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УКРАЇНСЬКОГО ВІЛЬНОГО УНІВЕРСИТЕТУ  
(Psychological Institute of the Ukrainian Free University)

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**EAST-WEST TENSION  
IN THE LIGHT OF PSYCHOLOGY**

PROCEEDINGS  
OF THE SCIENTIFIC CONFERENCE IN MUNICH  
HELD ON 7th AND 8th MARCH 1953

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## EAST-WEST TENSION IN THE LIGHT OF PSYCHOLOGY

*Proceedings  
of the Scientific Conference in Munich  
held on 7th and 8th March 1953*

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*On 7th and 8th March, 1953, the Bavarian branch of the Professional Association of German Psychologists (Berufsverband Deutscher Psychologen) held a conference together with their colleagues from the Psychological Institute of the Ukrainian Free University, on the general subject:*

*"East-West Tension in the Light of Psychology".*

*The B.D.P. is the professional organization of German academic psychologists. Its main task is to uphold the interests of psychologists, particularly those with state appointments, that is to define, in accordance with the medical code and registry, the activities and designations of psychologists and to guard against abuse and charlatanry.*

*Since the administration of cultural affairs is a matter for the governments of the "Länder", the B.D.P. is divided up into separate provincial branches. The Bavarian branch is the largest, because Bavaria also covers the largest area and because the branch works together closely with the most important psychological faculty, which is in Munich (headed by Prof. Dr. Philipp Lersch).*

*In Germany there is still a tendency for psychologists to have an aversion against tackling practical problems of the day, which are then frequently dealt with by non-psychologists. With the above-mentioned conference an attempt was to be made to throw light from the psychological standpoint onto a burning problem, in the solution of which the whole cultural world is interested.*

*The way the conference ran has shown that interest in it spread beyond the bounds of the immediate specialist circle. The speakers succeeded in treating the problem 'sine ira et studio' in the spirit of scientific objectivity. The conclusions to which the conference came can be summed up as follows: the ideological tension between East and West is the expression, on a global*

*basis, of the disintegration of modern man, in which 'logos' and 'bios', consciousness and unconsciousness, clash abruptly with one another. In the same way that it is the task of individual psychology to find the way of inner balance by regaining the centre within each person, so psychologically, at an international level, the way of understanding should be through the mediation of the intellectual and cultural life of Central Europe.*

*The programme and a summary of the individual lectures follow.*

## PROGRAMME

### *Saturday, 7th March*

- PROF. DR. I. MIRTSCIIUK:  
10.00 Speech of Welcome and Introduction.
- 11.00-11.45 PROF. DR. O. v. KULTSCHYTZKYI:  
The Problem of Understanding Alien National Mentality and the Question of Reconciliation between the Nations.
- 11.45-12.30 PROF. DR. H. C. A. VETTER:  
The Philosophical and Ideological Background to the Present Tension between the Nations.
- 15.00-16.00 Discussion.
- from 16.30 Simultaneous Items:  
For the members of the BDP: Members' meeting.
- and PROF. DR. O. v. KULTSCHYTZKYI:  
Occidental and Non-occidental Components of the Ukrainian Mentality.
- DR. E. SMALKO:  
The Position of Skoworoda's Philosophy in the Psychology of a World Conception in the Light of the East-West Antithesis.

### *Sunday, 8th March*

- 9.00- 9.45 PROF. H. WASCHITSCHENKO:  
Psychology in the Soviet Union.
- 9.45-10.30 DR. H. R. LÜCKERT:  
The Basic Trends in Psychology in the U.S.A.
- 11.00-11.45 DOZ. DR. W. JANIW:  
East-West Tension in the Light of Psychology.
- 11.45-12.30 DOZ. DR. L. ZEISE:  
The Overcoming of the East-West Tension as an Educative Task of Psychology.
- from 15.00 on Summing up.  
In the chair:  
PROF. DR. MIRTSCIIUK and  
PROF. DR. LERSCH.

## THE BACKGROUND AND THE INITIATION OF THE CONFERENCE

Our generation has witnessed two world wars, perhaps the worst in the history of mankind. It is therefore quite understandable that there should be a widespread weariness and a longing for peace. If, in spite of this, a reconciliation among nations is not forthcoming and, moreover, the world is faced with the threat of a third world war, the present situation reveals that the roots of the conflict reach very deep. Besides that, even a superficial analysis of the present situation shows that it is literally two worlds that stand opposed to one another; two species of man, each having a different mental structure, different philosophy, different conception of life. Once more in our own days the contours of a controversy are taking clearer shape, pointing to conflict between East and West. We are puzzled and worried as a result. We have to penetrate to the sources of the controversy, to search for its causes and to try to find a solution. If we, on the other hand, consider that the controversy has its roots in mentality, it becomes clear that psychology is destined to play one of the most important rôles in the study of its causes and in the search for a solution.

Psychology should enable us to understand the conflict theoretically and to find practical means for its solution. The practical hints which psychology should give us can be of two different kinds: on the one hand advice of psychologists is most important at the time of the "cold war" — "the war of nerves" or "psychological war". The very names of the abovementioned modern ways of warfare show their close connection with psychology. To make this more precise one ought to add that the chief rôle in this kind of warfare is played by homo- or heterogeneity of national structures of various peoples who find themselves in two opposing blocs. From this point of view the question, for instance, of how far to the East extend the frontiers of spiritual Europe or, to say it differently, what nations from behind the Iron Curtain belong by their mentality to the Occident, but have only been forcibly

pressed into the framework of the Eurasian empire, is very important. Their heterogeneity, naturally, weakens the resistibility of the Eastern bloc. Their heterogeneity can be proved by comparative ethnopsychology.

