion [12]. Unfortunately, the studies proved that the two-dimensional (2D) culture of the papilla cells lose their ability to form the hair (trichogenicity) and require a spheroidal form (3D) in culture.

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HERBS USED TO TREAT SKIN DISEASES

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ABSTRACT

Skin diseases are numerous and a frequently occurring health problem affecting all ages from the neonates to the elderly and cause harm in number of ways. Maintaining healthy skin is important for a healthy body. Many people may develop skin diseases that affect the skin, including cancer, herpes and cellulitis. Some wild plants and their parts are frequently used to treat these diseases. The use of plants is as old as the mankind. Natural treatment is cheap and claimed to be safe. It is also suitable raw material for production of new synthetic agents. A review of some plants for the treatment of skin diseases is provided that summarizes the recent studies. Natural drugs from the plants are gaining popularity because of several advantages such as often having fewer side-effects, better patient tolerance, being relatively less expensive and acceptable due to a long history of use. Besides herbal medicines provide rational means for the treatment of many diseases that are obstinate and incurable in other systems of medicine. For these reasons several plants have been investigated for treatment of skin diseases ranging from itching to skin cancer. So far 31 plants have been reported to be effective in various skin diseases during the past 17 years (1995-2012) of research work, which are mentioned below.

Achyranthes aspera (Common name: Prickly chaff flower, Devil's horsewhip; Family: Amaranthaceae)

Traditionally, the plant is used in boils, scabies and eruptions of skin and other skin diseases. The MeOH extract, alkaloid, non-alkaloid and saponin fractions obtained from the leaves of *A. aspera* exhibited significant inhibitory effects (concentration 100 µg) on the Epstein-Barr virus early antigen (EBV-EA) activation induced by the tumor promotor 12-O-tetradecanoylphorbol-13-acetate (TPA) in Raji cells. In this in vitro assay the non-alkaloid fraction containing mainly non-polar compounds showed the most significant inhibitory activity (96.9%; 60% viability). In the in vivo two-stage mouse skin carcinogenesis test the total methanolic extract possessed a pronounced ant carcinogenic effect (76%). The results revealed that leaf extract and the non-alkaloid fraction are valuable antitumor promoters in carcinogenesis.

Allium cepa (Common name: Onion; Family: Liliaceae)

A study undertaken in patients with seborrheic keratoses to evaluate the ability of onion extract gel to improve the appearance of scars following excision, has shown that this extract gel improved scar softness, redness, texture and global appearance at the excision site at study weeks 4, 6 and 10 as assessed by the blinded investigator. In another study, the antifungal activity of aqueous extracts prepared from *A. cepa* (onion; AOE) and *Allium sativum* (garlic; AGE) were evaluated against *Malassezia furfur* (25 strains), *Candida albicans* (18 strains), other *Candida* sp. (12 strains) as well as 35 strains of various dermatophyte species. The results indicated that onion and garlic might be promising in treatment of fungal Pharmacognosy Reviews

A. sativum (Common name: Garlic; Family: Liliaceae)

In a study conducted on Swiss albino mice in whom cancer was induced by 7,12-dimethylbenz(a)anthracene (DMBA) revealed that best chemo preventive action of garlic was observed in mice in which garlic treatment was performed before and after the induction of skin carcinogenesis. Garlic ingestion delayed formation of skin papillomas in animals and simultaneously decreased the size and number of papillomas, which was also reflected in the skin histology of the treated mice. The protective effect against skin cancer elicited by garlic in mice is believed to be due at least in part to the induction of cellular defense systems.

Aloe vera (Common name: Barbados aloe; Family: Xanthorrhoeaceae)

Aloe vera has shown very good results in skin diseases and it is often taken as health drink. It is also found effective in treating wrinkles, stretch marks and pigmentations. It also seems to be able to speed wound healing by improving blood circulation through the area and preventing cell death around a wound. One of the studies conducted on mice to investigate the effects of *Scutellariae radix* and Aloe vera gel (AV), in spontaneous atopic dermatitis (AD)-like skin lesions revealed that the group receiving only AV in a dose of 0.8 mg/kg p.o provided relief in AD due to reduction of interleukin (IL)-5 and IL-10 levels.[10]

The gel has properties that are harmful to certain types of bacteria and fungi. A cream containing 0.5% aloe for 4 weeks reduced the skin "plaques" associated with psoriasis.[3] Application of gel helped in the improvement of partial thickness burns.[4] When applied to the skin, the gel seems to help skin survive frostbite injury.[5] It might delay the appearance of skin damage during and after radiation treatment.[6]


Azadirachta indica (Common name: Neem; Family: Meliaceae)

Leaf extract is applied externally on boils and blisters.[7] In one study, skin tumors were induced in mice by topical application of DMBA (500 nmol/100 µl for 2 weeks) followed by TPA (1.7 nmol/100 µl of acetone, twice weekly) as a promoter. The test group received aqueous *Azadirachta indica* leaf extract (AAILE) orally at a dose level of 300 mg/kg body weight three times a week for 20 weeks. The results of this study revealed the chemopreventive potential of *A. indica* against murine skin carcinogenesis.[8] Study designed to determine the modulatory effect of aqueous AAILE on cell cycle-associated proteins during two-stage skin carcinogenesis in mice in which skin tumors were induced by topical application of DMBA as a carcinogen followed by the repetitive application of TPA as a promoter. Skin tumors obtained in the DMBA/TPA group exhibited enhanced expression of proliferating cell nuclear antigen (PCNA, index of proliferation), p21 and cyclin D1, with no alterations in p53 expression in comparison to the control group. Tumors in AAILE + DMBA/TPA group exhibited low PCNA and cyclin D1 expression and enhanced expression of p53 and p21 in comparison to the DMBA/TPA group. The skin tumors obtained in the AAILE + DMBA/TPA group exhibited high lipid peroxidation levels in comparison to the tumors obtained in the DMBA/TPA group. The observations of the study suggested that AAILE behaves as a pro-oxidant in the tumors, thereby rendering them susceptible to damage, which eventually culminates into its anti-neoplastic action. Also, cell cycle regulatory proteins may be modulated by AAILE and could affect the progression of cells through the cell cycle. Another study, conducted on an anti-acne moisturizer formulated from herbal crude extracts and investigated for the physico-chemical parameters as well as antibacterial activity of the formulation, revealed that ethanol extract of *Andrographis paniculata*, *Glycyrrhiza glabra*, *Ocimum sanctum*, *A. indica* and Green tea possessed the potential for inhibiting acne. It was observed that the optimal formula of anti-acne moisturizer was satisfactorily effective to control acne inducing bacteria i.e., *Staphylococcus epidermis* and *Propionibacterium*. Herbs have great potential to cure different kinds of skin diseases. More than 80% of people in India depend on traditional health care and use different plant based products for curing skin related problems.

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PLANT VARIATIONS IN MANAGEMENT OF DERMAL DISORDERS

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ABSTRACT

Maintaining healthy skin is important for a healthy body. Many people may develop skin diseases that affect the skin, including cancer, herpes and cellulitis. Some wild plants and their parts are frequently used to treat these diseases. It is also suitable raw material for production of new synthetic agents. A review of some plants for the treatment of skin diseases is provided that summarizes the recent technical advancements.

The common medications for topical use include[7]: Antibacterials: These medicines, like bactroban or cleocin, are often used to treat or prevent infection, Anthralin (drithocrema, micanol and others): Although not often used, these help to reduce inflammation and can help treat psoriasis, Antifungal agents: Lamisil, lotrimin and nizoral are few examples of common topical antifungal drugs used to treat skin conditions such as ringworm and athlete's foot Benzoyl peroxide: Creams and other products containing benzoyl peroxide are used to treat acne Coal tar: This topical treatment is available with and without a prescription, in strengths ranging from 0.5% to 5%. Coal tar is used to treat conditions including seborrheic dermatitis (usually in shampoos) or psoriasis. Currently, coal tar is seldom used because it can be slow acting and can cause severe staining of personal clothing and bedding Corticosteroids: These are used to treat skin conditions including eczema and come in many forms including foams, lotions, ointments and creams Retinoids: These medications (such as retin-A and tazorac) are gels or creams derived from vitamin A and are used to treat conditions including acne Salicylic acid: This medication is available in the form of lotions, gels, soaps, shampoos and patches. It should be used sparingly as putting too much on one's body at once can cause toxicity. Salicylic acid is the active ingredient in many skin care products for the treatment of acne and warts.

Oral treatments for skin conditions include: Antibiotics: Oral antibiotics like erythromycin, tetracycline and dicloxacillin are used to treat many skin conditions, Antifungal agents: Common oral antifungal drugs such as ketoconazole and diflucan can be used to treat more severe fungal infections, Antiviral agents: Common antiviral agents include valtrex, acyclovir and famavir. Antiviral treatments are used for skin conditions including those related to herpes, Corticosteroids: These medications, including prednisone can be helpful in treating skin conditions linked to autoimmune diseases including vasculitis and inflammatory diseases such as eczema and psoriasis. Dermatologists prefer topical steroids to avoid side-effects; however, short-term use of prednisone is sometimes necessary Immunosuppressants: Immunosuppressants, such as azathioprine and methotrexate, can be used to treat conditions including severe cases of psoriasis and eczema Biologics: These new therapies are the latest methods being utilized to treat psoriasis and other conditions. Examples of biologics include enbrel, humira, remicade, stelara and amevive.

Cannabis sativus (Common name: Charas, Ganja; Family: Cannabinaceae)

The powder of the leaves serves as a dressing for wounds and sores. Ganja is externally applied to relieve pain in itchy skin diseases. Hemp seed oil is useful for treatment of eczema and host of other skin diseases like dermatitis, seborrheic dermatitis/cradle cap, varicose eczema, psoriasis, lichen planus and acne roseacea. By using hemp seed oil, the skin is strengthened and made better able to resist bacterial, viral and fungal infections. Crushed leaves are rubbed on the affected areas to control scabies.

Crocus sativus (Common name: Saffron; Family: Iridaceae)

Saffron is a naturally derived plant product that acts as an antispasmodic, diaphoretic, carminative, emmenagogic and sedative. The chemopreventive effect of aqueous saffron on chemically induced skin carcinogenesis using a histopathological approach was studied. Its ingestion inhibited the formation of skin papillomas in animals and simultaneously reduced their size. Saffron inhibited DMBA-induced skin carcinoma in mice when treated early. This may be due, at least in part, to the induction of cellular defense systems.[8] It has also been found useful in treatment of psoriasis.[9]

Curcuma longa (Common name: Turmeric; Family: Zingiberaceae)

A study conducted on male Swiss albino mice in whom skin cancer was induced by topical application of DMBA, revealed a significant reduction in number of tumors per mouse in the group receiving 1% curcumin obtained from rhizomes of *C. longa*.

