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SHORT STORIES  
volume II

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## ACHILLES' HEEL

Even in everyday life it is evident that some talented persons succeed in the field of their studies and work (creating), despite all the difficulties and obstacles they come across. School doctors and psychologists saw this while going through children's medical and school records. They noticed that children who suffered from mumps, pneumonia, sore throat and similar illnesses, accomplished very good results in school. This rarely referred to the children with average or below average results. They have established a hypothesis that talented children exhaust their nervous system more (their nervous system can process more information) because they can learn more than average and below average students for the same time. Thus they spend more energy and the consequence is the weakening of their immune system. The other hypothesis is that talented children show more asynchrony (unevenness) in developing abilities and characteristics of their personality and it is very difficult for them to surpass this uneven development. For instance, psychological studies have showed that some talented eight-year old child could be on the level of development of a twelve-year old, but emotionally and socially it is still on the level of development of their peers. If differences are even bigger (studies have shown that in a body of a twelve-year-old can be a fifteen or a twenty-year-old stuck – so called super intelligent children or *God's children*), then it is harder for these children to face many other problems in their life than for the children whose development of abilities and characteristics of the personality is coordinated with their age. It has also been confirmed that a great number of intellectually talented children grows in poor families. Other talented children, on the other hand, have ill-suited parents and horrible family atmosphere (beatings, alcoholism, drugs, neglect and indifference to a child's welfare and its success in school and life). But despite all this, they somehow succeed in realizing their talent first in school and later in life. Psychologists have even introduced a new term (dimension) *resistance-vulnerability*. It can be illustrated by the following example: Imagine we have three dolls – one made of glass, the other of plastic and the third of some solid metal. If we hit each one with a hammer, what will happen? The glass doll will break into million pieces, the plastic one will have a dent and the metal one will be undamaged and it will even produce a pleasant sound. The metal doll could represent our greatest treasure – our super talented and creative children. Somewhere in the middle, between these two extremes, there is the plastic doll which could represent children who endure life misfortunes, beatings and hostile atmosphere in which they have to grow but

somehow they still manage by. The glass doll represents children who grow in a distinctively hostile atmosphere both in school and their families (nobody takes care of them, parents and teachers are completely indifferent to what is happening to them). Because they do not understand why these things happen to them, talented children are in a constant conflict first with themselves and then with their environment – parents, teachers and peers. They only take punishments and torture both at home and in school (bad marks, missing classes and running away from their homes) and they join other unhappy children in the streets, the children who already gained all the characteristics of delinquency. All these children are deeply unfortunate and they do not have anybody but themselves. The knowledge that nobody wants you, needs you or accepts you is the most difficult thing for a human being (especially for children and young people). Such child must be very unhappy. These children are represented by the glass doll, unprotected and frail. On the other hand, many studies show that happy talented children have great support from their families and they succeed in building self-defense mechanism to fight the life temptations. These children get so much help, support and encouragement both at home and in school, not just from their teachers and parents, but from others as well – friends, peers and so on, because they are pleasant to be with. Studies also show that they become aware of their strength and competence early and they start to use their environment better to make progress and develop their abilities. They also show independence, originality and creativity very early, because they live and grow up in the atmosphere of freedom, tolerance and support and without fear from punishment if they make a mistake in their best intentions. Something else has been noticed: these children need and seek new challenges in order to become even more resistant, self-confident and persistent. Children who go through life with no obstacles, who get everything on their plate, do not have a chance to practice and test their strengths and potentials. This is why they often do not know themselves and they do not get a chance to develop their potentials. The following story from the Greek mythology will help illustrate the above. When Achilles' mother found out the fatal destiny that awaited her son, she tried to protect him, the best way she could, by bathing him in the river that, according to a legend, could change your fate. Since Achilles was only a baby, she held him for his heel while she was immersing him into the water. Thus only Achilles' heel remained unplunged and dry. Later, when Achilles was nine, it was prophesied that he would be a great hero who would conquer Troy, but he would die in the process. His mother again tried to find a way for Achilles to avoid the war against the Trojans so she dressed him in woman's clothes. But Odysseus revealed the scam and forced Achilles to go to the war. During the siege of Troy, an arrow hit Achilles in his vulnerable heel and he died of the wound. (His heel was the only unprotected part of his body, since his mother held him for it while she was immersing him into the miraculous river.) Unlike Achilles, Hercules triumphed despite all the dangers, thanks to his own efforts and virtues he built by himself. His mother always encouraged him and convinced him he would be successful