There is, however, another and more noble task of ethnopsychology as a science. Instead of serving man's fighting instinct, a more honourable job would be to try to sublimate that instinct by means of giving man captivating aims. Instead of intensifying his fighting instinct we should postulate the work for peace. In order that this postulate should not remain a utopia, we should seek the basis for peace. "Through mutual understanding to a general peace" — thus sounded the thesis of one of the lecturers at the Conference, "Proceedings" of which we have the honour to submit to the reader.

Any future construction of a just political order should begin from the study of the real inclinations of peoples. Political systems should not be based on violence, but on the voluntary unions or supranational federations which would accord well with the cultural cycles originating from the common psychic structure.

It cannot be denied that the problems sketched here are in everyone's mind. Quite justifiably those people who have suffered most from the present state of affairs are the most worried. It seems, therefore, fully understandable for us that the initiative to hold this Conference which dealt with the mentioned acute problems, should have proceeded from the emigre scholars. This is precisely because they regard themselves as members of the "eternal Europe" at the same time when the entire climate of work surrounding scientific research in their homeland contradicts the fundamental precept of the European community — freedom of individuality. The fact is also understandable that the emigre scholars try to fulfil their honourable mission, imposed on them by inexorable fate; while living outside their native land they are called upon not merely to declare the slogans of co-operation of peoples, but to give a practical start to this co-operation in all places wherever they live. Unity of spiritual Europe cannot be restored either by the study of the past or by theoretical speculations about an ideal future, but by actual and persistent

co-operation of representatives of those nations who recognize this unity and who are called upon to realize it in future. The road is long, and the first steps might seem unequal to the postulated task, but the aims are noble and magnificent and nothing should therefore stop the well-meaning people from making their first attempts.

THE PSYCHOLOGICAL INSTITUTE  
OF THE FREE UKRAINIAN UNIVERSITY  
AND THE WORK OF UKRAINIAN SCHOLARS IN EXILE

The Free Ukrainian University (F.U.U.), within whose framework the Psychological Institute has been active since 1950, was founded in Vienna in 1921 by scholars of the first emigration from the territories of Ukraine which became a part of the USSR after the First World War. After a few first months of work the University was transferred to Prague where it found better conditions for development thanks to considerable financial assistance of the Czech government. In Prague the University carried on its activities until 1945 when it was evacuated, in view of the advancing Soviet army, to Munich. Already by the end of 1945 the University reorganized itself in the new setting and from that time until today it has continued its teaching and research work in Munich. In 1950 the University was officially recognized by the Bavarian Ministry of Education. During the 2nd World War and after its termination the University received new members of the teaching staff from among the latest emigration as well as from among the younger generation of scholars some of whom were educated at well-known Western universities. Today the University consists of two faculties (the Faculty of Philosophy and the Faculty of Law and Economics) and its teaching staff numbers 71 professors and lecturers.

Since 1949 a considerable number from the academic staff left for the U.S.A. and Canada in connection with the general resettlement of the political exiles and former "Displaced Persons" in the new countries. Many of them found employment in local establishments of higher education and in research in-



stitutes. All of them, however, maintain a close contact with the Free Ukrainian University, as their intellectual centre.

In 1951 an organized group of members of the academic staff moved over to the vicinity of Paris in connection with the transference of the Headquarters of the Sevčenko Scientific Society to France. A special Delegation of the Faculty of Philosophy of the Free Ukrainian University was founded there. It took over the task of organizing University Summer Courses of Ukrainian Studies for the Ukrainian students who receive their main education at the universities of Western Europe. Its other task was the organization of "Ukrainian Studies Days" for non-Ukrainian students interested in East European questions. Members of the Delegation who remained active lecturers of the F.U.U. visit Munich usually once a term to deliver their lectures. The Scientific Society we mentioned above is organized on the pattern of academies. It was founded in 1873. Abolished in 1940 by the Soviet occupation authorities, the Society continued its work illegally during the 2nd World War and renewed its normal activity in exile in 1947. In its 3 scientific sections it embraces nowadays in emigration 126 members (including 12 non-Ukrainians). Its work is carried out divided according to the territorial principle, for it has been reorganized into several branches (in the U.S.A., Europe, Canada, Australia) which are united in one central institution. In spite of the difficult financial situation, the Society has published 21 volumes of its works in exile, including the 3-volume "Ukrainian Encyclopaedia". The English edition of the latter work is to appear in a few months' time.

Taking into account the dispersion of Ukrainian students all over the world, the F.U.U. has called into existence the Institute of Extramural Studies whose task it is to assist in completing the knowledge of Ukrainian students at foreign universities in the domain of Ukrainian studies. So far 11 duplicated manuals appeared due to the efforts of the Institute. The University, too, paid special attention during its Munich period of work to the publication of University manuals, the lack of which was acutely felt in emigration. Due to the efforts of both Faculties 30 volumes of manuals have so far been published. The Free Ukrainian

University continues also the publication of its "Proceedings" of which the last volume – the fifth – appeared in Munich recently. For the information of the Western scholarly world there was published a collective work in the English language, edited by the Rector of the University, Prof. Dr. I. Miertschuk, – a handbook with maps, statistical tables and diagrams, called "Ukraine and Its People".

The Psychological Institute concentrates its attention actually on the research in the field of comparative ethnopsychology with special reference to the characterology of the Ukrainian people. It has secured the co-operation of all young psychologists trained by the Institute.

In addition to the above information we should like to state that as a result of the present situation in Ukraine about 300 Ukrainian scholars and scientists have found themselves in exile. Besides the University with its Institutes and the already mentioned Sevčenko Scientific Society there exists in Western Europe the Ukrainian Technical and Economical Institute (an establishment of higher education of the polytechnic type) and the Free Ukrainian Academy of Sciences.