Euphorbia walachii, Euphorbia hirta, Euphorbia tirucalli (Common name: Wallich spurge; Fam. Euphorbiaceae)



Juice of *E. walachii* is used to treat warts and skin infections.[6] A study, conducted on various species of *Euphorbia*, *E. hirta*, exhibited best antioxidant activity. The plant extracts showed more activity against Gram-positive bacteria and fungi. The best antimicrobial activity was shown by *E. tirucalli*. The study supported the folkloric use of *E. hirta* and *E. tirucalli* against some skin diseases caused by oxidative stress or by microorganisms.

***Ficus carica*, *Ficus racemosa*, *Ficus bengaalensis* (Common name: Fig; Family: Moraceae)**

In some rural areas of Iran, a traditional method for the treatment of warts comprises the use of fig tree (*F. carica*) latex. A study conducted in patients with warts has revealed that this therapy of warts offers several beneficial effects including short-duration therapy, no reports of any side-effects, ease-of-use, patient compliance and a low recurrence rate. Although, exact mechanism of the antiwart activity of fig tree latex is unclear it is likely to be the result of the proteolytic activity of the latex enzymes.[3] *F. racemosa* L. bark powder is used externally in case of pimples, itches and scabies and *F. bengaalensis* L. bark powder is also used externally to cure scabies.[7]

***Lavendula officinalis* (Common name: Lavender; Family: Labiatae)**

The effects of lavender oil (1:500, 1:100, 1:10, 1:1, 1:0) on mast cell-mediated immediate-type allergic reactions in mice and rats have been studied. It has been reported to inhibit concentration-dependently the histamine release from the peritoneal mast cells. It also inhibits immediate-type allergic reactions by inhibition of mast cell degranulation in vivo and in vitro when tested on mice and rats

***Lawsonia inermis* (Common name: Henna; Family: Lythraceae)**

Henna is a traditionally used plant of Middle-East that is applied on hands and feet. In the traditional system of medicine, leaf paste is applied twice a day, on the affected parts to cure impetigo.[4] In a study, clinical improvement in the patients suffering from hand and foot disease due to use of capecitabine, an anti-cancer drug, with use of henna revealed anti-inflammatory, antipyretic and analgesic effects of henna.[10]

***Mangifera indica* (Common name: Mango; Family: Anacardiaceae)**

The gum is used in dressings for cracked feet and for scabies. Latex is applied to cure ulcers.[7] Aqueous extract of stem-bark (MIE, 50-800 mg/kg i.p.) produced a dose-dependent and significant ($P < 0.05-0.001$) anti-inflammatory effect against fresh egg albumin-induced paw edema in rats.

***Prunus persica* (Common name: Peach; Family: Rosaceae)**

Ethanol extract of the flowers (Ku-35) (50-200 µg/ml) were found to inhibit UVB and UVC induced deoxyribonucleic acid (DNA) damage by the COMET assay in the skin fibroblast cell (NIH/3T3). In addition, Ku-35 inhibited UVB-or UVC-induced lipid peroxidation, especially against UVB-induced peroxidation at higher than 10 µg/ml.

***Thyme vulgaris* (Common name: Thyme; Family: Lamiaceae)**

It may relieve the symptoms of cellulitis, an infection of the skin caused by bacteria which can lead to pain, tenderness, edema, fever, chills and reddening of the skin. It may also offer anti-fungal and antibacterial benefits. However, the University of Maryland Medical Center cautions that thyme has not been proven to specifically benefit cellulitis. In addition, this herb may raise the risk of bleeding.

Herbals have great potential to cure different kinds of skin diseases. More than 80% of people in India depend on traditional health care and use different plant based products for curing skin related problems. More than 50% of plant species useful for treatment of skin diseases appear to be restricted to forests, so activities such as deforestation, habitat destruction, urbanization etc., may pose a serious threat to these species.

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SKIN PROTECTANT CELLULAR AND INTRACELLULAR EFFECTS OF MELATONIN

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ABSTRACT

The environmental factors as radiation, physical injuries, chemicals, pollution, and microorganisms, the skin requires protective chemical molecules and pathways. Melatonin, a highly conserved ancient molecule, plays a crucial role in the maintenance of skin. As human skin has functional melatonin receptors and also acts as a complete system that is capable of producing and regulating melatonin synthesis, melatonin is a promising candidate for its maintenance and protection. Below, we review the studies of new metabolic pathways involved in the protective functions of melatonin in dermal cells. We also discuss the advantages of the topical use of melatonin for therapeutic purposes and skin protection. In our view, endogenous intracutaneous melatonin production, together with topically-applied exogenous melatonin and its metabolites, represent two of the most potent defense systems against external damage to the skin.

The pineal gland secretes melatonin into the blood circulation to exert a range of well-documented physiological functions.

Classical chronobiology considers melatonin exclusively a hormone that regulates the circadian day–night rhythm and seasonal biorhythms. At least in part, these effects of melatonin are indirectly mediated by coupling to other endocrine systems, whose output/signalling activity is modulated by the photoperiod-dependent pineal secretion of melatonin. Additionally, currently recognized physiological melatonin activities in the mammalian system include the modulation of immune defense responses, body weight and reproduction, tumor growth inhibitory and anti-jet-lag effects[1].

Independent of these effects, melatonin exerts many direct, receptor-independent activities, acting for example as a potent direct antioxidant, as a chemotoxicity reducing agent and a putative anti-aging substance Melatonin is a highly lipophilic substance that easily penetrates organic membranes and therefore is able to protect important intracellular structures including mitochondria and DNA from oxidative damage directly at the sites where such damage occurs.

Intriguingly, melatonin also up-regulates gene expression and activity of several antioxidative enzymes such as Cu/Zn-superoxide dismutase (CuZn-SOD), Mn-superoxide dismutase (Mn-SOD), catalase and glutathione peroxidase (GPx)[2]. Thus, melatonin not only acts as a potent antioxidant itself, but also is capable of activating an entire endogenous enzymatic protective system against oxidative stress. It is now evident that the physiological level of melatonin has to be defined individually for each tissue, since the body liquids, tissues or organs mentioned above reveal melatonin levels which are 10- to 1000-fold higher than plasma melatonin concentrations which formerly might have been considered as ‘pharmacological’. However, this observation throughout several completely different body compartments is highly suggestive for local tissue-specific melatonin synthesis since plasma levels would be too low to build this high tissue levels[3]. Therefore, the presence of tissue-specific, local melatonergic systems have been suggested that would have the biological role of counteracting specific, tissue-related regional stressors exactly at the place where they occur.

In fact, such a melatonergic antioxidative system (MAS) has been discovered recently in a highly differentiated manner in the skin. Since changes in skin and coat phenotype/function represent a major form of mammalian adaptation to changing environmental challenges, it is not surprising that melatonin – the major neuroendocrine regulator that couples photoperiod changes to complex endocrine responses – impacts on mammalian skin physiology. In fact, indications that melatonin is involved in the regulation of seasonal hair growth and pigmentation can already be traced back several decades[4]. For example, in several mammalian species, melatonin can alter wool and cashmere production, the development and frequency of pelage cycling and seasonal moulting as well as coat colour.

While the effects of melatonin on hair follicle biology have long been most obvious, yet are still insufficiently understood. This should not detract from the accumulating body of evidence that melatonin’s functions in skin biology and skin pathology extend far beyond the modulation of hair growth and/or pigmentation. A few examples may suffice to illustrate this wide range of – at times, seemingly contradictory – functions.

Melatonin suppresses apoptosis and stimulates growth in both serum-starving HaCaT keratinocytes and serum-free-cultured fibroblasts. In contrast, the growth of serum-supplemented HaCaT keratinocytes is inhibited by melatonin at low concentrations, whereas very high concentrations of melatonin ($4\text{--}20 \times 10^{-6}$ MOL) were found to stimulate cell growth under the same serum-supplemented culture condition.

Strikingly, pinealectomized (i.e. melatonin-deficient) rats have been reported to show markedly reduced back, abdominal and thoracic skin thickness, along with an increase of lipid peroxidation and a decrease in the number of dermal papillae and hair follicles as well as of antioxidative enzymes (CAT, GPx). Melatonin substitution to these rats reportedly restored skin thickness, reduced lipid peroxidation and enhanced antioxidative enzyme activity. These results were later



supplemented by the same group by ultrastructural evidence: compared to unsubstituted animals, melatonin-treated, pinealectomized rats showed reduced cytological atypia, decrease of nuclear irregularity, normalization of tonofilament distribution and mitochondrial integrity as well as of dermal collagen fibre structure[4].

Collagen synthesis is controlled by proline hydroxylase which uses superoxide anion radical as the specific substrate together with L-proline yielding hydroxyproline on the precollagens. The removal of the ROS superoxide anion radical by melatonin would therefore prevent collagen synthesis. This corresponds well to the finding that melatonin also protects against pressure-induced ulcer formation in rat skin, as reflected by reduced lipid peroxidation, tissue neutrophil infiltration, along with increased glutathione (GSH) levels and reduced degenerative skin changes. One of many arguments that advocate the administration of melatonin as a therapeutic adjuvant in burns patients is that skin damage induced by thermal injury is reduced by melatonin, likely by limiting oxidative damage[5]. Oxidative damage is also a key pathogenic element in skin flap necrosis after plastic surgery: in pinealectomized rats, skin flaps of melatonin-treated animals exhibited reduced lipid peroxidation, nitric oxide formation and ratio of skin flap necrosis, along with increasing levels of GSH, GPx and superoxide dismutase (SOD) compared to non-melatonin-treated rats.

Clinically, topically applied 0.5% melatonin reduces UV-erythema when administered before, but not when applied after UV-irradiation. This was confirmed by another group showing that not only melatonin but also other antioxidants (vitamin E and vitamin C) have no effect on UV-erythema when administered after UV-irradiation, irrespective of the time course of application.

Associated immunological skin responses, as exemplified by UV-induced suppression of the Mantoux response, are also not inhibited by melatonin when applied after UV-exposure. This indicates that the UV-induced free radical formation in skin is an immediate event which can only be antagonized by antioxidants that are already present at the target sites and at the time point of UV-exposure.

The antioxidant and DNA repair properties of melatonin raise the theoretical possibility that it may also prevent or reduce cutaneous photo-aging. In healthy skin, melatonin reduces the collagen accumulation, an indicator of skin aging. Melatonin also inhibits chemically induced carcinogenesis in rat skin, represented by reduction of the number of benzo(a)pyrene-induced papillomas; this is paralleled by attenuated lipid peroxidation and prevention of the binding of benzo(a)pyrene or its metabolites to DNA [6]. Indeed, melatonin treatment reportedly reduced benzo(a)pyrene-induced tumor frequency by 30% in mice. Melatonin may also play a role in the thermoregulatory control of human skin blood flow, at least in healthy males.

