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Филолошка  
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Philological  
Research  
Today



# Филолошка истраживања данас

## Philological Research Today

ЈЕЗИК  
КЊИЖЕВНОС  
КУЛТУРА  
LANGUAGE  
LITERATURE  
CULTURE

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17.00 - 17.20	<b>PAUZA/COFFEE BREAK</b>
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four grades of primary school, this paper discusses the frequency of communication strategy use in the early learning of German and English. Since there is still no widely accepted definition of communication strategies, the authors define communication strategies in terms of the Common European framework of Reference for Languages, and base their research on the European Language Portfolio for pupils between 7 and 11 years of age. Based on the data from observation and from self-assessment questionnaires, the authors suggest ways of improving early foreign language teaching by integrating the European Language Portfolio in the teaching process.

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**Razvoj lingvostilistike kod Srba ili istorijat analiza pesme *Veče na školju* Alekse Šantića** • U referatu se istorijat lingvostilistike kod Srba razmatra iz vrlo specifičnog ugla: kroz međuodnos stilskih analiza „Večeri na školju“ Alekse Šantića i razvoja lingvostilistike i njenih kriterijuma kod Srba. Referat ima za cilj da pokaže da se istorijat lingvostilistike kod Srba može pratiti kroz istorijat stilskih analiza navedene pesme. Referat ukazuje na novosti koje svaka nova analiza „Večeri na školju“ donosi u primeni i razradi lingvostilističkih kriterijuma.

**The development of lingo-stylistics in Serbia or a history of the analyses of the poem *Night on the Coast (Večeri na školju)* by Aleksa Šantić** • In this paper the history of lingo-stylistics in Serbia will be looked at from a very specific angle: through the interrelationship between the stylistic analyses of the poem *Night on the Coast* by Aleksa Šantić and the development of lingo-stylistics and its criteria in Serbia. The paper aims to show that the evolution of lingo-stylistics in Serbia can be traced through the history of the stylistic analyses of the aforementioned poem. The paper points to the innovations which each new analysis brings in the application and elaboration of lingo-stylistic criteria.

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**Čulnost kao samospoznaja u pismima i poeziji Džona Kitsa** • Kaže se da je romantizam poslednja epoha u evropskoj kulturnoj tradiciji koja je reč ljubav pisala velikim početnim slovom. Romantičarska rehabilitacija ljubavi, afirmacija zanosa i sanjalaštva potekla je kao nastojanje da se svet doživi potpunije, i duhom i čulima. Džon Kits, najmlađi u plejadi slavni engleskih romantičara, uživao je u svemu što može okupirati mladenački duh – voću, vinu, umetnosti, erotskoj ljubavi. Pesnikova bogata korespondencija i nesporno izuzetna lirika svedoče da se njegova poetika ostvaruje od čulnih užitaka, ka apstrakciji, ali sa ciljem da se čula nikada ne napuste. Čulnost je za Kitsa put do istinske samospoznaje i celovite duhovne realizacije.

**Sensuousness as a self-revealing aspect in the letters and poetry of John Keats** • It is thought that Romanticism was

the last epoch in the European cultural tradition in which the word love used to be written with a capital letter. Rehabilitation of love, daydreaming and enthusiasm in Romanticism, started as an effort to experience the world more deeply. John Keats, the youngest of all English Romantic poets, enjoyed experiencing all things that would occupy a young man – fruits, wine, art, erotic love. The poet's correspondence and poetry both prove that Keats's poetics generates from sensuousness up to more abstract ideas, but without ever leaving the senses behind. For Keats, sensuousness was a key to achieving a true self and a complete spiritual realization.