*Ivan Mirtschuk*

THE RÔLE OF UKRAINE  
AS A MEDIATOR BETWEEN WEST AND EAST  
FROM THE CULTURAL POINT OF VIEW

The Rector of the Ukrainian Free University, Professor Dr. Mirtschuk welcomed the German and Ukrainian psychologists taking part in the conference. In his introductory lecture, Prof. Mirtschuk spoke about the cultural bonds between Ukraine and the West through many centuries and ventured to prove on the basis of historical material the decidedly occidental trends in the intellectual life of Ukraine. In this way, the lecture, although considered mainly from the point of view of social history, explained the origin of the occidental components of the Ukrainian psyche and formed the ground for further purely psychological discussions.

The rôle of Ukraine in East European history can be represented by means of imagery in a few words: This rich and fertile land formed from time immemorial the area through which the nomadic hordes of Asia rolled, pressing forward to the West and like a whirlwind destroying everything on their way. Ukraine, the paradise of a population engaged in agriculture and known already some hundred years before the birth of Christ as the "granary" of the Europe of that time, had constantly to bring forth new warriors in order not to be completely crushed under the hooves of the marauding hordes. These two circumstances: the richness of the land and the necessity for this land lying at the edge of the European world to fight unremittingly against all its aggressors, were the factors which decided the further fate of the people who always had to keep their physical and spiritual energies directed against the East. They leaned on the Western world, on which they depended, in which they had their roots and where they forged their spiritual weapons. For this attitude of Ukraine in its reciprocal relationship between East and West numerous psychological, cultural, sociological and historical arguments can be quoted.

The Christianization of the Kiev State from Byzantium in the year 988 can be explained quite plainly by geographical, political and economical reasons. But in spite of this fact and the consequent ecclesiastical dependence on Constantinople, the first Christian Grand Princes clearly manifested the desire, through alliances with the Western world and the exchange of missions with the Pope to be allowed to participate in the general European development.

After embracing Christianity the Princes of Kiev kept up lively connections with the European Dynasties and entered into family alliances with them.

In its early beginnings the school system of the new state began to follow organizational patterns of Central Europe, as far as this was possible in a time of political quarrels and confusion. The Mohyla Academy, the university of the capital on the Dnipro, and well known throughout the whole eastern world, had organized its education after the pattern of the Jesuit colleges. Its protector, the Metropolitan Petro Mohyla, was a sincere supporter of the educational system built up on Greek and Latin culture.

The Magdeburg Code of Laws formed the base of the self-government of the Ukrainian cities until well into the 19th century. The Ukrainian Orthodox Church concluded a Union with the Vatican (16th century), rightly considering that more blessings would accrue to the cultural development of Eastern Europe from its adherence to the "First Rome" than from an allegiance to Moscow, the "Third Rome", once Constantinople had fallen and had been eliminated as the centre of the Christian world. Young Ukrainians studied at German, Italian and other European universities, and brought back as a spiritual and intellectual acquisition new ideas, springing up in the West. This tight spiritual connection with the West explains the fact that a priest of the Uniate Church in a forsaken village in Carpatho-Ukraine during the first years of the 19th century wrote a commentary on Kant's "Critique of Pure and Practical Reason" in Latin.

The plastic arts in Ukraine show strong Western influences too, for German and Italian masters came to the East to construct and decorate great buildings, or to create monuments for famous

personalities. And, conversely, young Ukrainians skilled in arts turned their steps towards Munich, Paris, Rome and other important cultural centres of the Western world, to have further training in particular branches and to give form to their inborn talents.

This process has been continued up to the present days.

The latest events in the period after the Second World War demonstrate clearly that Ukrainian emigrants, permeated to a high degree with the European spirit, had no difficulty in finding a common language with the indigenous population and to fit themselves during their short stay among people of a foreign nationality into the framework of its social and economic system.

The Ukrainian people therefore, in spite of their geographical position, do not belong unreservedly to Eastern Europe, but rather form a bridge between the Orient and the Occident, as they have absorbed during their historical development numerous elements of Western intellectual and cultural life, and used them in building up their own inner life.

THE PROBLEM  
OF UNDERSTANDING ALIEN NATIONAL MENTALITY  
AND THE QUESTION OF RECONCILIATION  
BETWEEN THE NATIONS

The theoretical aspect of the above-stated ethno-psychological problem can be reduced in general to the question: how far does the capability of understanding alien national mentality vary in a functional dependence on factors of nationally specified psychic life? In other words: how and to what degree does the capability to understand alien national mentality on the one hand, and the "understandability of psychic life" on the other differ with various nations?

To bring out various forms of understanding which it is necessary to examine, let us accept as the starting point the definition of the concept of "understanding". According to Dilthey "understanding" is an act which allows the learning of something internal from a given sign. We allow ourselves to interpret this definition in the sense that every expression, i.e. 1) mimical or pantomimical expression, 2) action, 3) word, 4) creation (of art, for example), 5) even a psychic state (feeling, endeavour), can be regarded, in relation to its "deeper" internal, psychic foundation, as a "sign", and is thus related to something "internal". We can recognize five categories of "signs" which we have just listed above.

The analysis of the process of understanding mimical expressions which, according to Klages' principle, consists of the following stages: 1) "perceptive reception" of an expression, 2) internal imitation of the expression, 3) "feeling" (Einfühlung) oneself into the mental state of the other person, expressed mimically, 4) recapture of "one's own form", i.e. return into oneself, admits of putting forward the problem of the varying degree of capacity of different nations for "perceptive reception" on the one hand and for mimical imitation and "feeling" (in the sense

of "Einfühlung") on the other. As to the capacity for mimical expression, it is dependent to a considerable degree on national character and can, occasionally, be even qualitatively nationally determined. Prof. Madariaga analyzes with artistic skill the peculiarity of the "Polish smile".

The understanding in the domain of actions and behaviour (the second category of "signs") introduces in the process of understanding the teleological viewpoint of the purposes of action, without which the actions and the modes of behaviour cease to be signs of psychic tendencies and endeavours. Thus, as directly or indirectly values are nearer or further ends or aims of volition, in the cases of understanding a nation's mentality by people of the other, there arises the problem of the constellations of values, which are characteristic of the given nations.