A few selected aspects of melatonin's proposed role as a major skin protectant deserve to be discussed in more detail, since they are of particular clinical and/or pharmaceutical interest. The photo-induced melatonin metabolism leading to the generation of antioxidant melatonin metabolites in human keratinocytes represents an antioxidative cascade which has been described earlier for chemical or other tissue homogenate systems and has now been identified in the skin to protect this important barrier organ against UVR-induced oxidative stress-mediated damaging events on DNA subcellular, protein and cell morphology level. This newly identified MAS of the skin likely extends to skin compartments beyond the epidermis, namely to the dermis and the hair follicle, and may have evolved as a defense mechanism against the multi-faceted threats of environmental stress, especially UVR, to which the skin is life-long exposed.

The UV-induced melatonin metabolites, especially AFMK, are themselves potent antioxidants. ROS – mainly the hydroxyl radical – occurring under UV-irradiation in the skin react directly with melatonin. The latter is either autonomously produced in epidermal and/or hair follicle keratinocytes where it engages in intracrine signalling/interactions or released into the extracellular space to regulate auto-, para- or endocrine signalling. The reaction of melatonin with hydroxyl radicals induces the formation of 2-OH-melatonin and 4-OH-melatonin which are then further metabolized to AFMK and by arylamine formamidase or catalase to AMK[7]. During this process, hydroxyl radicals are scavenged, and resulting damaging events are either indirectly or directly reduced via decrease of lipid peroxidation, protein oxidation, mitochondrial damage and DNA damage.

For application in clinical dermatology, exogenous melatonin should rather be used topically than orally, since orally administered melatonin appears in rather low levels in the blood due to prominent first-pass degradation in the liver, thus limiting skin access.

Topical administration circumvents this problem. In addition, as we could show in our own investigations, melatonin can penetrate into the stratum corneum and build there a depot due to its distinct lipophilic chemical structure.

Therefore, endogenous intracutaneous melatonin production, together with topically applied exogenous melatonin, can be expected to provide the most potent defense system against cutaneous photodamage and multiple other pathologic conditions that produce oxidative stress (e.g. in chronic skin inflammation, such as atopic dermatitis)

In chemotherapy-induced damage, melatonin significantly reduces cisplatin-induced testicular toxicity in rats. Also, ampicillin- or cisplatin-induced nephrotoxicity in rats is prevented by melatonin through enhancement of the GSH (reduced glutathione)/GSSG (oxidized glutathione) ratio, reduction of lipid peroxidation and restoration of the enzymatic antioxidant GPx. In primary rat renal tubular cisplatin-treated epithelial cells, melatonin exerts its protective effects via scavenging ROS and reducing DNA fragmentation, much stronger than its precursors or metabolites such as tryptophan, serotonin or



6-hydroxymelatonin[8]. Melatonin also protects against doxorubicin-induced cardiotoxicity in rats by stimulating the activity of antioxidative enzymes (CAT, GSH), reducing lipid peroxidation and protecting against mitochondrial damage. This suggests that melatonin can potentially protect against chemotherapy-induced damage through different biological mechanisms in a number of organs. Unfortunately, this has not yet been investigated in a dermatological context. Melatonin may even protect the skin against the highly destructive effects of IR. The skin ranks among the chief target tissues for the well-recognized undesired effects of IR (years, while SCC development is strongly correlated with IR in combination with cumulative UV-irradiation exposure[9], with basal cell carcinoma (BCC) and squamous cell carcinoma (SCC) representing the most common IR-induced skin malignancies. BCC specially develops when IR occurs before the age of 20). The molecular precondition for IR-induced skin cancer development is severe and widespread DNA damage, predominantly due to IR-mediated hydroxyl radical generation.

Hydroxyl radicals are a result of IR-induced radiolysis of water, leading to formation of oxidized bases, DNA–DNA intrastrand adducts, DNA single- and double-strand breaks and DNA–protein cross-linking which all lead to genomic instability, a prerequisite for tumor promotion and development .

Since melatonin is a highly efficient hydroxyl radical scavenger, it is not unexpected that it acts highly protective against IR-induced damage at a single time point or from lymphocytes which were preincubated).

Melatonin markedly inhibited formation of chromosome aberrations and micronuclei in IR-exposed lymphocytes separated before IR from healthy volunteers who orally took melatonin (300 *in vitro* m with melatonin at the concentration of 2MOL (Gy of IR, the cell survival rate was reduced to 37%, whereas preincubation with melatonin.

When cultured human fibroblasts were exposed to 8μMOL) led to an increased survival rate of 68%. These survival enhancing effects of melatonin correlated with reduced lipid peroxidation of the cell membranes (represented by lowered malondialdehyde levels) and decreased apoptotic pre-G1 peak. Of note, the pathways influenced by melatonin were not p53- nor p21-dependent. Interestingly, the use of different antioxidants (including trolox, the water-soluble analogue of α-tocopherol) has shown that the antioxidant must be applied before IR-exposure in order to effectively scavenge ROS formed during IR, just as it is true for the antioxidant effects of melatonin in connection with UVR.

Since the discovery of the strong antioxidant properties of melatonin, which until then had exclusively been appreciated as a circadian and seasonal biorhythm regulator, a tremendously wide spectrum of targets and effects of melatonin has evolved in a great variety of tissues and organisms.

The predominant feature of melatonin that has surfaced in consequence is that of a potent cytoprotective substance on multiple different levels of cell damage, both in physiological and pharmacological concentrations.

The presence of specific and functionally active membrane, cytosolic and nuclear melatonin receptors in mammalian (including human) skin and its appendages suggests the skin to be a major melatonin target. Parallely the demonstration of AANAT activity in hamster skin of transcripts for melatonin-synthesizing enzymes in human skin and hair follicle cells as well as in cutaneous tissues and of inducible melatonin synthesis and metabolism in keratinocytes and hair follicles identifies mammalian skin and its appendages as major extrapineal sites of melatonin synthesis and metabolism[10]. A steadily growing body of evidence now supports that the functional role of melatonin and its metabolites fully extends to skin and hair biology/pathology including the effects of melatonin on heat- and pressure-induced skin injury, ulcer formation, apoptosis, necrosis, melanogenesis, hair shaft growth and hair follicle receptor modulation as well as tumor growth suppression. Finally, the main environmental skin stressors (UVR, IR) are effectively counteracted by melatonin in the context of a complex intracutaneous MAS. In fact, in human biology, the skin may be unrivalled as a model organ for elucidating the full range of melatonin functions, targets, metabolism, receptors and regulation in health and disease. Moreover, growing evidence suggests that ligands of membrane, nuclear and cytosolic melatonin receptors (including antioxidant melatonin photoproducts) may be recruited as adjuvant therapy in a wide range of problems in clinical dermatology, ranging from wound healing via vitiligo, atopic eczema, sarcoidosis, diabetic foot syndrome and pruritus to carcinoma and melanoma.

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STEM CELLS OF THE SKIN

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ABSTRACT

Stem cells are undifferentiated cells capable of generating, sustaining, and replacing terminally differentiated cells and tissues. They can be isolated from embryonic as well as almost all adult tissues including skin, but are also generated through genetic reprogramming of differentiated cells. Preclinical and clinical research has recently tremendously improved stem cell therapy, being a promising treatment option for various diseases in which current medical therapies fail to cure, prevent progression or relieve symptoms. With the main goal of regeneration or sustained genetic correction of damaged tissue, advanced tissue-engineering techniques are especially applicable for many dermatological diseases including wound healing, genodermatoses (like the severe blistering disorder epidermolysis bullosa) and chronic (auto-)inflammatory diseases. This review summarizes general aspects as well as current and future perspectives of stem cell therapy in dermatology.

Stem cells (SCs), common to all multicellular organisms, are specified as undifferentiated self-replicating cells possessing the ability to generate, sustain and replace terminally differentiated cells. They show two key features: self-renewal (cell divisions with maintenance of the undifferentiated state), and capability of in vivo and in vitro reconstitution of a given tissue via differentiation into specialized cell types¹. SCs are commonly subdivided into two main entities, embryonic stem cells (ESCs) (pluripotent) and adult SCs (multipotent or unipotent). A third category of “embryonic-like” cells, so-called induced pluripotent cells (iPSCs), has been added in the last years. iPSCs are developed through genetic manipulation of differentiated cells. Classical hierachial model of stem cell differentiation. ESC: embryonic stem cell, iPSC: induced pluripotent stem cell, NSC: neural stem cell, EpSC: epidermal stem cell, HSC: hematopoietic stem cell, MSC: mesenchymal stem cell. The attributes “pluri-, multi- and unipotent” describe the SC’s potential to yield a range of cell lineages. While pluripotent SCs are able to give rise to all cell types in an organism, multipotent and unipotent SCs remain restricted to specific tissue(s) or lineages. The level of potency is linked to the developmental stage of the organism and is evaluated by functional assays and assessment of various cellular/molecular markers. Continuous exposure of the skin to environmental mechanical and chemical stress requires permanent self-renewal of the epidermis, dermis and adnexa (hair follicles [HFs], sebaceous glands, and sweat glands), even into adulthood, to maintain its diverse functions (e.g., as a barrier). This self-renew ability is contributed to the skin own SCs, which are slow cycling multipotent cells located in the epidermis, dermis and the HFs. In response to external stimuli like wounding, they start to proliferate in order to regenerate the skin tissue².