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**Traditional vs. relativistic ethics – cases in American culture**

• Relativist, secular atheist ethics based on anti-Christian, radical left ideologies has had controversial, colliding and subversive impact upon freedom of expression in applied traditional ethics in the U.S. This impact results in a culture-war of value systems that sanctions and subverts traditional worldviews, particularly those based on Christian ethics. The American society encounters these opposing moral views within its increasingly multi-ethnic, intra-national cultural conglomerate while in this process it claims equal opportunity for its multi-confessional, heterogeneous societal platforms. This paper gives a brief account on the American thought, action and reaction to traditional ethics on the map of diverse ideas and cultures in the United States. Discrepancy in the interpretation and application of atheist ethics systems is observed from its increasingly intolerant stand against traditional ethics. The phenomenon of intolerance among moral worldviews is exemplified by differences in educational and cultural results.

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**Razvijanje ključnih kompetencija u nastavi jezika:**

**presek trenutnog stanja i očekivani pravci budućeg razvoja**

• Izlaganje otvara neka od ključnih pitanja koja se tiču problematike razvijanja kompetencija tokom procesa učenja i podučavanja stranih jezika, pre svega engleskog kao stranog jezika. Polazeći od preporuka iznetih u Zajedničkom evropskom okviru (ZEO), koji precizira “kako treba učiti neki strani jezik za potrebe komunikacije i navod znanja i veštine kojima treba ovladati radi sticanja delotvornog jezičkog izraza” (ZEO 2002: 31), naglašavaju se razlike između opštih i komunikativnih jezičkih kompetencija i podseća na njihove glavne karakteristike. Razmatra se zatim trenutno stanje stvari kada je reč o praktičnoj primeni preporuka Saveta Evrope, a naročito aktivnosti i inicijative samog Saveta i njegove misije da unapredi plurilingvalne kompetencije građana proširene Evrope. Nastava jezika, zaključimo, od instrumentalnog je značaja za uspešno ostvarivanje ove misije, te je njen ključni zadatak da, kao integralni deo postmoderne obrazovne

## TRADITIONAL VS. RELATIVISTIC ETHICS – CASES IN AMERICAN CULTURE

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### Abstract

*Relativist, secular atheist ethics based on anti-Christian, radical left ideologies has had controversial, colliding and subversive impact upon freedom of expression in applied traditional ethics in the U.S. This impact results in a culture-war of value systems that sanctions and subverts traditional worldviews, particularly those based on Christian ethics. The American society encounters these opposing moral views within its increasingly multi-ethnic, intra-national cultural conglomerate while in this process it claims equal opportunity for its multi-confessional, heterogeneous societal platforms. This paper gives a brief account on the American thought, action and reaction to traditional ethics on the map of diverse ideas and cultures in the United States. Discrepancy in the interpretation and application of atheist ethics systems is observed from its increasingly intolerant stand against traditional ethics. The phenomenon of intolerance among moral worldviews is exemplified by differences in educational and cultural results.*

### Key words:

traditional Christian ethics, secularism, relativism, situational and utilitarian ethics, atheism, malformed behaviour, desensitized moral deviations, ethics lexicon, US founding fathers

Teaching traditional moral value systems in American public education on all levels, has become seldom a part of the curriculum. In rare instances it is taught however void of any Christian reference, and it is presented as *situational* codes of principles of behavior or *relativistic and personal reaction* and decision making on any issue of human conduct. (Newcombe, 2009; Bennett, 2008). That leaves the students deliberate their decision making and reaction toward issues, situations and toward other human beings based on their personal, intimate, or emphatic experience. The absence of education in traditional and Christian based ethics leaves the students deprived of the knowledge about a scientific discipline in the humanities that has a historic record of thousands of years encoded as absolute moral principles for right and wrong. (Joselit, 2007; Levin, 2009; Woytyla, 2009).