Understanding in the sphere of lingual expressions creates from the point of view of ethnopsychology the problem of the consequences of national differences in the "spheres of words", i.e. the subconscious spheres of the recollections of experiences, connected with the particular expression, which spheres make up the basis for understanding the meaning. To give just one example, such words as "a state" or "freedom", have different meaning for the English, the French or the Russians respectively, because their "spheres of experiences", associated with either of the above expressions, differ greatly from one nation to another.

To understand the creations of culture requires on the part of one who wishes to understand them the "interpretation" as well as co-operation with the artist in the re-creation of his work. To a certain extent this amounts to the "co-creation" of the particular work of art. In certain cases this "co-creation" can attempt at "understanding the author better than he has understood himself". As a basis for such an understanding an acquaintance is necessary with the entirety of the ideas and values which pre-conditioned the very fact of the appearance of the creation. Concurrently, as any work of art often expresses the deepest layers of the subconscious mind of the author, or, according to Jung -

"the collective subconsciousness", to understand it involves a certain degree of acquaintance of this "subconsciousness". As both the entirety of the conceptions of life, of its ideals and values, and the "collective subconsciousness" depend on national surroundings to a considerable degree, difficulties arise at this junction for an inter-national understanding. The study and the analysis of these difficulties in general and in particular cases belong to ethnopsychology.

The understanding of an isolated psychological fact (fifth category of "signs"), e.g. that a person is complaisant, which because of its disconnection with other realities assumes always the character of ambiguity (Ullitz), demands viewing this fact in the perspective of the characterological entirety. The aim is here to discover the sense of this isolated fact (e.g. whether the said person is complaisant because of his or her calculation, the desire to make good impression upon other people, or his or her humaneness). In order to grasp the relation between a psychological structure, as the "meant interiority", a psychological function is required which can be called characterological intuition. This intuition shows at first sight the following attributes: 1) spontaneity and directness of knowledge, 2) inclination to transgress the limits of empirical data, 3) an inclination to express the results of its knowledge in the form of images (of a rather aesthetic nature), 4) a connection with the "deep" subconscious mind, 5) orientation towards the whole, i.e. a syncretic or synthetic orientation, 6) sentimentally emotional character. Intuition, which is particularly indispensable for the understanding of psychological phenomena, co-operates to a greater or lesser degree in the process of understanding all, previously dealt with by us, "signs" which occur usually in various interconnections and serve as a basis for the comprehension of the "psychic data", only to become finally clarified in the understanding of personal psychic structure. The remark of Spranger: "If Jesus says: 'Blessed are those who hunger and thirst after justice', we understand the words, but do we understand Him?" - illustrates well this orientation of every understanding towards psychic or mental entireties. The very etymology of the term "comprehensio"



indicates the intuitive integral character of every understanding.

Considering that intuition, as a function, and various attributes of intuition, with which we have dealt, can appear with varied intensity in various nations, and further, that the psychic structures of various nations are to a varying degree open to the synthesizing tendency of intuition, and, especially, that the emotional aspect of multifarious relationships of feelings between various nations plays an important rôle in the intuitive knowledge, – the ethnopsychological aspect of the problem of understanding takes clear shape. The practical consequences of theoretical considerations regarding the problems of understanding between nations for the cause of international conciliation, arise already from the fact that in psychology knowledge changes and transforms its object, as it may be clearly seen, for instance, in psychoanalysis – an object of study, where realization changes what is realized. Realization of the difficulties of international understanding is therefore already the first step towards overcoming them, after which can only come a further supranational education aiming at international reconciliation.

*August Vetter*

## THE PHILOSOPHICAL AND IDEOLOGICAL BACKGROUND TO THE PRESENT TENSION BETWEEN THE NATIONS

The dispute between East and West, the most concrete and acutest form of which is the conflict of America with Russia, is seen to be a consequence of the cultural decline of the West, as a crisis of the mind and spirit. In Germany, which is at the focal point of political developments, the break in the realm of philosophical thought has also taken place.

The confluence of the ontological form of questioning with the "dialectics" of the mind marks the birth of the East-West ideologies. The defence of liberalism in Hegel, founded on the

inner freedom which the individual had achieved, has as its result the establishment of collectivism in Marx in face of the correlating lack of freedom of the masses. The deposition of philosophical thought is being completed by the supremacy of natural science "without hypotheses". The knowledge resulting from it reaches out to the whole world, is independent of nations and forms of government, but is also lacking in any ties with organized religion. Properly speaking the rise of natural science in connection with industrialization as its practical result, is taking place particularly in the Anglo-American sphere.

The prerequisite for this victory (according to M. Weber) is to be found in the particular character of the Calvinistically orientated man and woman. In Puritanism Nature was already relieved of myths; the individual, once the priest-hood had been eliminated, made to rely on himself and "the asceticism of the inner-world"; his trade or profession and the state had lost its authority and becoming profane had turned to democracy.

The East was unable to avoid the fascination of the technical and social civilisation, but it is neither mentally nor spiritually prepared for its adoption. The Eastern Church is, in its structure, the antithesis of Calvinism. It did not participate in the process whereby Christian beliefs were moulded by the classical spirit and even less in that whereby the individual gained his independence during the Reformation. It remained behind at the stage of a "mystical state of nearness to Nature" (Stepun). In this way it is able to preserve more faithfully the spirit of primitive Christianity, but is powerless in the face of political revolution.

As a parallel to Western scholasticism a "dogmatization" of materialistic natural science is taking place, which as a rational superstructure is superimposed on the religious substratum of the Eastern man and woman, and is completely unadapted to it.

Compared with these two poles, the European Continent shows an ambivalent attitude of mind; from a political point of view neither democracy nor communism are here able to win through. But it is just from this position in-between that there is here a real possibility of understanding the intrinsic character of the "other person", which is the beginning of all reconciliation.