When primary cultures of keratinocytes are grown in vitro, three types of colony cell growth develop, i.e., holo-, mero- and paraclones. They represent the proliferative compartment of human squamous epithelia. However, only the holoclone-forming cells possess full self-renewing capabilities and long-term regenerative potential, harbouring the features of epidermal SC. Notably, the term holoclone only describes the proliferative capacity of a keratinocyte in vitro. Nevertheless the progeny of a single epidermal holoclone can regenerate a fully functional epidermis in vivo. Their decedents, i.e., meroclone- and paraclone-forming cells, instead show a gradual loss of SC function with only limited proliferative capacity and self-renewal. Paraclone-forming cells are defined by a short replicative lifespan (up to 15 cell generations) after which they terminally differentiate, whereas meroclone-forming cells represent a transitional stage between the holoclone and the paraclone. The latter possesses proliferative properties expected from transient-amplifying cells, which are an undifferentiated population in transition between SCs and differentiated cells. The process by which adult epidermal SCs renew themselves and yield daughter cells depend on the tissue type and various other conditions, to include developmental stage, environmental injury, steady tissue turn-over and remodeling. Two models of epidermal differentiation and regeneration (hierarchical versus stochastic) have been described, in order to elucidate the nature and behaviour of interfollicular epidermal SCs, lying within the basal layer. The conceptual framework for these SC niches, their structure, compositions and operating process is steadily being updated. Skin SCs reside in specialized morphological and functional units with a specific microenvironment. These so-called niches may contain various SCs as well as supportive cells providing framework or signaling to the SCs. Within human skin, at least five different niches have been delineated (basal layer of the epidermis, HF bulge, base of sebaceous gland, dermal papillae and dermis), that harbor different types of skin SCs⁵:

a) Interfollicular epidermal SCs are scattered singly across the dermal-epidermal junction. In the mucosa and on the palms and soles, SCs are located at the base of the rete ridges. They constitute about 1%–7% of epidermal basal cells. Several human SC markers have been described, including high surface expression of $\alpha 6$ and $\beta 1$ integrins that may be relevant for sustaining the attachment of epidermal SC to their basement membrane through hemidesmosomes. Progenies from epidermal SCs that withdraw from the cell cycle³, show a suppression of integrin $\alpha 6$ expression, before they start



differentiating and moving towards the skin surface, where they slough off along terminal differentiation after approximately 4 weeks. Furthermore, p63 (a homologue of tumor suppressor p53), a low expression of transferring receptor (CD71) and desmoglein 3 as well as LRIG1, the scaffold protein FERM domain-containing protein 4A (FRMD4A), and CD46 have been established as interfollicular SC markers⁶.

b) Beside tissue regeneration interfollicular SCs have been shown to be invested with the ability of generating hairs³. In HF, several distinct SC-types have been identified. One multipotent SC population resides in the bulge located at the base of the HF (during telogene phase of hair development) or beneath the HF-associated sebaceous gland (in anagen phase). This follicular component is established during embryonic hair morphogenesis and resists periodic degeneration during the hair growth cycle⁴. Stimulation of these SC to exit their niche as well as their proliferation and differentiation to form mature HFs is closely linked to the hair growth cycle. HF bulge SC show expression of the molecular markers such as cluster of differentiation 200 (CD200), keratin 15 (K15), Lgr5+ and pleckstrin homology-like domain family A, member 1 (PHLDA1) as well as transcription factors Sox9+, Lhx2+ and NFATc. Beside these epidermal SCs, another multipotent precursor cell population resides in HFs and dermal papillae that originate from the embryonic neural crest. These epidermal neural crest SCs (EPI-NCSCs) hold clonal multipotency that can give rise to melanocytic, neuronal and myogenic cell lineages in vitro and show differentiation potential toward mesenchymal lineages, as they are able to give rise to adipocyte, chondrocyte, and osteocyte progeny⁷. Because of their advantageous physiological plasticity, multipotency, simple accessibility and non-controversial ethical issues, these EPI-NCSCs are considered promising donor cells for the repair of nervous system injuries.

a) Sebaceous glands, attached to the HFs, are supposed to descend from different follicle SC populations, including Krt15+ bulge cells, LGR6+ and junctional zone SCs. Other studies describe the existence of periglandular Blmp1-expressing sebaceous progenitors and a SC population within the gland itself. Progenitors give rise to terminally differentiated sebocytes that degenerate along holocrine secretion, releasing lipid-rich sebum into the hair canal that maintain an adequate lubrication of the skin surface⁸.

b) Melanocyte SCs derive from the neural crest and permanently reside in the HF bulge, basal epidermis and probably also in the dermis. They give rise to pigment-producing melanocytes in the epidermis and the hair matrix. The fate of the melanocytes within the follicle is connected to the HF phases, where melanocytes proliferate and differentiate during anagen, and diminish through apoptosis in catagen. Dysfunction of this SC population results in pigmentation defects that phenotypically manifest as hair graying. The latter underlies an increased apoptosis of melanocyte SCs due to higher oxidative stress subsequent to the deficiency of anti-apoptotic Bcl2 protein that occurs with aging⁹.

c) The steady remodeling of the dermis and fibroblasts as their primary cellular component is managed via mesenchymal SCs¹⁰. They are located in the connective tissue within the dermis, surround HFs (especially in the follicular sheath and papillae) or are found among pericytes around blood vessels. Beside fibroblasts, dermal mesenchymal SCs generate myofibroblasts, endothelial cells, nerves, blood vessels, osteoblasts, chondrocytes and adipocytes. Moreover, they are crucial for the coordination of the complex process of wound healing by attracting other host cells, growth factors and extracellular matrix (ECM) secretory proteins. Dermal SCs lack uniform distinctive markers but adhere to plastic in contrary to other SC^{11s}.

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THE USE OF ADIPOSE-DERIVED STEM CELLS IN SKIN DISEASES (NONHEALING WOUNDS)

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ABSTRACT

The promising and encouraging results derived from the use of adipose-derived stem cells (ADSCs) in many diseases are a subject of observation in preclinical studies. ADSCs seem to be the ideal cell population for the use in regenerative medicine due to their easy isolation, nonimmunogenic properties, multipotential nature, possibilities for differentiation into various cell lines, and potential for angiogenesis. This article reviews the current data on the use of ADSCs in the treatment of healing of chronic wounds.

Keywords:

The damage to the skin leads to debilitating effects forming wounds. A wound is defined as a disruption of the normal anatomic structure and functional integrity of the skin. Chronic or nonhealing wounds are wounds that do not progress through the normal wound healing process, resulting in an open laceration of varying degrees of severity [1, 5]. Impaired healing is often associated with ischemia, diabetes mellitus, tumor, venous and pressure ulcers, and severe infections, and it can be the cause of reduced quality of life, disability, and even death [3]. Therefore, wound healing remains a major challenge, and there is a need to develop treatments for improved therapy. Among the various strategies, the most promising seems to be the use of stem cells. This process remains a challenge to date and causes debilitating effects with tremendous suffering. Recent advances in tissue engineering approaches in the area of cell therapy have provided promising treatment options to meet the challenges of impaired skin wound healing [2]. Wound healing is a complex process, covering four mutually overlapping phases: hemostasis, inflammation, proliferation, and remodeling. For the proper process to proceed, all steps must occur in the correct order and time [4,7]. In many chronic wounds, the elongation inflammatory phase leads to the damage of normal tissues, the production of an excessive amount of proinflammatory cytokines, and the prolonged presence of neutrophils, which causes the degradation of the extracellular matrix (ECM) due to an increase in the secretion of matrix metalloproteinases (MMPs) [9.] Restoring the integrity of the skin involves several cell types, extracellular matrix components, and cytokines [57]. It is believed that what is physiologically responsible for the renewal of epidermal stem cells is located only in the basal layer of the epidermis. However, after damage to the skin, stem cells "bulge" in the region of the hair follicle and take additional responsibility for skin regeneration, particularly in the initial stage [4,8]. Cell cultures enriched with stem and progenitor cells can be administered to patients via various methods: a direct application on the wound (e.g., as a suspension), injectable (arteriography), intravenous administration, or application of the culture on the appropriate biological scaffold. The most populous cells are the autologous progenitor cells of the epidermis. Current research is focused on bone marrow and adipose-derived stem cells being used in wound healing [4, 5]. ADSCs are involved in the process of healing indirectly by secreting a number of growth factors (IGF, TGF- β 1, VEGF, HGF, and FGF2) with a paracrine action that activates keratinocytes and fibroblasts of the skin by stimulating the processes of neovascularization through the generation of anti-inflammatory cytokines, as well as having antioxidant and antiapoptotic effects. ADSCs release wound healing factors and can stimulate recruitment, migration, and proliferation of endogenous cells in the wound environment. The studies suggest that ASCs can affect other cell types specifically in skin tissue via the paracrine method [9]. They may also be directly transformed into fibroblasts and keratinocytes. Human ADSCs can be converted to epithelial cells expressing the characteristics of cytokeratins 5, 14, 19, and α 6; integrins; and even desmoglein 3. They can also differentiate into fibroblast cells, demonstrating not only their morphological similarity but also their ability to also express cell surface proteins including vimentin and fibronectin [60]. An important feature of the ADSCs is that they produce an antioxidant that protects fibroblasts from oxidative stress [36]. One of the factors that induce ADSCs to increase secretion of growth factors and antiapoptotic factors is hypoxia at the wound site. It has been shown that culturing the ADSCs under hypoxic conditions improves their ability to bind to the adhesion molecules (ICAM-1, VCAM-1), which leads to faster neovascularization, increased production of bFGF, and increased ADSC proliferation [9]. A recent study provides evidence that stromal cell-derived factor-1 (SDF-1) can increase the therapeutic effect of ADSCs in cutaneous chronic wounds. It may protect against cell apoptosis in hypoxic and serum-free conditions through activation of the caspase signaling pathway in ADSCs. The first attempts at healing chronic wounds were performed using ADSCs from lipoaspirate, even without culturing in vitro [9]. This technique is commonly used in aesthetic medicine, avoiding the manipulation that might influence their biological functioning. The simplest method is the application of a component of the adipose tissue-derived multicellular stromal vascular fraction (SVF), after enzymatic digestion and centrifugation of lipoaspirate. SVF is a

heterogeneous population of MNCs that include ADSCs of the mesenchymal phenotypes (analogous to MSCs), endothelial progenitor cells (EPCs), hemopoietic progenitors, monocytes, leukocytes, and pericytes. Pericytes are the most important for angiogenesis, and they stabilize nascent blood vessels. The administration of wound single-cell suspensions often leads to the formation of aggregates and islet necrosis which can occur after cell injection. Monolayer-cultured cells are poorly retained in local transplantations, nullifying the therapeutic intent or resulting in unexpected stem cell behaviors. Then, the low cell engraftment efficiency by injection approach has significantly limited the clinical translation of stem cell therapies [7]. Some techniques use matrices like atelocollagen or the scaffolding of silk fibroin-chitosan suspension ADSCs. Sivan et al. used fibrin and fibronectin to construct an in vitro niche and the mimicking of an in vivo provisional matrix, which plays a dual role in the support of hemostasis, accelerates cell attachment and growth, and is responsible for the increased survival of differentiated cells. Now, researchers are focused on the three-dimensional (3D) culture systems of ADSCs to build multicellular constructs with an extracellular matrix (ECM) and to demonstrate better therapeutic efficacy. The study by Cerqueira et al. used human ADSCs with an extracellular matrix (ECM) as a natural tissue glue that was applied to three layers to form a 3D structure (these are known as “technique sheets”). Then, they were transferred to wounds in mice, obtained by the complete excision of the skin. Restoration of the skin was observed with the formation of new hair follicles and vessels. This resulted in a greater stability of transplanted ADSCs, through cell-cell and cell-ECM interactions. The sheet technique greatly improves the efficiency of transplanted ADSCs. Feng et al. describe a simple method for the 3D culture of adipose-derived stem/stromal cells (ADSCs) which prepares them into a ready-to-use injectable. They transferred suspensions of monolayer-cultured ASCs to a syringe containing hyaluronic acid gel (a naturally derived ECM component) and then incubated the syringe as a 3D culture vessel (microspheroids of human ADSCs). They confirmed high therapeutic efficacy in pathological wound repair in vivo. However, central necrosis was reported when spheroids of mesenchymal stem cells reached a diameter of 200 μm in a suspension-rocking culture system. There are high hopes for a new technology that uses a semi-interpenetrated polymer network (semi-IPN) structure. It was developed by combining this polymer with hyaluronic acid (HA), leading to an in situ cross-linkable hydrogel with significantly increased porosity, enhanced swelling behavior, and improved cell adhesion and viability in both 2D and 3D cell culture models.