Students are taught, in the name of freedom of expression, that Christian ethics is limiting their choice to determine what is right and wrong. As a consequence students increasingly

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become defiant to authority of teachers and parents, school rules or societal norms for civility, safety and stability. (D'Souza, 2009). In absence of Christian moral norms in the educational process, or in presence of adverse and antagonistic propaganda against it, students reject civil obligations to behave according to Christian ethics. (Schweitzer, 2008). As a result, they defy and despise any action that is punishable as a consequence for their personal misdemeanor, perpetration, hate-crime, mass-murder, student-teacher sexual abuse, drug-related incidents, abortion and sexual education misconducts, illegal pornography etc. Even Harvard has become a god-hating champion among the best league of American radical liberal universities. (DeMint, 2008; Kullberg, 2006).

The uninformed or misinformed conformity with relativistic moral views in the educational process brings another malformation in the students' behavior. Surprising results are found in surveys where students were asked to identify themselves as proponents of right or wrong decisions. When a female student was asked if she believed in human sacrifice as a rudimentary practice of pre-Christian, pagan tribalism, she replied "I really don't know", reports the ethics professor at the Pasadena City College, Dr. Haugaart (1978). Dr. Haugaart recorded her own unexpected experience with the negative reaction and the controversial response of her student, as she further wrote, "I was stunned. This student was the woman who wrote so passionately of saving the whales, of concern for the rain forest, of her rescue and tender care of a stray dog".

Another example of ethics and education very lucidly qualifies moral deviations and desensitized comprehension of right and wrong according to Biblical principles of the Judeo-Christian ethical standards. When students were asked if the Holocaust happened, 10 out of 20 percent could not say that killing of millions of people was wrong. These students from the Hamilton College, New York, class of Prof. Robert Simon, expressed their relativistic and anti-biblical views stating that they dislike the Nazis but could not say that Nazis are morally wrong.

When 97 percent of students in a Zogby International poll of American college seniors admitted they received good education in ethics, their relativistic perception and personal implementation of ethical standards is what concerned objective and culturally non-biased researchers. A vast majority of the students chose to consider ethics as a freedom of expression within which "what is right or wrong depends on differences in individual values and cultural diversity". Those students denied to acknowledge the necessity of a system of permanently valid standards and norms in ethics. Only one-fourth of them claimed to have retained their Christian values that "There are clear and uniform standards of right and wrong by which everyone should be judged", quotes the National Association of Scholars report of 2002.

Research conducted by the leading American conservative think-tank, the Heritage Foundation in D.C., indicates that education in ethics and morals through family values should be a matter of objective societal-cultural need, since personal preference and individual

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interpretation of what is beneficial or destructive for the individual and the community inevitably leads to forms of divisive deviations, anarchic adaptation, utilitarian, and seemingly “nonjudgmental” protection of human rights. (DeMar, 2010; Coulter, 2006).

Secular moral intolerance has been drastically and intolerantly replacing biblical foundations throughout the social and cultural landscape of America, thus transforming the profile of ethical conduct and conviction. (DeMint, 2006). Being a multi-cultural society, America has also become a collection of interest groups that increasingly infiltrate, impose, and in a volatile way condemn and discriminate the Christian culture and the traditional value systems based upon it. These socio-cultural groups are uniquely based on the custom of their separate ideology, individual or institutional, their emigrated cast, or their tribal traditions brought from other parts of the world, their law brought from their non-Christian, or anti-Christian faith-based conceptions or misconceptions about western culture, or their threat and condemnations (the already proverbial example of Sir Salman Rushdie after the publication of *The Satanic Verse* in 1988).

The various religion clashes on American ground are recorded as aimed primarily against Judeo-Christian traditional moral values and history of culture, and they contribute to a new culture-war phenomenon: intensified antagonism against Christian, traditional ethics. They practice and profess their claim to societal supremacy or they justify their self-gratifying individual moral norms and standards. (Groothius, 2006). From shaman prescription for the *spiritual force*, to drug concoctions for transcendental meditation, to electronic evocation of thousand of evil-spirits from world mythologies inject anti-Christian moral messages into video games and electronic, digital animations, going to the extreme cases of diffusing a new age acceptance of pagan human sacrifice, of woo-doo and black magic rituals and sacrifice (The Hollywood culture Harry Potter protagonist and its influence in establishing schools of magic in India and elsewhere). The secular pandemonium of non-traditional ethics accumulates diversities that further divide instead of unite the various cultural heritage. This is a trend which shows an opposite expectation in the contemporary cultural call for cultural tolerance, unity, harmony, and Christian acceptance of inter-faith inclusiveness in America. (DeMar, 2002).