OCcidental AND NON-OCcidental COMPONENTS  
OF THE UKRAINIAN MENTALITY

As the most suitable method of research in this subject we have adopted the method of the genetic explanation of the formative process of the Ukrainian psyche, i.e. the evaluation of the presumable action of the following factors which combined to form that psyche, viz.: 1) psychosomatic factors, above all the racial ones, 2) geopsychic, which arise from the dependence of man on soil, 3) formative historical forces and historical fate, 4) socio-psychic, whose bearers are the nation ally-conditioned forms of life in social groups, 6) culture-moulding factors, which express the action of the assimilated cultural trends, 7) submerged psychic, which have their roots in the relationships between the conscious and subconscious life of the mind. All these factors have to be considered in the spirit of the integral comprehension psychology which understands man as a whole, as an entirety of mental condition and somatic constitution, dependent on geographic surroundings and filled with the experiences of historical fate, acting at the same time within the framework of nationally-conditioned social relationships, under the formative influence of cultural experiences and values and the specific interrelationships between the conscious and subconscious psychic life.

1) As regards the psychosomatic aspect, we have adopted the "mimical" method of the phenomenological interpretation of corporal movements and facial expressions for the study of the Ukrainian people. Ukrainians constitute a mixture of the Eastern ("ostisch" - 25%) and the Dynaric (44%) races. This method aims at the perception behind the gestures and mimics, considered as "fields of expression" of the soul, of an idea of shape ("Gestalt-idee"), of a body (in the phenomenological sense), i.e. the "community of style" ("Stilgemeinschaft"), which determines the quality of experience (F. Clauss).

In the roundness of the "Eastern" shape, which does not have

definite outlines and shows a tendency towards rotundity as its final symbol, — may be detected, according to Clauss' phenomenological interpretation, the expression of a mentality which "recedes into itself", which "rests in itself" — ("My house stands apart, — I do not care what happens elsewhere" — a Ukrainian proverb) — it is an "unexpansive" mentality, characterized by the "idyllic-elegiac sentiments".

Supplementing Clauss (who, incidentally, does not give a phenomenological interpretation of the Dynaric race) we have defined the Dynaric man, considering his distinctiveness and sharpness of profile, his "expressive facial features", as if moulded under the internal pressure of passions, his staccato movements, — as a man of the broken line, "zigzag", which expresses the repulsive and attractive tendencies of the positive and negative affections of a dramatic and lyrical mental life.

2) The geopsychic aspect has been dealt with according to the theory of the strata formation of mind (Rothacker, Thiele), in the thymopsychic plain of feelings and endeavours from the viewpoint of the theory of co-sensation of Lipps ("Einfühlungstheorie"), in the poiopsychic plain of mind and will from the point of view of various "attitudes to the world" (Jaspers: "Welteinstellungen"), in the geographically conditioned variety of "psychological fields" (Lewin).

As is generally known, there exist three natural zones in the Ukrainian territory: in the North — a partially marshy lowland covered with forests, in the middle — an undulating plain of wooded steppe and in the South — steppe lowlands. Intuitive sensing of the dangerous "limitation" of the marshy forest lowland breeds insecurity and accompanying emotions and the feeling of the "gentle" undulation of the fertile and "good" wooded steppe favours a sense and an attitude of "receding softness", "humane-ness", love of compromise and concord. The sensing of the antinomy, of the "limitless distance of the steppe" which leads nowhere, fluctuates between the emotional state of enthusiasm and nihilism. The effect of geographic surrounding in the poiopsychic aspect again favours an active attitude in the forest zone, an intuitive attitude (in the sense of the "perceptive contemplation")

in the wooded steppe zone, and an enthusiastic or nihilistic one in the steppe zone (if we accept Jaspers' classification of attitudes to life).

3) The historic factor of the geopolitical "border situation" of Ukraine as a country between Asia and Europe, at the crossroads of the thoroughfare "from the Varangians to the Greeks" with that of the invasion route of the imperialist West and the nomadic East, created "border situations", in the existentialist sense, for her inhabitants. From these "border situations" – the struggle, suffering, death, casualness being inseparable from the geopolitical "border situation", have been born the heroic Cossack way of life – "vita maxima et heroica", as well as an anabiotic behaviour – "vita minima" – an existence which in a Ukrainian proverb is described as "lower than the grass and quieter than water", – with all its psychological consequences.

The behaviour of that Ukrainian population which, according to folk tales, had to take refuge in rivers and lakes, breathing through the reeds emerging through the water in order to save their lives from the enemy, may be regarded as an example of the second possibility.

4) The socio-psychic aspect of the Ukrainian nation of farmers, deprived of the upper strata of society, by historic fate reveals, besides disinclination to form social groups of a society type (Gesellschaft) an inclination to give precedence to groups of community type (Gemeinschaft, Tönnies) which favour the emergence of emotions characteristic of intimate groups, e.g. the feeling of friendship, comradeship and especially the understanding of others (in the sense of 'Verstehen') by sympathizing with them.

5) The cultural aspect shows that three waves of European spiritual development: Catholicism with its counterpart in Reformation, Renaissance with its Humanism and the Enlightenment with its opposite in Romanticism – were carried, weakened and retarded, to the borders of Ukraine. The European "technicist scientism" appears in Ukraine in a changed form, rather in the sphere of humane sciences, with the avowed purpose of "liberating the soul". (Bildungs- und Erlösungswissen, M. Scheler). The

European personalism finds a fertile ground for itself in peasant individualism, and the rationalist, active, extravert attitude of Western Europe is limited by the historic and social circumstances of Ukrainian life and Ukrainian reality.

6) The submerged psychological aspect of the Ukrainian psyche permits us to analyse the symptoms of the inferiority complex characteristic of unfree peoples, as well as various forms of its compensations in the spheres of personal subconscious mind. As regards deeper "collective subconscious mind" (Jung), the results of its concentration around the archetype of the "Magna Mater", of the "good" and "bountiful Earth", can be discovered in the representative works of Ukrainian literature, and it has its source in the submerged strata of the subconscious psychic life of Ukrainians.