in life. Hercules, therefore, was not a child protected from great life risks, temptations and challenges. Thus he got confidence and abilities, fighting with all the difficulties and obstacles in life. This self-built firmness and resistance are the most important and eternal avail. But they can be achieved only by one's own efforts and trials and they cannot be given or inherited from anybody. Still, there are no many cases like these in real life, especially nowadays when life is full of stress, tragedy and the system of values is out of order; when boundaries between good and evil are almost wiped out. Although today we know more about the talent than before, there are still many puzzles, perplexities and questions *Why?* and *How?* This tells us that we have a lot to learn about how to make education of the talented children more efficient and to point out the importance of individualization of its methods in the sense of respecting individual differences in abilities and characteristics of subjects. Because we all know, from everyday life, that, for instance, some child can be further discouraged by critic so it would not be able to do what it could (regularly) any more, while some other child would be encouraged by critic to invest even greater efforts to do what was asked of it. This tells us that both educators and parents need to know more about the individual differences in abilities and characteristics of their children (especially talented children, sometimes referred to as *God's children*), as well as the relations between the talent in a specific field of creativity and the general intellectual talent.

Nowadays it is considered that talent means having distinctively developed abilities which enable an individual to achieve the highest results in the field of his talent. That is why the talent is always specific: literary talent, musical talent, mathematical talent, talent for sport and so on. From the aspects of psychology and pedagogy, there stands a question in which amount the talent is hereditary and in which it is the result of practice and education. It is considered that in the total human population there is around 2.5 % of very talented people (as much as mentally retarded ones), but only few of them develop their potentials to the optimal level. Creativity is a wider term than talent and it can be only a potential, which means it does not have to develop if there are no conditions for that. It is a common name for characteristics that enable individuals to achieve results above average in their activities for a long period of time. Psychology studies the amount in which the talent is hereditary and in which it is a consequence of convenient influences from the environment and exercising. Factors of the environment deserve a closer look because they can be changed and made more convenient. If an individual's talent manifests only in one field, then we can talk about his talent in this field. According to our knowledge until now, we can say that a great number of people are capable of a certain creative work. Of course, the simpler the work is, the more numerous is the participation of the population. However, when we talk about the greatest discoveries and inventions which change the usual order of things in a certain field of science and art which runs the development of the civilization – there are only few individuals who are capable of such discoveries and inventions. According to

statistics, applied long time ago by the English scientists Galton, such brilliant individuals appear only once in the population of a million people. In his longitudinal study, Terman set 1 % of the highest results in general intellectual abilities in the total population as a criterion for determining talent. The theory that creativity appears in all ages and in all cultures and fields of human work is also accepted, but there is a difference in its frequency, intensity and kind of creativity and talent in all these categories. Some theories explain creativity and talent as consequences of specific conditions inside and outside a personality. Also, it is necessary to take into account that creativity and talent are not completely unambiguous terms. Many contemporary studies show that intellectual talent cannot be a synonym for creativity and creative work. Because achieving extraordinary results in a certain field does not demand only intellectual talent but other features of a personality as well, such as: attitudes, habits, interests, emotions and so on. Only a specific combination of all of these features can give creative products. These and similar questions caused interest and instigated researches with the aim of finding out more about abilities and characteristics of personalities of creative individuals. That is why this is not the end of the story about enigmas, secrets and phenomena of creativity and talent. There are still many questions *Why?* and *How?*, waiting to be answered. And what is even more complicated: as soon as we think we found answers to certain questions, new secrets and puzzles about the nature of creativity and talent open and it continues endlessly. We know that the most important characteristic of creativity and talent is originality, that is, unrepeatability, rarity and strangeness. Only brilliant individuals are capable of producing such works in science and art that no one produced before them. Such works were created by Archimedes, Leonardo, Newton, Tesla, Einstein, Mozart, Dostoyevsky, Andrić, Picasso, Michelangelo, Rodin and others.

Fortunately, the nature has organized things in such a way that every individual who inherited some kind of talent or gift has a need to realize it. Toward these gifts, man stands with a possibility to either recognize and perfect them or neglect and hide them. They determine his role in the world because they make him free to fulfill his own nature and the meaning of existence. Driven by the deepest innate impulses (blessings) man aspires toward realization of his talents, with which he gains a possibility of personal and human fulfillment generally. Plato received, as a gift from gods, not only his personal talent but the fact he was born as Socrates' student. Great minds are constantly aware of the fact that the man is not only free to create in the world he lives in, but to change and perfect himself. Here we can also take the example of Saint Sava into account. He had multiple talents and he could achieve extraordinary results and give creative products in many fields. Many of his gifts he inherited, but he also built many of them himself because he had potentials and desire to learn and advance. This was the case with other great people as well. Those are few individuals who can climb the highest mountain tops and view from there the meaning of our existence. It is as though we stand beneath a