Next step in the current research is looking for additional materials that may resemble a physiological niche for stem cells to enhance cell retention. Conditioned media for ADSCs have been reported to enhance angiogenesis, enhance epithelialization, and affect recruitment or proliferation of macrophages and endothelial progenitor cells during the healing process. Dong et al. have developed a method of using an injectable poly(ethylene glycol) (PEG)-gelatin hydrogel with highly tunable properties. Murine ADSCs can be easily encapsulated into the hydrogel, which supports ADSC growth and maintains their stemness. This method significantly improves cell retention, enhances angiogenesis, and accelerates wound closure using a murine wound healing model. Then, the injectable PEG-gelatin hydrogel can be used for regulating stem cell behaviors in 3D culture or to deliver cells for wound healing and other tissue regeneration applications [10]. It was found that long-term cell viability could be achieved for both in vitro (21 days) and in vivo (14 days) studies. With ADSCs, this hydrogel system showed potential as a bioactive hydrogel dressing for wound healing [7]. In accordance of the basis of many studies, the best wound healing is achieved by using ADSCs with platelet-rich plasma (PRP). Their presence has caused more rapid proliferation of fibroblasts and keratinocytes in vitro. PRP is a source of growth factors, necessary for healing, such as PDGF, TGF, IGF, and EGF. They are concentrated in the platelets. In addition, PRP can act as a scaffold for other types of cells such as mesenchymal stem cells. On the other hand, higher concentrations of PRP in vitro culture can slow down the rate of regeneration due to proteolytic enzymes (PRP-collagenase, elastase, and cathepsin) which inhibit cell growth. The best results have been achieved after using a maximum 10% PRP. Healing of chronic cutaneous wounds and ulcers is troublesome and may require the use of skin substitutes. Adipose-derived stem cells have immense potential as an autologous cell source for treating wounds and regenerating skin, in conclusion DSCs appear as the ideal cell population for the use in regenerative medicine: they are unlimited in supply and easily obtainable from adipose tissue; they are autologous, nonimmunogenic cells; they have a multipotential nature and easily differentiable into various cell lines; they have a significant potential of angiogenesis; they can be easily cultured and have high affinity for 3D scaffolds.

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THE ORTHODOX CHURCH OF UKRAINE IN SEARCH OF NEW IMAGE

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The autocephalous Local Church – the Orthodox Church in Ukraine – was created at challenging times for both Ukraine and the European community. It is not enough for it to **manifest** national identity – it is important to prove that this Church **is able** to represent most of the Orthodox community of Ukraine.

Several tasks arose forefront the newly established church institution:

- (a) in the field of international relations (first of all, recognition by the Local Orthodox Churches, and cooperation with them);
- (b) in the sphere of internal church activity;
- (c) in the field of social and religious relations, partnership with the state, fruitful interdenominational dialogue, reconciliation between different segments of the Orthodox community, functioning in the public space, etc.

The most difficult task for the OCU is the search for a compromise between the millennial traditions of Orthodoxy and its renovation, modernization, the upcoming reforms in the Church.

Less than 2 years of functioning of the Orthodox Church of Ukraine [1] is not enough time for conclusions. But even now we can identify some features that characterize the activities of this church and allow us to talk about the focus on Creating A New Image. This new image – who knows if it will be achieved – defines 6 basic concepts, which are conditionally combined by the abbreviation COPRED: Conciliarity (C), Openness (O), Partnership (P), Reforms (R), Education (E), Dialogue (D). It turned out that COPRED is not just a set of letters, but the name of a Web-server, most widely used in molecular biology in strategy for function prediction in life processes. This coincidence seemed to me interesting, and significant in a situation when it comes to function prediction of church life.

Conciliarity. Let's take into account that the local Orthodox Church was born from the bosom of authoritarian church traditions formed during the Soviet period, under pressure from state and party agencies. Such authoritarian structures were former Ukrainian Exarchate of the Russian Orthodox Church, then the Ukrainian Church under the jurisdiction of the Moscow Patriarchate. The same style of government was inherited by the Ukrainian Orthodox Church of the Kyiv Patriarchate (with one-man rule of its superior Filaret).

But today, the success and strength of the Orthodox Church in Ukraine will depend on whether it can overcome this authoritarianism. Will it be able to return to the true realization of the Christian principles of Spiritual community and Conciliarity (collegial decisions, discussions, advices, importance of the clergy views, laity views, initiatives from below, the supremacy of canonical rules over personal ambitions). It may not fit the church vocabulary at all, but the Church needs the team and teamwork. This is a way to gather and keep around various Orthodox believers. Also this is a condition for the Church's existence within civil society, not outside it.

Manifestations of such overcoming of authoritarianism in the life of the Orthodox Church in Ukraine we already see:

- Metropolitan Epiphanius positions himself as a new type of leader who seeks to unite other leaders around (rather than building a vertical of personal leadership and personal dependence);
- the adopted statute of the Church is built on the Greek model and provides for the active participation of bishops in the management of the Church;
- the model of collegiality, the practice of discussion, debates at synods and bishops' councils were revived;
- the church listens carefully to the wishes and needs of religious communities.

The fact that Ukrainians, according to a poll, supported Metropolitan Epiphanius (36% of respondents supported him in 2019) shows the vote of confidence that society has given to the new church leader [2].

Openness. We connect with the Orthodox Church in Ukraine our hopes for the establishment of the values of open Orthodoxy (as an alternative to “closed Orthodoxy”, with its conservatism, fundamentalism, exclusivity, resistance to reform and changes, dogmatism, intolerance, demonization of other denominations) [3; 19-22]. Such closed Orthodoxy has been imposed for centuries from the Russian Empire. Instead, openness is the way to realize the inner potential of Orthodoxy [4]:

- it is openness inside – transparency for church structures, for the believers, for the inner environment; and outside – for society;
- is openness to the World Orthodoxy, cooperation and Eucharistic communication with local churches;



- is openness to international cooperation (to solving global problems, entering into international dialogues, in the European and global context);
- is an openness to cooperation with other denominations (we often say that Ukrainian society is tolerant - almost 75% do not deny the right to exist of any religion. But we rarely mention that it is "indifferently tolerant", because the indifference to other denominations, their ignorance, disinterest in their lives are predominant: to Catholics more than 40% of respondents, to Protestants 39%, to Muslims more than 37.6% [5]);
- finally, it is an openness to change, to innovation, modern knowledge, and technology.

Do we see such tendencies of openness in the activity of the Orthodox Church in Ukraine? So, among them withdrawal of Ukrainian Orthodoxy from isolation, inclusion in All-Orthodox relations; openness to initiatives (cooperation with scientists, creation of new types of educational centers); communication with other denominations; a new generation of hierarchs and priests – well-educated, with knowledge of languages, not officials, but pastors, renewal of parish life and activity of the laity, deployment of work with youth.

And at the same time: this openness is not a denial, but a statement of Ukrainian identity. Not the external decoration "as if Ukrainian", but the feeling of being the bearer and guardian of national traditions, culture, mentality.

Partnership. The church faced the problem of adapting to new forms of relations with the state [6]. President Zelensky's new government does not continue the previous president's religious policy. We do not see any involvement in church affairs. This government declares equal distance from all denominations. removal from the process of building an autocephalous church in Ukraine. This can be assessed in different ways, but there is a positive point for the formation of the OCU: the young Church in its formation can rely solely on its moral authority, and can not be accused in using administrative resources.

The features that characterize the activity of the Church in partnership are:

- depoliticization of the church,
- priority orientation to civil society
- involvement of priests and laity as mediators in relations with the occupied part of Donbass;
- social volunteering;
- institution of military chaplaincy;
- responsible position of the church in a pandemic; and more broadly, the church's declaration of its social responsibility.

Reforms. From the beginning Metropolitan Epiphanius declared the church's readiness for certain reforms. We see some of them: in ritual practice, changes in the liturgy, in the arrangement of temples and temple discipline, in spiritual education, in the activities of Sunday schools, the flexible position of the church in matters of language, calendar reform. At the same time, the church has identified the tasks, a new evangelization and (as the experience of the Catholic Church has shown), this means a willingness to reform at various levels of Church life.

At the same time, we observe wise caution, abandonment of radical ways of reformation, and adjustment to preparatory and educational work with the flock. Sociological research last year (2019) found that 30.3% of Ukrainians identified themselves as "just Orthodox", which is a huge field for church work. Overcoming confessional indifference will be one of the indicators of the effectiveness or non-effectiveness of church reforms.

Education. This is one of the most painful problems for the local church. The Orthodox Church in Ukraine is continually active in educational projects for clergy: in particular, the organization of study abroad, grant activities, exchange of students and teachers, the creation of new educational platforms. New institutions were established (the Institute of Church and Society, the Open Orthodox University of St. Sophia the Wisdom); organizational activity begins as to translation of liturgical texts, theological heritage.

Dialogue. The church seems to feel quite confident in a multi-religious society. Moreover, the dialogue with non-Orthodox denominations is much more successful than with Orthodox ones. We see regular meetings of hierarchs and cooperation with the Ukrainian Greek Catholic Church, a setting for constructive relations with the Catholic Church, with Muslim communities. Declared openness to new forms of ecumenical dialogue.

Russia's systematic and desperate opposition to the recognition of the PCU's autocephaly has shown that not only geopolitical interests but opposing types of ecclesiology and different paradigms of ecclesiastical existence have clashed: paradigms of political revenge and paradigms of evangelical cooperation with neighbors.

And finally. According to Metropolitan Epiphanius, the church covers about 7,000 parishes [8]. Polls (January 2020) showed that 34% of believers identified themselves with the Orthodox Church in Ukraine [7]. Church structures are still being formed, and this is the period of the greatest openness to innovation and flexibility. And I hope that time will pass, and we will talk not about "searching" of a new image, but "a New Image" of the Orthodox Church in Ukraine.