The secular relativistic interpretation of the American culture and society implies that ethical truth is allowed to be interpreted, applied and judged upon - solely by the subject that belongs to the specific cultural group, even if that subject *officially declares inter-faith tolerance but individually denies traditional Christian ethical values*, although that subject assumes a prominent public, civic duty, such as the case of the California Senate chaplain who is a Buddhist. Right and wrong according to Christian ethics principles is no more relevant when relativist ethics uses volatile and misleading comparative analysis of all religions to conclude that all different religions share the same standards for what is right and wrong. (Esolen, 2008). According to this relativistic approach to scientific analysis in ethics, right and wrong becomes a subject left to the judgment relative to the individual, to his specific social or religious group, and

to various culture group customs, rendered through some 6809 languages in the world. (Anderson, 2004).

Christian and Judeo-Christian ethics worldviews are still shared by a majority of Americans. The number of Americans who identify themselves with the Christian religion was 77 percent in 2008, although it is in decline compared to 1948, when it was 91 percent (Newport, 2009). Despite of the majority of Christian ethics practitioners, voices in the new Age of Aquarius and its secular millennium of the 21<sup>st</sup> century, maximize their biased decibels against contemporary Christian traditional ethics. It is both the “Necessity of Atheism” by the “Romantic” poets and social anarchists of the 19<sup>th</sup> century, and the secular humanism of the 19<sup>th</sup> and 20<sup>th</sup> century Marxist and existentialist worldviews that contributed to the anti-Christian value systems. Martin E. Marty is one of the multiple examples whose quasi-Christian partisan and divisive writings polarize the society and contribute to increased social pathology and to confusing approaches to comparative religions. Such methods *equalize* the value systems from Plato to Mills but falsify the contribution of the enlightened Christian-based *founding fathers* of the United States. Such paradoxical and angry defenders of *religious disorders* and protectors of perplexed order contribute to anti-traditional distortion of facts and frivolous misrepresentation of American history of culture, civilization heritage and traditional value systems. (Edwards, 1996).

To support his cynical intolerance for Christian ethics, he quotes “President Harry S. Truman liked to say that American life should be ruled by the Sermon on the Mount (Jesus’s teachings). Picture that legislated ethics: we would have a nation of 200 million-plus amputees, right eyes and right hands being removed from all but the listless or lustless... We would employ well-paid government followers to obscure those sorts of commands while asserting the militant ones of the theocracy”. (Marty, 1986). Marty himself was not able to anticipate other anti-Christian ethics systems’ expansion and empowerment with militant laws modeled against Western cultural and moral value systems of today.

Secular relativist schools and movements continue to expedite their pace in the societal and cultural wars against Christian moral standards in America today. A well know proponent of this culturally divisive and antagonizing moral trend is an old liberal leader, John Dewey(1859-1952). His inability to predict intolerance and distortion of the societal moral order that derived from moral relativism, allowed for his educational reforms to take a dangerous ideological direction. Many freedom-driven fighters from the 1960s interpreted his moral relativism as an unlimited freedom for a wide array of morally destructive actions and processes of social changes in behavior and perception in the U.S.(increased use of illegal drugs, sexual freedom that led to social, pathological and psycho-physical health disorders, family disintegration, and rampant practices of homosexual deviations).