mountain and we begin our climb toward its top. Many of us do not have the strength for these efforts and we give up immediately. But from down there we cannot see the limits of mountain tops. We do not see the highest tops, often covered in clouds and mist. Only rare and the most talented people are capable of these climbs, efforts and challenges. Analyzing biographies of great people, we can see that a great number of their works was created from unrest, inner conflicts and doubts. Pain and torture they experienced justify the opinion that great men are not destined for an easy living, but for suffering. They are destined for a life of misery. Some people even claim that there is no creation without the tragic, inner unrest and conflicts. Everything is born from turmoil, pain and torture. Thus we can better understand Diderot's words: 'When nature creates a brilliant man, it is as though she lights up a torch over his head and sees him off to the world saying: Go and be unhappy'. Diderot saw the fate of brilliant people. In those times it was considered that brilliance is the highest expression of intellectual activity and that a brilliant individual is also a neurotic person. However, unlike Freud's classical psychoanalysis, which considered neurosis a disease, recent studies are more inclined to the theory that such psychic states are not diseases but the sign of more advanced development of an individual who tries to be above average and comes across obstacles he needs to surpass. These obstacles, inner and external, cause unrest, mental pain and inner conflicts.

## THE PHNOMENON OF BIRTH ORDER

Since ancient times it was pointed out that there had been a connection between certain family variables (the size of the family, factors of inheritance, family atmosphere and its dynamics, the order in which children were born and similar) with the frequent manifestations of talent and creativity. The researches that dealt with variables of the order in which children in one family were born and with the manifestation of talent and creativity of first born children, second born and the youngest children were especially curious. Some modern studies (F. Sulloway: Born to Rebel and others) focused more intention to the younger children in a family. Analyzing the bigger number of studies and latest researches on this subject we can state the following:

The stories of younger children who exceeded their older brothers and sisters can be found not just in fairy tales and legends, but in the oldest written testimonies on mankind. In the Bible it is also a frequent subject and the youngest child is always the one who wins and conquers. Many significant Old Testament names were not the first born children. Isaac, Joseph, Moses, David and Solomon, forefathers of Israel, were younger children and they made radical turns in their lives. This type of the younger child, and most often the favorite one, who develops

into a strong personality, is best illustrated by the Old Testament story of Joseph. This story, not just clearly and picturesquely, but intentionally, speaks of the position of the favorite child in a family and the importance of the order of birth of children, it is almost certain that the creators of this story had knowledge we acquire with difficulty nowadays. All the great men: Nikola Tesla, Ruđer Bošković, Mihajlo Pupin, Jovan Cvijić, Meša Selimović, P.P. Njegoš and others are not the first born children in their families. In Njegoš's case this can be traced back more than eight generations in the past. His father Tomo, grandfather Marko, great-grandfather Damjan, his father Stefan, his father Radul, Radul's father Stjepan and Stjepan's father Petar were younger children in their families. However, this phenomenon is frequent in other Slavic people as well. The great Russian writers Tolstoy and Dostoyevsky were also younger children, as well as the brilliant Polish woman Marie Curie. Something similar we have in East and West. R. Tagore, B. Franklin, T.A. Edison, W.A. Mozart, J.J. Rousseau, B. Pascal. T. Wolf, N. Copernicus, Gertrude Stein, Mark Twain and Charles Darwin were also younger children. Darwin was the youngest of brothers and fifth born among six children, such as our Tesla. Darwin was not only the youngest in his family, but also the youngest son of the youngest son, since Darwin's father was also the youngest son of his father. But he was also the youngest child in the whole family. What is more interesting, similar thing can be found on his mother's side of the family as well, because Darwin's mother was also the youngest child, as was her father was in the family of thirteen children. It is the same thing with the mentioned great people, who were born as the youngest children and in families of ten and more of them. The four most important followers of psychoanalysis (Ana Freud, Karen Horney, Melanie Klein and Helen Deutsch) were the youngest children in their families. The majority of leaders of the French and the Russian revolution, events that shook and changed the world and brought tragedies to millions of people, were younger children. Of many rulers in our previous country, three had the greatest significance in its building and appearance, or both. They were, too, the youngest sons in their families. From the mentioned, we can see that radicalism in the area of political and social revolutions meant violence and great human and material losses. However, radicalism can mean a turn in a personal life and way of thinking with the goal of devoting to some idea from science and creativity generally or devoting to the welfare of others. This is more humane aspect of radicalism. Radicalism in scientific and artistic work means turns in the sense of producing (discovery) of something completely new which can contribute to the development of the whole mankind. This contribution in the area of scientific and artistic work was given by great men, such as Tesla, Andrić, Edison, Selimović, Pupin, Dostoyevsky, Einstein, Tolstoy, Pascal and many others.