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COMMUNAL VIOLENCE AS A THREAT TO HUMAN RIGHTS: GLIMPSES FROM INDIA

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“No one can be perfectly free till, all are free, no one can be perfectly moral, till all are moral, no one can be perfectly happy, till all are happy”..... Herbert Spencer.

INTRODUCTION

The aim of my paper is to understand the problems of communal clashes and their preventive measures taken by the Government of India. To sort out these problems of communal violence, we have to see the provision of laws of the land. I have mentioned the provisions of our constitution which are the concrete form of path for the citizens of the Nation. The path of communal harmony has been followed since time immemorial and we have set up an example in this regard for the International Community. Even though the founders of our Constitution were well aware about these communal problems, therefore, many provisions were provided to deal with communal/ religious problems which may occur in the future. The Indian Judiciary has been playing a significant role in this regard by interpreting the word secularism which is the basis of unity and integrity of the nation. India is a vast country. The country is progressing towards a classless and casteless society in accordance with the socialist pattern. The vastness of the country lead to propagation of various cultures and religions by the citizens of the Nation. There is saying in Hindi *Hindu, Muslim, Sikh, Isai; Hum Sab Hain, Bhai- Bhai*, it means in India there is unity in diversity.

OBJECTIVE

The aim of my paper is to understand

1. The problems of communal clashes.
2. Who is responsible for such type of acts?
3. What role Rule of Law can play?
4. What is the role of an individual, as a teacher, Social activists can play?
5. What is the role of Media to curb such incidents?
6. What is role of Parliament, Executive and Judiciary?

METHOD

The study is Doctrinal in nature. Various books, articles, speeches have been taken for reference.

Definition of Communal Violence

Communal violence is such type of activities which refers to planned and organized acts of violence by members of one community against members of another community with the intent of creating or expressing ill-will or hatred and leading to loss of life or injuries to people. Fundamental rights of Freedom of religion and right to life guaranteed by the Constitution are being denied to the citizens. It is a very dangerous development. Today a Secular, Democratic and United India is being put to the test by communal and fundamentalist forces.

Principles of Communal Harmony

Due to geographical conditions and various cultures India is a State of Composite culture and religion. Religion is the foundation for value based survival of human being in a civilized society. Society where there are no moral values, there would neither social order nor secularism. Knowledge of various religious philosophies is material for bringing up communal harmony as ignorance breeds hatred because of wrong notions, assumptions, preaching and propaganda by misguided interested persons.

Preamble

The contents of the Preamble of Indian Constitution is:

“We, the People of India having solemnly resolved to constitute India into a Sovereign Socialist Secular Democratic Republic and to secure all its citizen:

Justice, social, economic and political;

Liberty of thought, expression, belief, faith and worship;

Equality of status and of opportunity; and to promote among them all;

Fraternity assuring the dignity of the individual and the utility and integrity of the Nation.”

Liberty of Belief, Faith and Worship



India is a Secular State. A secular State has no religion of its own as recognized religion of the state. It treats all the religions equally. The Preamble declares the resolve of the people of India to secure to all its citizens liberty of belief, faith and worship. The provisions of the Constitution give concrete shape to this concept of secularism. It guarantees to every person the freedom of conscience and the right to profess, practice and propagate religion. In a secular state the State only regulates the relationship between man and man. It is not concerned with the relationship of man with God. One may worship God according to the dictates of his own conscience. However it is to be noted that the freedom of religion is not an absolute freedom but subject to the regulatory power of the State. In the name of religion nothing can be done which is against public order, morality and health of the public. Secularism is also subject to democratic socialism. Religious freedom cannot therefore be used to practice economic exploitation. The right to acquire, own and administer property by religious institutions is subject to the regulatory power of the State.

Sarva Dharma Sambhav

The real meaning of secularism is Sarva Dharma Sambhav that means equal treatment and equal respect for all the religions of the Nation. In a society wedded to secularism the study of religions would strengthen the concept of secularism in its true spirit. In the name of secularism one should not keep oneself aloof from such great treasures of knowledge which have been left behind by sages, saints and seers.

Communal Violence : Judicial Approach

Religion is a matter of individual faith and cannot be mixed with secular activities and secularism is a basic feature of the constitution. The judiciary has played a significant role in maintaining the basic structure of the constitution by pronouncing various judgments. In S.R. Bommai case the Hon'ble Supreme Court held that secularism is a basic feature of the constitution. The state treats equally all religions and religious denominations. Religion is a matter of individual faith and cannot be mixed with secular activities. Secular activities can be regulated by the State by enacting a law. In the Indian context secularism has a positive content. The concept of positive secularism separates spiritualism with individual faith. In Chandamal case a petition was filed under Article 226 of the Constitution before the Calcutta High Court seeking a direction for forfeiting every copy of Koran as according to the Petitioners, by advocating destructions of idols, violence etc. it outrages not only the religious feelings of non-Muslims but also encourages hatred, disharmony, feeling of enmity between different religious communities in India and as such the publication of Koran amounts to commission of offences punishable under sections 153 A and 295 A of Penal Code. In support of their contentions the petitioners quoted some isolated passages from the Koran. In rejecting this contention in the High Court held that sections 153 A and 295 A of Penal Code have no applications in the present case. The book is the basic text book of the Mohammedans and is held sacred by them like Bible to Christians and Gita, Ramayana and Mahabharata to Hindus. Because of the Koran no public tranquility has been disturbed up to now and there is no reason to apprehend such disturbance in future. On the other hand the action of the petitioners may be said to have attempted to promote on the grounds of religion, disharmony or feelings of enmity, hatred or ill-will amongst different religions. Forfeiture of Koran would go against the preamble of the Constitution and violate Article 25 of the Constitution which guarantees freedom of conscience and religion to one and all. There is no mysticism in the secular character of the State. It only means that in matters of religion it is neutral. It is the ancient doctrine in India that the state protects all religions but interferes with none. In the case of St. Xavier the Hon'ble Supreme Court of India has explained the character of secularism. The Court held that there is no mysticism in the secular character of the State. Secularism is neither anti God nor pro-God, it treats alike the devout, the antagonistic and the atheist. The State can have no religion of its own. It should treat all the religion equally. In a secular State, the State is only concerned with the relation between man and man and not with the relation of man with God. It is left to the individual's conscience. Every man should be allowed to go to heaven in his own way. Man is not answerable to the State for the variety of his religious views. The right of the worship was granted by God for man to worship as he pleased. There can be no compulsion in law of any creed or practice of any form of worship. In the case of Aruna Roy the Hon'ble Supreme Court held that study of religion in school education is not against the secular philosophy of the Constitution. From the experience of the working of Constitution for more than 59 years it is clear that the complete neutrality towards religion and apathy for all kinds of religious teachings in institutions of the State have not helped in removing mutual misunderstanding and intolerance inter se between section of the people of different religion, faiths and beliefs. The essence of Secularism is non-discrimination of people by the State on the basis of religious differences. Secularism can be practiced by adopting a complete neutral approach towards religions or understand and respect for religion and faith of another section of people. Based on such mutual understanding and respect for each other's religious faith, mutual distrust and intolerance can gradually be eliminated.

Preventive Measures

The Government of India has enacted many Statues, Acts, Rules and Regulations for controlling the communal violence. For examples (1) Indian Penal Code 1860 (2) Criminal Procedure Code 1973 (3) Indian Evidence Act 1908 (4) Armed Forces Acts, (5) Protection of Civil Rights Act 1955, (6) The Scheduled Caste and Scheduled Tribes Act 1989 and so many. Succinctly the provisions of IPC and Cr.P.C are as follow:



Provisions of Indian Penal Code, 1860

Section 153-A protects the religious harmony between the communities. This section also protects religious books against scurrilous attacks.

Promoting Enmity between Different Classes

Whoever either spoken or written or by signs or by visible representations or otherwise promotes or attempts to promote on grounds of religion, race, place of birth, residence, language, cast or community or any other ground whatsoever, disharmony or feeling of enmity, hatred or ill will between different religious, racial, language or regional groups or caste or communities or Commits any act which is prejudicial to the maintenance of harmony between different religious, racial, language or regional groups or castes or communities and which disturbs or is likely to disturb the public tranquility; or organizes any exercise intending that participants shall be trained to create any religious, racial, language or caste or community.

Whoever commits any offence in any place of worship or any assembly engaged in performance of religious worship shall be punished with imprisonment which may extend to five years and shall also be liable to fine. In the case of Raghunath Rai the court held that where several Hindus acting in concert forcibly removed an ox and two cows from the possession of a Mohamedan, not for the purpose of causing wrongful gain to themselves or wrongful loss to the owner of the cattle, but for the purpose of preventing the killing of the cows does not amount to held them guilty of rioting. In the case of Ghulam Sarwar a Hindu who ridicules the Prophet of the Mahomedans but out of any eccentricity but in the prosecution of a propaganda started by a class of persons who are not Mahomedans promotes feelings of enmity and hatred between Hindus and Muslims, he is liable to punishment under this Section.

Defiles of Religious Places

Whoever destroys or damages or defiles any place of worship or sacred place with the intention of insulting the religion of any class shall be punished with two years imprisonment, or fine or both. If any person with deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs shall be punished with three years imprisonment, or fine or both.

In DP Titus's case a pastor of the church was running a nursery school and a charitable dispensary in a portion of the Church, it could not be said that by using a portion of the Church property for such secular and non-religious purposes he was insulting the religion of a class of persons within the meaning of Section 295 of Penal Code.

Provision of Criminal Procedure Code, 1973

Section 144 of the code stipulates three years imprisonment for being a member of illegal assembly of more than five persons at a time and at a place in a communally disturbed area. It is necessary to maintain law and order in the society.

The Communal Violence Bill, 2005

In order to curb the problems of communal violence the Central Government has introduced a Bill titled 'The Communal Violence (Prevention, Control and Rehabilitation of Victims) Bill, 2005 in the Rajya Sabha to address various aspects of the issue of communal violence in India.

Central Scheme for Assistance to Victims of Communal Violence

The objective of this scheme is to assist the victims of communal violence which also includes terrorist, militancy and insurgency. An amount of Rs. 3 lakh would be given to the affected family under the scheme. The principal amount would be put in a fixed deposit account Joint or Single in the name of the Family members in a Nationalized bank. The provisions of the scheme are as follows:

- For the purpose of this scheme, the family would be deemed to be the unit for assistance. The word family would include husband/wife, dependent children up to the age of 21 years including legally adopted children, dependent parents and dependent daughters of any age and physically or mentally challenged children of any age.
- The financial assistance would be given to the family members in the event of death or permanent incapacitation of the victim, who was the bread-winner/householder of the family, in terrorist or communal violence. The death/permanent incapacitation of either the husband or the wife, irrespective of whether one or both were earning members, would entitle the family for assistance under the scheme.
- Assistance would be given to the surviving spouse in case of death/permanent incapacitation of the husband or the wife, as the case may be. However, if both the husband and the wife die in same incident of terrorist violence, the family would be entitled to get the assistance.
- Families of the victims would be eligible to get assistance under the scheme even if they have received any other assistance, by way of payment of ex-gratia or any other type of relief from the Government or any other source, except when a similar scheme is already being implemented by the Central Government.
- In case employment is given to any family member of a victim of terrorist violence, the family will not be entitled to assistance under the Scheme. However in case such employment is given after the release of assistance under the scheme the assistance shall not be withdrawn.