As a result of all the above six factors there is finally created a psychic structure which, with its attitudes to life, occupies a middle position between the occidental, rationalist, active extravertiveness and the oriental, "quietist", passive intravertiveness. This "cordocentric" structure, centred around the "heart" is nearer, by virtue of the supremacy of its emotional functions, to the "subconscious" which is prevalent in the East than to the European psyche which is characterized by the prevalence of "ratio" and "voluntas". With the European mentality the Ukrainian psyche is closely connected by its very distinct personalism, directed, however, more inwards than outwards, as it is in the West. From the Eurasian, Russian mentality, which has united today an exaggerated technocratic scientism of European origin with the equally exaggerated and distorted into antipersonalism – Asiatic apersonalism, Ukrainian mentality is distant in inverse proportion to the geographic nearness of the Russian and Ukrainian peoples.

THE POSITION OF II. SKOVORODA'S PHILOSOPHY  
IN THE PSYCHOLOGY OF A WORLD CONCEPTION  
IN THE LIGHT OF THE EAST-WEST ANTITHESIS

After making a brief summary of the basic elements of Skovoroda's philosophy, the lecturer indicated her own position with regard to the typology of the conceptions of life ("Weltanschauungen"), following in the main the fundamental work of K. Jaspers.

The first and basic question of world outlook consists in the affirmation or negation of life. Where a person puts the main stress, what he or she regards as the highest good or the ultimate aim, depends on the spiritual type of a person. In the experiencing of this highest value lies the deepest root of world outlook or conception of life. The world has any meaning only when some values can be realized in it. Notwithstanding his asceticism, Skovoroda approved of life and his world outlook rested on the ethics which emanated from his religious convictions.

World outlook can be considered from the point of view of the attitudes which derive from the subject and from the aspect of world images which derive from the object. One can speak about world outlook only when attitudes and images are united and result in a certain spiritual type of man. Skovoroda's conception of life was organically united with his soul. He was fully conscious of it, because there reigned full agreement between his theoretical views and everyday practice. At the same time he tried to learn to know God and the world by means of introspection. One can describe his image of the world as spiritual and mythical, as it was not deliberately thought out, but experienced. He had his "guardian spirit" ("daemonion"), and his views on man were all but deification of man.

On the other hand both the spiritually-cultural world image with its typical yearning for an ideal and the metaphysical one with its clear orientation towards the entirety and the absolute

were also close to Skovoroda's heart. His attitude was typically mystical and ascetic. His is a contemplative sort of philosophy; he is an enemy of anything systematic and calculated, he is orientated towards that which is actually seen. Often he talks in contradictions, symbols, aphorisms, and acts as a shock to those who surround him. In limiting situations he finds support in infiniteness.

The lecturer, further, analyzed the problem of which of the traits of Skovoroda's philosophy can be called Western and which Eastern. Skovoroda's philosophy is a philosophy of life which has little understanding for theoretical speculation. It is characterized by an emotional and religious attitude to life which sees as its purpose the realization of an ethical order. A strong individualistic colourization (which, by the way, from ancient times forms the basis of Western world outlook), as well as his anthropology, based on philosophical mysticism; his religiousness, directed exclusively towards the contents and not the form; his dualism and symbols of God, are almost without exception derived from traditional views of the Church and lead us back directly to the Fathers of the Church and to Western mysticism. He shows a feature of the Eastern character in that he gives a strong prevalence to "emotio" over "ratio". The attempt to reduce all phenomena of the world to psychic elements and the conditioning of knowledge on the psychic "self" of man forms the basis of a thoroughly idealistic conception of life. The predominance of one psychic factor, viz. emotion, leads to the suppression of other factors, particularly — of reason and will. The way of "deification" of man is for him a way of "passive activity"; and all kinds of objective approach, above all an active approach, are foreign to him.

Notwithstanding the lastly mentioned deflections from the spiritual approach of the West, Skovoroda's mentality is very near to the West, and shows only less important similarities with the Oriental mind. Some of Skovoroda's views. e.g. about the division of men into "olympians" and ordinary mortals or, for instance, his theory about the "unequal equality", are very near to the ideas of some of our contemporary thinkers in the West,



like Weber and Gasset. One should not assume that it was Skovoroda's philosophy that influenced them, but this similarity indicates considerably how far Skovoroda's thinking was directed along Western channels, if we, today, find among great thinkers who represent and carry forward the spirit of the Occident, parallel views to Skovoroda's ideas.

*Hryhorij Waschtschenko*

## PSYCHOLOGY IN THE SOVIET UNION

The lecturer gave a picture of psychological research in the Soviet Union from the October Revolution onwards. The beginning of the twentieth century is characterized in the history of Russian culture by the intensified struggle between the materialistic and the idealistic approaches. In this struggle idealism was gaining ground, which was demonstrated among other things by the energetic activity of various philosophical and religious societies in which the intellectual circles of both the younger and the older generations were represented. After the victory of the Bolshevik Revolution, the psychologists with an idealistic approach found themselves faced with a new set of problems. Numerous representatives of this group went over to "a position of compromise", turned to materialism and sometimes even remorselessly fought those, whose views they had formerly shared. Under these circumstances "Reflexology" became the chief tenet of Bolshevik psychology — its first exponents were the well-known scientists, Bechterev and Pavlov. "Reflexology" denies the existence of purely psychic processes and attributes all behaviour to unconditioned and conditioned reflexes. In 1930, however, the struggle against this attitude began. In a series of discussions "reflexo-

logists", those who believed in the theory of reactions and the supporters of the cultural development of higher psychic functions were accused, among other things, of distorting the Marxist doctrine about man, of a mechanistic view, of eclecticism and of "dragging in" bourgeois ideas into Soviet science. The results of these discussions were very unfortunate for the majority of the "erring" psychologists. They were removed from their posts, arrested as "harmful to the people" and later liquidated. Those psychologists who have remained faithful to the party line are directing their efforts towards the building-up of Marxist psychology on the basis of "dialectical materialism"; they are typified by their radical dogmatism and slavish devotion to the classical exponents of Marxism. The attitude of the Soviet psychologists to bourgeois science is becoming exceedingly critical, whereas those tenets which "Comrade Stalin has worked out in so outstanding a manner for the whole of Soviet science", are being particularly emphasized. It is understandable that under such circumstances there can be no question of creative work in any field. The literature in the field of psychology is also merely the expression of deplorable flattery. No creative work exists in Soviet psychology and none can exist, for the prerequisite for it is freedom of scientific thought.