The phenomenon of order of birth is taken only as one of the reasons for writing which means that there are many first borns who have also indebted their people or the whole mankind. However, it should be considered that first borns have the advantage at the start: their parents have already invested much in them until other children were born and they are favored in all the cultures according to principles of primogeniture. Who has heard of a culture or community where younger children inherit family and other titles? For privileges that the first borns have, younger children have to fight with their own work and efforts in the majority of cases. To gain a better position for themselves, they have to develop some characteristics that are not common for the first borns. All the other children in the family can be thrown over of the throne except the youngest. The youngest does not have a successor but it has many role models to learn from. It gets so much support and help for developing its spiritual strength and talents and it enjoys

attention from everybody. It is in no danger of being rejected or neglected, as it happens to the first borns. Younger children are known for 'rebellious' against the current conditions and they often resist elders and authority based on force generally, although they use it themselves. Psychological studies show that younger children are more open for new ideas and more eager to make radical changes in their lives. They make friends more easily and they develop this skill very early. They risk more often and change their minds faster. Thanks to their openness for new ideas and their genetic basis (only rare ones have it and they are often referred to as *God given*), they can become successful scientists, artists, writers, merchants or businessmen and often leaders of state, political, religious and cultural movements with radical turning points.

Psychology investigates in which amount is talent hereditary and in which it is a consequence of influence from the surrounding or practice. Factors from surroundings deserve a special research because they can be change and made more convenient. If a talent of an individual manifests only in one field, then we can talk of his talent in that field. According to our knowledge so far, we can say that the majority of population is capable of certain creative work. Of course, the simpler the work is and on a lower level, the more numerous is the participation of the population. However, when the greatest inventions who change the usual order of things in certain fields are in question, there is a relatively small number of individuals who are capable of these discoveries. According to some statistical calculations, applied long ago by the English scientist Galton, such brilliant individuals appear only once in the population of a million people. In his longitudinal psychological study, Terman also set 1% of highest results in general intellectual abilities in the entire population as a criterion of determining talent. The opinion that creativity occurs in all ages and in all cultures and fields of human work is also accepted, but there is a difference in its frequency, intensity and kind inside these categories. Some theories explain creativity and talent as consequences of specific conditions outside and inside a personality. Also, it should be considered that creativity and intellectual talent are not completely unicameral terms. More and more contemporary studies show that intellectual talent is not a synonym for creativity. Because reaching extraordinary results in some field demands not just intellectual talent but other features of a personality as well, such as: attitudes, habits, interests, emotions and so on. Only a certain combination of all these features can give creative products. These and similar questions caused interests and started researches with the aim of finding out more about abilities and features of personalities of creative individuals. Modern studies interest in biological and genetical basis of creativity and talent. How complicated the laws of inheritance are and how difficult for managing, can be seen from the following. It has been calculated that a human being has over 2 100 000 ancestors in only 20 generations. All these ancestors somehow participate in its conception with their factors of inheritance, their genes. If you take a dozen couples of parental features, then it is possible to get over 60 000 different types of descendants and over a million of possible combinations of these features. And since according to laws of genetics not all the hereditary factors manifest immediately because some of them are dominant (and present in the first generation only) and the others are repressed, the combinations of genes and their later development are difficult to control. The whole process is inconvenient because we do not inherit just positive but the negative features as well (serious diseases, such as hemophilia for example). All this becomes more complicated if it is known that the process can be affected by various social factors and conditions of the surrounding as well. Every person is unique and unrepeatable



in its biological inheritance (even the identical twins are not completely the same) and differences increase with education and learning through our whole lives. Even if there were two identical persons, in intellectual sense (or some other features), they would still differ in the combination of genes and characteristics in one unique, complete and unrepeatable structure. Therefore, the personality of man is not a simple sum of its features. That is why the intelligence of two different persons is never the same, not just because of inheritance but because it is combined differently with other features, abilities and characteristics in different personalities, which has different effects even if they were the same. Every characteristic, then, even the intelligence, has its own special and different frame (the connection with other aspects of a personality, such as: motives, attitudes, emotions, habits and so on) in different persons. Highly developed intellectual abilities will not be very useful if the convenient frame of these features is not realized, which means that advanced intellectual features will give matching results if they are supported by other aspects of the personality, especially the uncognitive ones, such as: persistence, motivation, emotional stability, developed sense of obligation and work and so on. It would not be helpful for a student or a pupil with a high intelligence if he did not develop working habits, efficient techniques and styles of studying or if he was not motivated for studying. There lies the answer to the question why some obviously intelligent people do not achieve expected results in studying, working and in life generally. The answer has to be looked for in uncognitive factors, that is, in the quality of these factors combined with intelligence and high intellectual abilities. But this also goes in the opposite direction. That is why we can not only assume but claim that, for instance, a lively disposition affects other characteristics of a personality, such as: procedures and techniques of the intellectual work, the kind of social interaction, interests, persistence, working habits and so on. We can say that every special characteristic gets its specific determination ('color') in its relation with other abilities and features of the personality, the way it is all 'combined' in one unique and unrepeatable structure we call the personality. That is why the optimal individualization of educational procedures in growth and development of a person is of great significance. Studies showed that inheritance had greater influence in the field of music (in Bach's, Mozart's and Beethoven's family). This was noticed with some scientists as well (Bernoulli, Galilei, Linné, Darwin, Galton and others). The research on abilities and features of personalities of prominent scientists, which, under Terman's leadership, was done by Catharine Cox in 1954 is also interesting. She first dealt with estimating their general intellectual abilities on the basis of their achievements in science and then she studied the development of some of 67 features from her list in these scientists. Generally speaking, brilliant scientists and creators had the following features developed: highly developed general intelligence, motivation, strong character, imagination and originality, memory and ability of reasoning and critical thinking, self-esteem and persistence in work.