- Those permanently disabled and the members of the family of the victims killed/permanently incapacitated in the terrorist or communal violence would be given a health card by the District Health Society, functioning under the National Rural Health Mission. This card would entitle them to free medical treatment in respect of injuries due to violence and all other major illnesses.
- Children in the family would continue to be entitled for assistance admissible under the project Assist.
- No other criteria regarding income of the family would be considered for the eligibility under this scheme.
- The perpetrators of violence or their family will not be entitled to any assistance under the scheme.
- The eligible claimants can file their claims within 3 years of the relevant incident of terrorist or communal violence. This can however be relaxed in deserving cases by the Central Government on the recommendations of the District Collector or on the recommendation of the Central Government itself.

Various Incidents of Communal Violence

From the experience of the working of Constitution for more than 59 years it is clear that the complete neutrality towards religion and apathy for all kinds of religious teachings in institutions of the State have not helped in removing mutual misunderstanding and intolerance inter-se between section of the people of different religion, faiths and beliefs. The essence of Secularism is non-discrimination of people by the State on the basis of religious differences. Secularism can be practiced by adopting a complete neutral approach towards religions or understand and respect religion and faith of another section of people. Based on such mutual understanding and respect for each other's religious faith, mutual distrust and intolerance can gradually be eliminated.

Massacre of Sikhs

The 1984 Anti Sikh Riots was a four-day period during which Sikhs were massacred by members of the secular-centrist Congress Party of India after the death of then Prime Minister Smt. Indira Gandhi. It is estimated that more than 2,000 were killed in the violence. Startling evidence of the complicity of the police in the 1984 riots in Delhi has been brought to light by the G.T. Nanavati Commission of Inquiry. The investigations showed a lack of enthusiasm, lackadaisical approach and utter cynicism. Despite clear clues, the miscreants were not pursued and arrested by the police personnel. "When the history of Human Rights in India of our half-century comes to be written the most blood-stained pages will be reserved for the three deadly November days in the life of the nation.

Communal Violence in Uttar Pradesh

On 06 Dec 1992, Babri Masjid was demolished by some anti social elements resulting into communal violence in the State of U.P. Many innocent people were killed. Later on Liberhan Commission was appointed to enquire into the matter. More than four persons were killed in the clashes in Kosi Kalan town. Sixteen persons were also injured in the clashes, which flared up yesterday reportedly after pedestrian used water meant for some religious purpose, leading to a heated argument followed by the clashes between two communities. The ADG admitted that the situation worsened when armed people from adjoining villages reached Kosi Kalan town in the evening on Friday. "The police succeeded twice in controlling the clash. However, it worsened when people from neighbouring villages joined the clash," the ADG said.

Religious Violence in Orissa

Communal violence in remote forest region surrounding Kandhamal in Orissa in India was a big problem. Parts of are tribal reservations where only tribal people can own land. Most Kandha tribal people follow tribal religions or Hinduism. They respect all religions. However, the socio-economic and political landscape is dominated by the second largest community non-tribal Panna who are mostly Christian. The region is also home to a Maoist terror group which is the largest terror group operating against India and responsible for 3338 deaths in India in five years from 2004 to 2008. Maoist has proclaimed Hindu nationalist organizations to be their natural enemy and many local Kandhamal terrorists are Panna-caste-Christians. Major Issues in Kandhamal are forcible occupation of tribal land, fake issuance of tribal certificates, illegal building of places of worship mostly churches on tribal land etc, religious conversions, re-conversions and terrorism. This has also resulted in civil unrest and tensions in 1986, 1994 and 2001.

Kerala Communal Violence

In the year 2002 the riot took place in Kozhikode (Calicut), Kerala on 3rd January. The whole region came in the grip of violence. More than twenty persons were injured including five women. Properties worth lakhs of rupees were destroyed. A heavy police arrangement was made to bring the situation under control. Kerala was generally thought to be free of communal violence. But occasionally it also experiences such frenzy and bout of communal violence.

Gujarat Communal Violence

Gujarat violence was in pursuance of a militant Islamist attack on a train full of Hindu pilgrims in the Godhra train burning case in which 58 Hindus were burnt. The communal carnage in Gujarat shook whole world. More than 2000 people were killed most cruelly in this carnage according to very reliable sources though the Government admits only about 1000 dead. Attacks on Muslim in Gujarat by extremist Hindu groups broke out in purported response to the train burning incident. The



attacks were accompanied by the looting and destruction of homes, businesses, and holy places. In the initial stages of violence, at least 50 mostly Muslim-owned buildings were torched in Ahmadabad. Rioters blocked roads in one instance, dragging a truck driver from his vehicle and killing him. On the highways elsewhere in the state, gangs of young men with sticks and iron rods stopped cars, looking for Muslims. Roadside tea and tobacco stalls owned by Muslims were burnt.

Communal Violence in Christian Community

The Church in India released data to the press that the violence in 1998 so far is more than the total incidents of crime against the Christian community from 1964 to 1997.

Other Instances of Communal Violence

Communal conflicts between Hindus and Muslims have been prevalent in India since around the time of its independence from British Rule. Among the oldest incidences of communal violence in India was the Moplah rebellion, when Militant Islamists massacred Hindus in Kerala. Communal riots took place during the partition of India between Hindus/Sikhs and Muslims where large numbers of people were killed in large-scale violence. Other incidents include the 1992 Bombay Riots and the 2002 Gujarat violence killing more than 1,000 Muslims and following a militant Islamist attack on a train full of Hindu pilgrims in the Godhra train burning, where 58 Hindus were killed. Lesser incidents plague many towns and villages; representative was the killing of five people in Mau, Uttar Pradesh during Hindu-Muslim rioting, which was triggered by the proposed celebration of a Hindu festival. Other such communal incidents include the 2002 Marad massacre, carried out by the militant Islamic group National Development Front, as well as communal riots in Tamil Nadu executed by the Islamist Tamil Nadu Muslim Munnetra Kazaghham against Hindus.

Anti social elements have also been found time and again planting bombs in religious places or localities in Nanded and Malegaon in Maharashtra, Tenkasi in Tamil Nadu and suspected of carrying out the heinous bomb blasts on the Samjhauta Express in 2007 and attacks on Christian religious institutions. For example, 29 October 2005 Delhi bombings and the 2006 Varansi bomb explosion might be construed as either political-based or religious-based terrorism. In 2007, Christians were attacked in Kandhamal, Orissa. Nearly twelve churches were targeted in the attack by Hindu activists. Twenty people were arrested following the attacks on churches. A Christian girl was also burnt during religious violence in Orissa.

According to a statement every day two incidents of communal violence has been taking place since last five years. At least 3,800 communal clashes were reported in India between 2004 and 2008. The highest incidence of communal violence in 2008 was reported from the eastern state of Orissa with 180 incidents, followed by the North-Central state of Madhya Pradesh with 131, Uttar Pradesh state in the north with 114, western Maharashtra with 109 and Karnataka in the south with 108. As per the total number of communal incidents in each state during the last five years, Maharashtra is on the top with 681 clashes, followed by Madhya Pradesh with 654 and Uttar Pradesh with 613. It is believed that such incidents occur mainly between supporters of right-wing outfits and religious minorities, mainly Muslims and Christians. It is also believed that the actual number of communal incidents is much higher than as reported by the government, for victims often find police reluctant to register such cases. To maintain communal harmony in the country, the Central Government assists the State Governments/ Union Territory Administrations in a variety of ways like sharing of intelligence, sending alert messages, sending Central Para-Military Forces to the concerned State Governments on specific request including the composite Rapid Action Force created specially to deal with communal situations, and in the modernization of the State Police Forces.

CONCLUSION

Being a Secular State, the Government of India is committed to protect its citizens and their freedom of religion and to avoid and avert communal violence. Time has come to curb this menace jointly. To achieve the motive of our Preamble, let us join our hands including political leaders, secular organizations and right thinking people to fight collectively to defeat the malice intention of anti social elements. If strong steps are not taken immediately to combat this hate war, it will weigh heavy on secularity, sovereignty and unity of our nation. We have got the freedom after a very long struggle and many people have laid down their lives for that. We cannot forget the sacrifice of Sardar Bhagat Singh, Azad Singh, Sukhdeo Singh, Netaji Subhas Chander Bose and Mahatama Gandhiji and so many. As a true citizen of India we should help our Government and Non Governmental Agencies to combat communal violence jointly, which is very harmful for the national integrity. We should enjoy our fundamental rights and follow our duties provided by the Constitution for making India a Strong Nation. We should not forget the sacrifice of our leaders of National Freedom who opted for hanging for their motherland (BHARAT- MATA). We should follow the spirit of secularism for making our country to progress by leaps and bounds. We should always follow the slogan, "Hindu, Muslim, Sikh, Issai; Hum Sub Hain Bhai- Bhai". This slogan signifies that irrespective of caste, creed, colour and religions, we (all Indian) are brothers and sisters. Therefore, it is correct to say that there is a Unity in Diversity in India.

"JAIHIND"

Articles 25 to 28 of the Constitution provide for the provisions of Secularism to the citizens of India.



Mohandas Karamchand Gandhi, the Father of the Nation said that India respect all religions equally. Secularism can be practiced by adopting a complete neutral approach towards religions and respect for each other's religious faith. While pronouncing the judgment in the case of S.R.Bomma, Justice Ramaswami held that secularism is not anti God or pro-God, but it is a symbol of brotherhood.