THE BASIC TRENDS IN PSYCHOLOGY IN THE U.S.A.

We can no longer today speak of "American psychology", but only of psychology in the U.S.A. The idea still to be found quite often in Europe of a uniformly behaviouristic psychology is no longer valid today.

However a different emphasis is to be seen to that existing in psychology in Germany.

The inner life of a human being manifests itself – according to Karl Bühler – in three ways:

in experience	.....	inner aspect
	in self-expression	
in behaviour	in communication	
	in action	outer aspect
in performance	.....	

Great importance is given in America to behaviour in communication (the wide distribution of the questionnaire and interview method, the high esteem for rhetoric).

Also the analysis of the carrying out of actions and performances has become highly differentiated and specialized (high regard for manipulatory and measurable success).

On the other hand, the attitude towards the analysis of expression and any introspective research is in general sceptical (lack of imagery in the technicized world).

1. Thesis: The emphasis in psychology in the U.S.A. lies on the behaviour and performance aspect. The emphasis in Germany lies on the experience aspect. A connecting link with the outer aspect lies in the attention given to analysis of expression as part of the German study of character.

A second fundamental feature of psychological research is worth stressing. Social life plays a much more important part in the United States than in Germany. During the time of the pioneers good neighbourliness was all-important, and even today the settling

into and adapting oneself to new social situations is a matter of great consequence (immigration, frequent changes of domicile).

2. Thesis: The emphasis in psychology in the U.S.A. lies on the analysis of social life (social psychology). The emphasis in psychology in Germany lies on the analysis of the individual (study of character).

Already about the year 1930 psycho-analysis had been adopted and spread in the U.S.A. as it had been in no other country in the world. In the process Freud's doctrine underwent some characteristic transformations:

- 1) The human being is not considered from the point of view of his innate primitive impulses. He comes into the world rather as an "unwritten sheet", his failings are caused by wrong upbringing.
- 2) In accordance with this principle the main factor in the neurosis does not lie in the defective putting to use of experience, but in the social sphere. The neurosis is a defect of relationships (Sullivan, Horney).
- 3) The further extension of psycho-analysis which had already been started by Freud, to include society and culture, receives a particularly strong impulse (Kardiner, Linton, Benedict, Fromm).
- 4) The experimental psychological method gains mastery over psycho-analysis, supplants the purely case-study method and thereby raises psycho-analysis to a science (see Hilgard, E. R., et al. "Psychoanalysis as Science", Stanford/Cal. 1952).

3. Thesis: The emphasis in psychology in the U.S.A. lies on the analysis of the behaviour of the primitive impulses (psycho-analysis). The emphasis in psychology in Germany lies on the analysis of the laws governing the inner make-up (the doctrine of layers and structure).

It is the task of present research to overcome the one-sidedness of the points of view which have been determined historically and culturally and to work together to build up one science of psychology which will do justice to all aspects of psychic life.

EAST-WEST TENSION IN THE LIGHT OF PSYCHOLOGY

The lecturer commenced from the statement that the concept of spiritual Europe, as a unity, has been often discussed, but so far no one has defined it unambiguously. As a result we frequently come across great discrepancies even in the matter of defining the frontiers of spiritual Europe. Only in relation to France and Italy nobody has raised any objection as to their participation in the European cultural sphere. Germany is regarded by some (Rathenau) as the centre of that sphere while others, to the contrary, deny her any right at all to belong to Europe (Massis). The most eagerly-debated is the question of the position of the Slavs. Sharp differences of view, which the lecturer illustrated by numerous quotations, permit us to conclude that research in this subject rests so far in the pre-scientific phase.

The causes for this state of affairs must be sought not only in the scarcity of truly scientific studies relating to the above-mentioned subject and the insufficiency of the methods applied, but above all in the confusion between the conception of cultural spheres, and their simultaneous classification. As long as attempts will continue to be made to divide mankind into superior and inferior categories the danger will always persist that the circle of the supposed "elite" would be continually narrowing. In the meantime the study of various cultural spheres should not be connected with the attempt to qualify their relative virtues, but only to state differences. One should keep in mind, however, that things which are beneficial for one structure may appear noxious to another. What has been said above can be proved by quoting the example of dynamism, which quality is deified in Europe while it is condemned in the Far East. Taking these diametrically different approaches into consideration, it becomes understandable why Europeans with their constant hurry may be regarded by Asians as "abnormal species", as it is proved by quotations from the works of thinkers of the East; whereas among us there

is a tendency to condemn the quietism and calm of the East.

The elimination of attempts to pronounce judgement and the endeavour to feel as the other person does has not only theoretical importance, it can also lead practically to the lessening of conflicts and, consequently, to pacification if the hidden tendency to debase and insult one's partner is removed.

In search for an objective criterion for classification we have found that those we have had so far – the geographical, historical, racial and culturomorphic principles – were insufficient. The lecturer emphasized that the essential principle for the differences of men in their inner self lies in culture, which is exclusively connected with the "homo sapiens" species. Culture, however, as an entirety of man's creations which have become objectified, is a derivative quality. Culture, as the "direct expression of the human spirit" (Kayserling), is derived from the latter's psychical structure. Thus we arrive at the "psychological conception of the cultural sphere" or nation\*, and at stating the thesis that the question of appartenance to the East or the West is decided by the sum of the psychic qualities or, in other words, the entirety of the psychic structure of an individual or a nation.