## MEMORIZING AND FORGETTING

It is often said that the process of learning consists of creating relatively permanent changes in behavior and psychic life of an individual. These changes are based on the changes in the nervous system; therefore learning is defined here as 'noting' or 'imprinting' of certain 'traces' in the brain. Considering what was said, memorizing could be defined as lasting of traces in the nervous system, while forgetting could mean their disappearance. Finally, we can say that memorizing is the proof that our learning was relatively successful. D. Krebs and R. Blackman dealt in detail with the phenomena of memorizing and forgetting in their extensive psychological study (Psychology. Toronto-Montreal. 1988). We are going to speak of two cases in detail.

Imagine a life without the memory. We would not remember anything – pleasant or unpleasant moments and each of these moments would be a new experience. Every person, no matter how many times we have met her, would be new and strange. Here are some phenomena or such examples of memorizing.

### The first case

Five decades ago, with the aim of treating epilepsy, a patient H.M. was subjected to an operation of the brain, for the first time until then, in order to liberate him from the strong epileptic seizures. Since the epileptic seizures indeed stopped, the operation was considered successful. As far as the seizures were concerned, this was true, but if we look into other consequences, this surgery was a tragic mistake. Since the doctors had to remove one piece of both the left and the right hemisphere of the brain, they accidentally removed the part of the brain with the zones for (short-term) memory or memorizing. When they saw what they had done, the doctors left this method of curing the epilepsy immediately. The patient H.M. was a subject of a scientific research of the process of memorizing for the next 30 years, since he lived that long after the tragic surgery. H.M. could speak and understand others speaking, but he could not remember new information, things and events he encountered before his surgery. Each morning his therapist would come and he would introduce himself again. He could not orientate because he could not remember the direction and he was easily lost when he wanted to go to the bathroom, even in the house where he lived. Somebody always had to show him where it was. He forgot not only names but the faces of people he encountered. His inability to remember things, events and faces for a longer time, as much as it was tragic, had some advantages as well. Namely, each time he was informed of the death of some family member he would be deeply depressed, but later he would forget it. If people tried to remind him of that the next day, he would act as though he had heard it for the first time. His advantage

of not being able to remember new events, objects and people for a long time was also convenient for reading the newspapers and books because they were always interesting no matter how many times he read them, so he did not have to spend money for buying these things.

Other patients, who also lost the connection between the short-term and the long-term memory because of some injury or an accident, had similar difficulties and problems. They also bought the same newspapers many times a day and they introduced themselves to the same person every half an hour. They were able go to the nearest shop, but if they had to go any further, they would usually forget why and where they wanted to go. Their memory lasted for a minute and then it was lost. It happened because the information could not pass from the short-term (direct memory) to the long-term memory because of the damage of certain centers in the sensory zone of the brain (hippocampus). This transfer of information from the short-term to the long-term memory is an important moment of every learning and memorizing process. In order for this to happen, the following processes are essential for learning and memorizing: attention, emotions, motives, intentions, repetition and creating learning contents.

#### The second case

Unlike the tragic fate of the patient H.M, who lost the ability of the short-term memory because of the tragic surgery, we have cases which deserve a medal regarding the ability of memorizing if there was a contest for it.

Russian psychologist Alexander Luria wrote about a certain reporter, whom he called S in his study. The memory of this reporter, according to Luria's study, was perfect and brilliant. Although it is a fact that most people can repeat a number of 6 to 8 digits or the same amount of words, the reporter S. could repeat and memorize the list of 70 digits and words in the right order, forward and backwards. And what was even stranger, he would never forget them. Once the reporter S. was asked if he remembered the list of 50 words he only saw once 15 years ago. He replied: 'Yes. It was the list you gave me in your apartment. You were sitting at the kitchen table and speaking and I was sitting in a rocking chair. You wore a gray suit. I remember everything as if it is happening before my eyes and I know which list you meant'. S. repeated all 50 words exactly how they were written 15 years ago. Chess players also have a better memory than most people. There are cases of chess players who could play chess with 60 different persons simultaneously, without writing down their moves or the moves of their opponents (which means they memorized them – but how?).

It is certain that practice is an important part of the memorizing process. Everybody knows how much time chess players spend practicing and analyzing chess

games. Beside their great capacity, chess players remember using their visual memory and their orientation in the space. Such chess players spend a lot of time in learning, practicing and analyzing chess games, which gives them opportunities to advance their methods of memorizing in various ways and thus improve their abilities of memorizing. All of us common people can improve our abilities and memory by finding efficient techniques and methods of memorizing. In order to succeed in that we have to know more about the process of memorizing and everything connected to this psychic function.