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2. Chandanmal Chopra v. State of West Bengal, (1978) Cr.L.J. 182 (Cal).
3. Secularism eliminates God from the matters of the State and ensures that no one shall be discriminated on the ground of religion.
4. Worshipping God should be according to the dictates of one's own conscience.
5. United States v. Ballard, (1944) 322 U.S. 78.
6. Id; Section 295.
7. In order to maintain Law and order in the society, there is a provision under Section 144 in Criminal Procedure Code, 1973 to avoid any communal violence.
8. The Central Scheme for Assistance to Victims of Communal Violence has come into operation on 01st April 2008.
9. Rashtriya Arogya Nidhi and the National Trauma Care Project provide Medical care to the beneficiaries of the scheme as a special case under the on-going schemes of the Ministry of Health and Family Welfare.
10. National Foundation for Communal Harmony (NFCH) of the Ministry of Home Affairs implemented the scheme "Assist."
11. Justice V.R.Krishna Iyer wrote this statement regarding the inhuman activities that took place in the first week of Nov 1984 in Sikh riots.
12. The Tribune, "Four Die in Mathura Communal Clashes" 03 Jun 2012, New Delhi.
13. Kandhamal is the largest community in Kandha tribe in the State of Orissa.
14. Tribals and their land are protected by The Scheduled Caste and the Scheduled Tribes, 1986 (Prevention of Atrocities) Act.
15. Orissa's Kandhamal district witnessed a deadly spate of anti-Christian attacks in August-September 2008 that killed more than 100 people and incinerated more than 4,500 houses, over 250 churches and 13 educational institutions.
16. The clashes occurred in Kerala between two communities (Hindus and Muslims) and five persons were killed. The clashes occurred on the question of eve teasing.
17. London, *Guardian* correspondent Luke Harding's description of the violence depicts a sequence of unrestrained bestial carnage unleashed by Hindu extremists on Muslim civilians that is almost genocidal in intent and scale.
18. Ashok Sharma, "Violence Spreads Across Indian State", (2002).
19. The Christian community in India is observing 4th of December 1998 as a National Protest Day to draw the attention of the Government regarding violence against Christians, which is against the secular character of the Nation.
20. Ajay Maken, Minister of State in the Ministry of Home Affairs, made this statement while replying to a question in the Rajya Sabha on 09 Dec 2009.
21. Every year National Integration Week is observed in India from November 19-25 to foster and reinforce the spirit of communal harmony and national integrity.



INTERDENOMINATIONAL DIALOGUE IN THE WORLD: FROM THE HISTORICAL ORIGIN AND THE CURRENT PRACTICE TO THE IDEAL MODEL

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ABSTRACT

The article discusses the history and current state of interfaith communication in the World, available dialogue platforms and organizations. The beginning of newest dialogue dates back to the end of the 19th century, when the representatives of different religions decided to consciously put communication between religions on a permanent basis establishing the Parliament of World's Religions. In 20-th century many different dialogue platforms were created, which still exist, but their scale, regularity, subject matter, prevalence, etc. have increased.

Today there are different types of interdenominational dialogues that take place between different religions, between different denominations, between different churches. In addition to religious organizations, society, states, public organizations, political forces, educators and scholars are widely involved. The dialogues are devoted to purely theological topics (in particular about God, about man as God's creation, about the surrounding natural and artificial world, about the purpose of rituals or ceremonies), and socially important issues (war and peace, clean water and air, social equality, poverty and orphanhood, etc.). Dialogue becomes intellectual, enlightening, educational, informative, and therefore influential not only in religious but also in political and social life of mankind.

Keywords: interreligious dialogue, interdenominational dialogue, international interreligious organizations, dialogue platforms, Parliament of Religions of the World.

INTRODUCTION

Interfaith dialogue has always existed. The idea of modern dialogue has appearance because of previous historical experience of humankind. Intra-religious transformations, the emergence of any new religions are a consequence of such a dialogue. So the aim of my article is to review the state of interfaith dialogue in the world, including Ukraine, and to show the untapped resources, and hence the potential and such a dialogue, the special role of religions in establishing mutual understanding between peoples, states, civilizations.

PREHISTORY OF INTER-DENOMINATIONAL DIALOGUE

The beginning of modern dialogue connected with the initiatives of the representatives of different religions in the end of the 19th century. Creating as the first dialogue platforms in Chicago in 1893, the World Parliament of Religions still exists, but its scale, regularity, subject matter, prevalence, etc. has increased. This new platform for dialogue allowed: all religions are equally valuable on the path to the Absolute. Not everyone reacted equally positively to this thesis, but the seeds of a new, "dialogical" consciousness were sown.

The 1960s and 1970s were a "formation era" of interreligious dialogue. Joint conferences of world religions and bilateral "consultations" and meetings held. The main driving forces such as the World Council of Churches, Catholic Church and non-religious organizations (the Temple of Understanding) created a new atmosphere in the world. "Dialogue of religions" transformed into a whole "religion of dialogue".

By the early 90's the interreligious dialogue has markedly decreased. International and interreligious organizations, different religions and churches face the problem of reorienting their activities, their priorities. It has become clear that the dialogue about God, the so-called dialogue of theological exchange is not effective. It should not be interrupted, but it should not determine the success of mutual understanding between religions. In the first place, other forms of dialogue are put forward, namely: dialogue of life, dialogue of actions and dialogue of religious experience.

CURRENT INTERFAITH DIALOGUE

The modern era equalizes all religions in its right to be presented in a country. And although we have the so-called Islamic or Catholic, Buddhist or Protestant countries, but the tendency to equal treatment of believers is spreading, becoming the norm in the religious field.

Religion lives not only in its functionally narrow space. It manifests itself in other contexts – social. However, the social significance of interfaith dialogue is not obvious to most countries. Attempts to involve religious organizations in the joint discussion of current issues of modernity are perceived by many as naive pastimes of eccentrics. Interfaith movements are generally not supported by states; they are seen as purely public associations. Interreligious movements against the background



of today's economic and socio-political processes seem too spiritual, uncertain, organizationally blurred. They have not become a structural element of the society in which they are born and function.

Secularization processes have also affected interreligious dialogues and the influence of international interfaith associations. But the understanding of the non-alternative nature of these dialogues, the desire to introduce them, where they are one of the ways of social integration, consolidation of efforts of believers and their associations in giving society a humane character, in returning spiritual foundations to relations between peoples, nations, countries were sharing. Some see interfaith dialogue as the only effective way to resolve international problems and conflicts, while others see it as a spiritual basis for a real negotiation process on many global issues. Some believe that the dialogue of religions is a superfluous link in international politics, because the voice of believers is rarely listened by those on whom responsible decision-making depends. Nevertheless, some, the most insightful politicians and religious leaders are aware of the enormous internal potential of interreligious dialogue, as the world moves towards diversity, and heterogeneity. The only way to be heard is to listen to another, which is only possible through dialogue.

FORMS, DIRECTIONS AND SUBJECTS OF DIALOGUE

Interreligious dialogue now proceeds unevenly, in various forms, with varying intensity, with different goals (from very specific to eternal and global, for example, to alternate worship in the temple to peacemaking as a universal goal, from combating discrimination, persecution to persecution, persecution). resolving interreligious conflicts, especially if religion is the source of such conflict or differentiates society on the basis of religion), inviting different participants who dialogue in different formats - bilateral, multilateral, leaders and ordinary people, friends and like-minded people, opponents and even enemies.

Among the subjects of dialogue, we distinguish both secular and ecclesiastical structures. Secular structures are local and international. It is impossible to count the number of local structures representing various public organizations, Internet projects, research centers, educational institutions, publishing houses, etc. The international community - the UN, UNESCO, NATO and others - are active on supporting the initiatives of state and church structures.

Church (religious) organizations are a separate force here. Now almost every religion, church, denomination has a special body that is responsible for international interreligious contacts of its faithful. A separate force is established international interfaith or inter-denomination associations.

The dialogue takes place both at the international and local levels. The participants in the dialogue are the main religions (Christianity, Judaism, Buddhism, Islam, Hinduism, etc.), represented by their leaders (patriarchs, popes, lamas, rabbis, swamis) or their plenipotentiaries. The most effective is the dialogue between Christianity and Eastern religions, between Christianity and Judaism, Christianity and Buddhism. There is a growing need for dialogue between Christians and Muslims, Muslims and Jews. Christians seek mutual understanding not only within their religion (intra-religious or inter-church dialogue), but also outside their religion (inter-religious), determining the main directions of their contacts. Among the most influential Christian organizations is the Pontifical Council for Interreligious Dialogue.

A new form of dialogue - the creation of interreligious, interfaith councils, societies, associations, movements. Globalization processes have led to the emergence of an entire international interfaith network of such organizations. The most influential are the Council for the Parliament of the World's Religions (CPWR), the International Association for Religious Freedom (IARF), and the International Interfaith Center (IIC).), The Millennium World Peace Summit of Religious and Spiritual Leaders (MPS), the United Religions Initiative (URI), the World Conference on Religion and Peace, the World Congress of Faith (WCF), the World Faith Development Dialogue (WFDD), the World Fellowship of Inter-religious Councils (WFIRC) and others.

Among the new trends that have emerged recently in interfaith communication are the desire for dialogue not only between leaders, but perhaps not so much from church leaders as from ordinary believers. A striking example is the Parliament of World Religions, in which more and more ordinary people take part, demonstrating the diversity of cultures and spiritual experiences.

CONCLUSIONS

Without idealizing dialogue and expecting it to solve all problems, we see in it the potential for solidarity of society. The dialogue can contribute to changes in the socio-political sphere. Interreligious dialogue has a future. It is in the very diversity of religions, in the change of worldviews regarding the truth of other religions, to the extent of awareness of their individual freedom and the right to their religion, which laid down by civil society.

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Gülüstán Black Sea Scientific Journal of Academic Research has ISSN, E-ISSN and UDC numbering: ISSN: 1987-6521 (Print), E-ISSN: 2346-7541 (Online), UDC: 551.46 / (051.4)/B-64; DOI prefix: 10.36962

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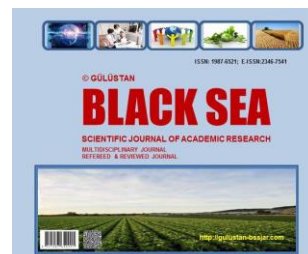
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MEDICINE AND BIOLOGY SCIENCES

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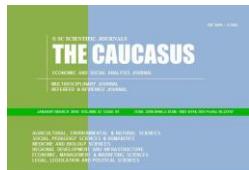
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The Caucasus Economic and Social Analysis Journal has ISSN, E-ISSN and UDC numbering: ISSN: 2298-0946 (Print), E-ISSN: 1987-6114 (Online), DOI prefix: 10.36962, UDC: 3/K-144

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JOURNAL INDEXING



World Catalogue of Scientific Journals



ISSN: 1987-6521; E-ISSN:2346-7541; DOI:10.36962/GBSSJAR

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MTÜ Rahvusvaheline Teadus-, Haridus- ja Koolituskeskus.

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©**Publisher:** NGO Azerbaijan International Diaspora Center in Georgia.

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ISSN: 1987-6521; E-ISSN:2346-7541
OCTOBER-NOVEMBER 2020 VOLUME 56 ISSUE 05

DOI: 10.36962/GBSSJAR55042020
Researchbib IF - 1.05 / 2020

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