The displacement of the forum of discussion into the sphere of psychology alone does not solve the problem. It places in the foreground the problem of the method by which one would be able to arrive at defining the psychic structure characteristic of European man.

Usually we apply one of the three methods: 1) The comparative psychology of different peoples of a given cultural sphere permits us to find out common features characteristic of all constituent members of that particular supranational community. This method is difficult to apply successfully in so far as the study of the psychology of individual peoples is far from satisfactory as yet. 2) The comparison of the historical, sociological, formative cultural and economic tendencies of parallel spheres together with

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\* The thesis concerning the "psychological conception of nation" the lecturer has developed more fully at the 19th Congress of the German Society for Psychological Affairs (Cologne, Sept. 1953).

a common psychological interpretation of those tendencies, leads to certain conclusions about psychic structure of peoples concerned. Considering the enormous amount of material dealing with this subject this method must naturally result in superficiality. 3) The comparison of certain segments of culture or life generally (e.g. philosophy, social structure), assuming a structural approach, permits us to arrive at conclusions about the whole from consideration of a part of it.

In his work the lecturer applied the method of the analysis of the European spiritual crisis, an element of which is the longing for lost spiritual values and the search for lost virtues. As the starting point of his analysis served the assumption that without distinctive peculiarities of the European spirit we could not have arrived at a European crisis. The search for causes and sources of the crisis enables us to find out at the same time the dominant trait of European psychic structure.

The roots of technicism, as one of the basic expressions of the crisis, go very far down, when feeble man tried to make himself independent of the forces of omnipotent nature. The realization of his original weakness by the European man led him along the road of ceaseless toil towards the perfection of tools. The development of industrial methods, the successes which followed and the feeling of triumph have bred in Europe a social instinct of self-assertion which has become the basic and the central feature of European mentality; whereas in the East the instinct of submission is fundamental (classification of instincts according to Vierkandt).

Self-assertion expresses itself in Europe in the form of striving at a matchless individualism which, to the East with its ideal of 'nirvana' and the 'veil of forgetfulness' of Maya, appears as an arch-evil. Blurring of the features of individualism in the East leads consequently to a collectivist culture. The contrasting of individualist and collectivist cultures pervades throughout various walks of life. The will for selfdevelopment leads Europe to adopt the theory of an equal start for all citizens, i.e. in the political sphere – to democracy and constitutionalism; in social sphere – to the abolition of class barriers; in philosophy – to

the theory of freedom of will; in the economic sector – to the establishment of private property. Analogically, we find in the East: despotism, caste system, fatalism and collectivism. It is not merely a coincidence that the attempt to apply communism in actual life first started in the East. The desire for self-expression leads to activity and dynamism which are closely related to voluntarism and rationalism. As a result we find in Europe a balanced development of all psychic functions. In the East, with its passivity, psychic forces have remained undifferentiated and it is because of this that emotional colouring looms there in the foreground. This lack of differentiation forms the basis of a harmony which can be termed as “superstable”, whereas in the West we have a harmony of contrasts. The extent of the split is evident, but it should not in any way prejudice us as to the relative virtue of either cultural cycle. The realization of this danger should help us to eliminate subjectivism from the study of the problem.



*Ludwig Zeise*

THE OVERCOMING OF EAST-WEST TENSION  
AS AN EDUCATIVE TASK OF PSYCHOLOGY

Our science in the last centuries has taken on a rationalized form which permits it only to get a grip on the past. The question that is asked is, by what process has something become what it has been. The impulses which form the future are excluded from the field of view of science. That is the reason why the reality of our life in society, technology and politics is constantly fleeing from the life of the mind and spirit; i.e. is fleeing blindly into a state where mind and spirit do not count. We have at the same time science without roots and practical experience without thought. Therefore we must needs go on being in continual dread of the catastrophics of our own progress.

The disunion in our hearts between a "perception without animation", (consciousness) and an "animation without perception" (unconsciousness), has today taken on geographical forms which are threatening to destroy the world. How has it come to this? People nurtured in the old cultures considered their own origin as being from God and the spirit. Also their formative impulses were received from their spiritual and intellectual organ (noetikon). In conformity with the intrinsic structure of their own souls, social organisms had a hierarchy stratified from the higher down to the lower levels.

While the East remained behind in this spiritual state which was open to the higher levels, in the West a complete reversal of relationships took place with the Renaissance. A picture of nature finally emerges in which there is no longer any place for the human being. He is now considered from the point of view of the lower levels as a mere product of nature. The mind from being the master becomes the "adversary of the soul".

It is just this same process of reversal which is taking place in the social field. Just as with Freud the leading rôle is allotted to the lowest stratum of the soul, the instincts, so with Marx it

is to the lowest social stratum. Thus with the loss of the medial area, the split between intellect and the life-force, bourgeoisie and proletariat, death (mechanism) and animal (biologism) is complete. Now the technical and social products of civilization, the fruits of Western intellect are being deeply affected by the life impulses of the Eastern world. The East must live what the West thinks. The mechanical way of thought is being experienced in the East as a magical fascination, the primitive motive forces till now kept back by their ties to religious observance are being unleashed. The result is the brutal oppression of the human being.

As a positive counter-movement the struggle for a picture of man as a living entity has begun in Central Europe. In this "anthropological change of outlook" the personal inner centre of man is rediscovered, that inner centre through which the balance between the "superstructure" and the vital basic stratum can be achieved. Man is no longer considered as "what nature has made of him", but also as "what he can and should make of himself", (Kant). That is the psychological way of self-realization. The man and woman from the Central European region, who have again found their own inner centre, will also find the right words in which to mediate between the hostile brothers.