### BEING SANE IN INSANE PLACE

The majority of modern psychologists consider that the biggest problem in the medical model of treatment of mental disorders is in the fact that this model is used as the basis of understanding dysfunctional behavior – the accent is on the person, not on the environment the person functions and lives in. This model is oriented to the past in searching for the origins of the disease, not to the momentary conditions which support the dysfunctional behavior. Also, this model assumes that the ill individual needs to be isolated until he is cured. Even then it is believed that there is a possibility of the remission of the symptoms of the illness. We can only imagine how the person lying in the hospital feels when they tell her that she is free (cured from the symptoms of the illness that brought her to hospital) and when she returns to the hospital with the diagnosis of ‘the schizophrenic remission’. That is why the objections to the medical model of treating mental diseases can be reduced to the following: a) the mere phenomenon of *mental disease* is a deviation, not a real disease; b) whatever we call it, *mental disease* is not the same as the cancer or tuberculosis in the terms of a disease, but a subjective designation or metaphor which refers to a number of people and their psychic states that are not easy to study directly; c) this disease is more of a product of an inadequate social interaction and adaptation to the social environment which has conflicting demands, illogical rules and pathological relations inside the family, school, at the job and in other situations. This general criticism came primarily from three sources: radical psychiatry, sociology and social psychology. Thomas Szasz, a pioneer of the radical school of psychiatry, even claims that ‘in hospitals psychiatrists and their patients who were brought in by force have a relationship more similar to the one of a master and a slave than of a doctor and a patient’. Conditions of living in such institutions became the greatest punishment for the ones who were diagnosed with a mental illness just because they did not fit into the generally accepted ‘*normal*’ standards. The illustration of the complexity of this issue is the popular book *Psychology and Life* by P. Zimbardo.

Speaking about the treatment of mental illnesses and mistakes being done in this field, he illustrates this with the following example: *Being Sane in Insane Place*.

Zimbardo simply seeks an answer to the question if a normal person, who never had any psychological problems, can be accepted in a psychiatric hospital and remain unrevealed when it is inside the institution for the mentally ill people. He mentions the study of D. Rosenhan which describes such a case and as a conclusion it claims that a person who is once defined as a mentally ill and thus accepted to the hospital, cannot do anything more which would be considered normal. Rosenhan and his seven colleagues checked into different hospitals. These eight pseudo-patients claimed to have heard strange voices on their checking in. Of course, this was all played well, as they gave false personal data about their names, profession, jobs and so on. In all the cases, after they were received, they got the diagnosis of 'schizophrenia'. The plan was this: as soon as they found themselves inside the hospital, they stopped simulating any symptoms of the disease and started acting normally, as before they arrived.

The basic question is – how fast they were discovered? Rosenhan reported that, despite their showing normality and everything being alright with them, 'pseudo-patients were never discovered'. They checked in for conversations and examinations while they were in the hospital but they were always diagnosed with 'the schizophrenic remission'. Thus they stayed for almost two months in the hospital until they came out on the intervention of their families and friends. None of the doctors in the hospital admitted that there was a mistake in the diagnosis on their arrival to the hospital or confirmed that sane persons were in an insane place. But even greater surprise followed when Rosenhan continued his research. Since none of the doctors admitted their mistakes, Rosenhan informed the medical public that in the next few months (without saying exactly when) he would send more pseudo-patients in hospitals and that he expected the same thing to happen, that is, the psychiatrists would not recognize these sane people. The doctors prepared well in order to avoid the same mistake in the diagnosis but here is what happened: from 193 patients they received in hospitals, 41% were identified as pseudo-patients. 'How many patients did Rosenhan really send to these hospitals for a treatment? Good guess! None', Zimbardo concluded.

## THE OCCURENCE OF PRINTED BOOKS

It took a long time for people to discover that the human brain, in its nature, is not capable of remembering many things and data continuously, especially those that are not logically organized and included in a bigger complex. However, the human race developed in this direction; it was needed to remember some information, no longer necessary, and keep them for the future (either because of using them again or because of the continuation of what was achieved in the past as it was the case with every civilization beginning from the reached level of development of their ancestors). Therefore, it is necessary to keep those data and 'leave a message' to the future generations that would then know how their ancestors lived. All this drove our ancestors to seek and find new possibilities to keep their thoughts and memories from falling into oblivion, to write them down. But thousands of years had passed before this need to write things down appeared and much more until the human society reached the level of development on which it realized the first steps in writing down their thoughts and keeping them from oblivion, so that they could pass the message through space and time. Ancient Romans and Greeks used to say: 'A thought spoken in words runs and flies away, but the written one remains as a document, as a living witness'. The proof of it is history of people who did not leave written testimonies of their existence and thus fell into oblivion. As speech and language are ways of immediate communication among the living, letters are the way of communication between people separated by space or time. Tails does not connect only people of one epoch but generations with generations, epochs with epochs and it gives cultural achievements to the future generations. Thus it represents the most important means and an instrument of cultural development of mankind. German historian and paleographer Victor Gardthausen literally said: 'A man differs from an animal only in language and speech and a cultural man from a barbarian in tails. But the language alone is only a precondition; the tails is the carrier of culture. Language is the acquest of the primordial cultures and tails is the acquest of highly developed ones'. Our great linguist, Vuk Stefanović Karadžić, said: 'Whatever people invented in this world, nothing can be compared to the tails; it is a science which almost exceeds the human brain'.