Dewey simply and pragmatically compared ethics with another cultural segment, the language, and, analogous to Darwin, concluded that both cultures and languages undergo evolutionary changes. According to him, those aggressive changes discriminate the more tolerant cultural forms (the less resistant and weaker), while multiplying and gradually dictating the dominant influence of the aggressive and less, or non-tolerant ones. Those changes impose their own diverse group customs, from personal choice to academic and media systems and conventions that organize a set of temporary, transient moral principles which are fit for a certain practice and a particular time frame. The moral relativism adopted by the new age searches to find a *globalist* justification for its particularly designed attack against a particular religion, Christianity. (Kuhn, 1962).

Cultural relativism does not accept sustainable, everlasting, absolute standards of what is good or bad, acceptable or non-acceptable, permissive or forbidden, because it claims that fixed standards would offend other cultures derived from their historic and circumstantial communal customs. The imminent danger of cultural relativism imposed on a stable, safe and just modern society is that issues such as torture, genocide, capital punishment, terrorism, incest, sodomy, pornography and hedonism, euthanasia, abortion, homosexuality, drug abuse, deception, stealing, marital infidelity (one man having 4 wives, and multiple concubines), gambling, government and civil disobedience against different culture and society, can all be traced back to the inherited cultural mores and morals of their cultures, brought and gradually imposed, from their non-Christian lands and cultures, instead of integrating their cultures into the nation of nations, the One-Nation-Under-God and the one language, English, as a unifying factor for the multilingual and multicultural society of the united States of America, as it was the traditional American code for the common good. (Morris, 2007).

Prof. William Graham Sumner from Yale University (1840-1910) further distorted Dewey's ideas about the right of a separate culture to determine what is right or wrong. In his book of criticism against Christian ethics, "*Folkways*" (1906), he argues that it is permissible, even encouraging in Tibet a woman to have many husband, like Islam allows for men to have many wives. Also, he does not have any objections about some Eskimo tribes who allow deformed babies to die by being thrown out in nature, similar to the "primitive" cruel custom of the Spartans to throw ill and aging humans down the rock. This proponent of cultural and ethical relativism has no problems in condoning a similar wrong doing to the aged parents in the islands of Fiji, where killing aged parents was not wrong. The practice of moral relativism in the United States, reflects in the medical practice of so called 'assisted dying' within the bio-ethical "political correctness" of the 20 c. medical and legal education. One of those proponents is Dr. Jack Kevorkian, who has had followers influencing many medical laws and regulations that fight for the right to kill another human being by adopting "assisted dying", euthanasia, as a "human" concern for a suffering individual. This is another example of a medical individual who uses his own relativist interpretation of human (moral) rights and freedom to manipulate with human life, while discriminating Christian ethical rights, principles and norms.



Another cultural relativist who develops his arguments to absurd conclusions, according to which even the definition of what is normal and abnormal is relative to culture, is Melville Herskovits (Herskovits, 1973). According to one of his major views "Judgments are based on experience, and experience is interpreted by each individual in terms of his own enculturation". Herskovits contends that, since there is no God and there could be no absolute truth, then cultural and moral relativism are to be created by men, and not discovered through god, or revealed through its prophets. According to him racism, discrimination or exploitation could be a subjective morality and a relativistic right of an individual or a societal group in different societies. This mental discourse coincides with the *new age* ethics of confusion and agony, masking itself as a harbinger of new idealism, love and hope for the new world order of renewed, recyclable old ideas of equality, brotherhood and justice for all.

Darwin's Theory of Evolution inspired other atheists to oppose Christian-based morals, and to speculate that moral behavior is not an absolute truth as a cosmic, universal spiritual law designed from an objective, absolute moral authority called god. His opposing views entertain the assumption that morals are man-made and subject to individual alterations: "All morals, ideas and ideals have been originated in the world; and having the past subject to change, they will presumably in the future too, for better or worse, continue to evolve".