The tails which all cultural nations use today for noting spoken words or ideas consists of various signs we call letters. Each letter has its specific meaning and it usually determines one sound of human pronunciation, even though in some nations some sounds can be noted by two or more letters. Scientists have spent centuries to determine the origins of the tails and the time of its occurrence. Traces of these researches lead back

6000 years in the past, 4000 years before Christ. Namely, it has been affirmed that most of the known alphabets originate from the Phoenician one. The oldest Slavic tails, the Glagolitic script, appeared in the second half of the IX century, thanks to the apostles Cyril and Methodius. First it was used by Slavs in Moravska and in the Balkans and all the church and religious books were written in this tails. Later, the Glagolitic script was pushed out by more practical Cyrillic and then by the Latin script.

But who does the credit for the printing press, the first printing shop and the first printed book really go to? According to our writer and researcher, N. Pijanović, there was a printing press in the IX century in China. However, older and more frequent way of copying documents was done by calligraphic transcribing of contents and copying images. This was especially done in the courts of rulers and noblemen, where dozens and hundreds of specialized penmen were employed. But in the times before Christ, especially after Alexander the Great's conquests, there was a trade of transcribing contents and copying pictures in Alexandria in Egypt and later in the Roman Empire. After the Roman Empire dissolved, in many provinces, especially in ones on the edges of the empire, the authority was taken over by the monastic clergy. Led by religious reasons and the intention to spread Christian ecclesiastic books, they carefully researched the remains of the ancient, Roman and Greek, pagan writings and destroyed them. Many original and significant scripts of Roman and Greek sages were thus lost or they disappeared. That is why in this period transcribing and copying of exclusively ecclesiastic books was dominant in monasteries. Monks carried these transcribed books on their voyages and sold them to churches and wealthy individuals. In our tradition, as far as this is concerned, the clergy played a significant role in nourishing our culture and history, especially considering the fact that we lived under the foreign occupiers. One of our oldest and most beautiful written monuments from the Middle Ages, in the time of Nemanjići, is *Miroslav's Gospel*. It was written by Grigorije the Pupil, between 1169 and 1197, for Nemanja's brother and nobleman, Miroslav of Hum.

Only from 1440 printing became the more frequent way of multiplication of books and it completely replaced transcribing when the printing press with a movable type appeared. Discussions are still led on who is to be praised for the invention of a movable type and the printing press. It is a difficult question because the first printed books did not have dates of issue written on them and they were often missing the place where the book was printed. On some other books, for practical reasons, earlier dates and years of issue were put and the origins of the first edition that others were printed of. That is why it is so difficult today, after that much time, to determine the truth. The first known book with the exact date, year and the printer is *The Psalter*, printed in Mainz in 1457. The question of credits for the invention of the movable type, as far as European continent is concerned at least, is not yet answered. Some consider that this invention appeared earlier, in China, and then came to Europe in the Mongolian conquests of Russia and other European countries. Nowadays, still, the theory of Johannes Gutenberg

being the one who invented the movable type and the printing press (around 1440 in Germany) is more widely accepted. He is thought to have come to this invention on his own, without being aware of its existence in China (curving and molding of singular letters). Even though the secret of printing was well kept, the printing shops appeared in Italy, France, Holland, Denmark, Spain, Poland, Hungary and the Czech Republic. The printing shop was also established in Vienna in 1482 and in Constantinople in 1490. In Russia the first printing shop was founded in Moscow in 1563.