The *Evolutionary Ethics* of Anthony Flew, (Flew, 1968) offers a theory that has many weaknesses among which the hardest to forgive is the most influential among young, superficially educated students in America today, who turn out to be most prone to commit crime, without expecting due punishment. Flew argues that value comes from non-value, like the French Existentialists' creed that life is non-valuable nothingness, that there is nothing out of life, that god is dead, therefore life must be all, and all done in life is therefore permissible, including committing crime, murder, perversion and insensitivity to human suffering. Flew claims that changing values are valuable. Based on this premise that value that values change is itself unchanging, then evolutionary ethics is self-contradictory.

Relativistic ethics based on Darwinian and Marxist evolution, is the teaching of the professor in cultural and human secularism, sociobiology and environmental issues, Edward O. Wilson. Wilson used his Harvard academic position to indoctrinate the educational system that all behavior is selfish at the most basic level. According to this assumption, humans love their children not because love is closest to an ideal spiritual feeling of the parental being, but because love is an effective means of raising effective reproducers in the material society. This principle of Wilson's sociobiology subdues humans to a dehumanizing selfishness and to an animalistic and mechanical role that follows a mere reproductive imperative: to exist and to survive; not for the benefit of a developing and flourishing civilization, but for the cruel and ignoble benefit of a self-gratification; not for love, joy, peace, patience, goodness, kindness, gentleness, faithfulness, and self-control, which constitute the Christian virtues that are biblical, historically, legally and psychologically proven as sound and safety-building social-moral principles.

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The principal weakness of moral relativism is its rejection to consider the Christian culture and its moral codes written and built into the greatest achievements of human prosperity through the Western civilization, and the American genius within it. Thus moral and cultural relativism promoted by the liberal worldview, favors freedom of choice but contradicts itself in forbidding the freedom of Christian moral values in America to be applied in moral evaluation of human conduct. This non-inclusive, although seemingly permissive and “nonjudgmental” mindset, fails the test of reality when confronted by real evils such as slavery or genocide. An objective moral observer cannot agree with the relativistic ethicist who claims that Holocaust had been an appropriate response for Nazi Germany, or the terrorist attack on 9/11 was justifiably appropriate for the anti-Americans who demonstrate hate-crime based on their anti-Christian and anti-Judaic faith, culture, and moral and societal order. (Milin, 1986; Morris, 2007).

Based on the secular radical anarchists in philosophy and social and political sciences, late 20<sup>th</sup> century philosophers like J. J. C. Smart and B. Williams, and A. Sen and B. Williams (Smart, Williams, 1982), propounded their anti-Christian ethics. Their theories justified their utilitarian *use* of the art of mass deception to elevate the pleasure of grand illusions (escapism in the movie industry and the music-based ideology for instigating hate, crime, violence and intolerance of any kind), to god-like figures for achieving an illusory, utopian state of mind, and state of an entire society (under dictatorship and totalitarianism). They consume the idea of pleasure in their leader’s and party ideology as a massive proof of presumably good and just social and moral order, at the same time becoming unable to compare it with outside standards of democratic ideas for pursuit of happiness and individual and institutional prosperity, for which Christian morals have been the champions in the democratic societies based on Western cultural and social value systems.

Changes in traditionally Christian paradigm in America are pressured through cases of deliberately and aggressively imposed new systems of values of the new age. New age relativistic and revisionist ethics permeate and undermine the very freedom of expression for which it stands, disregarding the particular freedom of expressing or confessing Christian moral values. Findings of this research suggest that the political correctness in the U.S. subversively promotes ideas and practice of secular humanist and atheist worldviews, that discriminate traditional ethics, based on Christian heritage. This phenomenon of a new radical boycott of Christian ethics in America could be paralleled with the old atheist attitude in Marxist regimes for which Christian moral values were irrelevant, non-progressive or “dangerous for the masses”. Meanwhile scientific research, regardless of its atheist or agnostic approach, continues to be preoccupied with the mysterious evidence about the “God genes” being wired in the human being, generating the spiritual quest for higher moral principles and a higher purpose of life.

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