N. Pijanović, the already mentioned writer and researcher, in his work *The Printing in Theory and Practice*, points out that in 1495 the first printing press was founded in Slovenian south, in Montenegro. It was founded by Đurađ Crnojević in Obod, then capital of Crnojevići. The printing appeared in Europe in the Middle Ages when the rulers were absolute. The only class that was privileged in that time was the clergy. Some of those medieval rulers who realized that printing press could be useful for them, allowed it to be established in their country, but in majority of cases this invention was still an unwanted guest. It is important to keep in mind the fact that when the printing press appeared, it was first used for copying the books because there were no newspapers then. Considering that before Gutenberg's printing press on the European soil only copying ecclesiastic books was common, it was normal that usually monks did that job. That is why monks saw an immediate danger in the occurrence of the printing press because it was going to replace them and steal away a very profitable job from them, or more simply said, it was going to make them obsolete. These were the reasons why in the medieval countries the clergy started a battle against the printers as heretics and people who sold their souls to the devil because he was the one that managed the printing machines. They tried to convince people that printing the books was cursed and anyone who brought them into their house, he brought unhappiness as well, because the damnation would persecute them and their whole family. In the times people lived in the darkness of ignorance, when they believed in the existence of witches, vampires and similar superstitions, it is no wonder that the gullible people believed that the printers were unholy spirits they should stay away from. But many rulers then and their counselors did everything to ban printing of the books because they saw dangerous weapons in them that would teach people letters and awake their conscious; they would rebel against God and the church, their rule and the country and deprave them of the absolute power and nobility. There is one magnificent scene in the novel *The Hunchback of Notre-Dame* in which archdeacon Claude Frollo speaks to the king Louis XI and says, pointing with his left hand to the church and putting the right one down to a printed book: 'Alack, this will kill that'. Explaining this exclamation of his hero, Victor Hugo, among other things, says that it was 'the fear of one new factor, the printing press, the horror of the church servant who was outshined by the light of Gutenberg's printing press'. However, in our countries it was quite a different situation from what Victor Hugo described. Among our people, the printing press appeared very early, earlier than in other



Slavic countries, thanks to the clergy because they stood by people in cherishing our tradition, despite the tragic fate that we went through.

In the time of appearance of the printing press, it first served for copying ecclesiastic books. Thus printed books became a lot cheaper than the written ones and more available to people. The demand and wish of people for literacy increased. We have to repeat here what our great linguist, Vuk Stefanović Karadžić said: 'Whatever the people created in the world, nothing can be compared to the tails; it is science that almost exceeds the human mind'.

Because if it had not been for this invention, how would Roman, German and mythologies of ancient people from east, Greeks, Persians, Chinese and Hindus have been written in the first books? In those books the hidden traditions of Celts and cults of Slavs were written first on the birch bark. In the time of Alexander the Great palm trees, cloth and lime bark were used for writing. Assyrians and Babylonians used to write on clay plates. Many sources claim that Slavs, as Egyptians, curved letters in polished wood or its bark and thus communicated. Parts of that script have been kept even today. Still, it is considered that only with the processing of the Egyptian plant papyrus the real history of book has begun. It would last for centuries, all the way to the Middle Ages. Only in XI century papyrus would be replaced by the parchment, a material made of the pressed leather. Sometime later, the paper would appear in the first printed books, when the printing press was invented. Chinese, it seems, can take credits for inventing the paper and its production. Their secret of the production of the paper first leaked to Arabs and then Europeans. Until the appearance of Gutenberg's printing press, books were transcribed and copied by hand and they were often garnished. Such our famous book is *Miroslav's Gospel*. This fact confirms that in our tradition, as it is the case with other Slavic people, the occurrence of literacy and the first books can be connected to the acceptance of Christianity. Considering this, we can say that Christianity gave much to our and other people, not only in religious sense but in building, education, culture and similar spheres of life. But acceptance of Christianity was not either easy or quick with our people. It lasted for over 200 years.

Byzantium and some Serbian princes, who came close to it in order to acquire more power, saw that Christianity could only be accepted among Slavs if it was taught in Slavic language and if the church was led by the local people. That is why Byzantium chose a convenient and well organized missionary work, led by Cyril and Methodius. V. Stanojević says:

'Only with their coming and the occurrence of Slavic literacy, Christianity started spreading and growing roots among Slavs. Literate people who transcribed holy books appeared and started preaching and living Christianity. Holy books with Christ's teachings came to the hands of more and more literate Serbs and they were read with love. Thus the demand and desire for Gospels spread, as well as the wish for practicing those teachings. More thrilled and zealous Christians appeared in our nation and they

attracted great number of new and honest believers with the warmth of their Christian souls and preaching of Gospels. So the appearance of Slavic literacy enabled the spreading of Gospels in all south Slavic areas and produced more theologians, new missionary centers and new Christians. With the acceptance of Christianity, the first spiritual renaissance of our people began. The most pious and eager followers of Christ's teaching among Serbs started thinking about monkhood as the truest form of faith and love toward God. These ideas came to us from East. Therefore, the more frequent phenomenon of monkhood was determined by the first Slavic literacy, which brought ecclesiastic books and lives of saints in beautiful and warm style, in a comprehensible language, to pious people which kindled the Orthodox religion even more. These works encouraged believers to live in the spirit of Christian principles. Monkhood spread and monasteries grew in all areas in which Slavs lived. In the *Chronicle of Priest of Duklja*, the Monastery of Immaculate Mother of God was mentioned. There, Saint Jovan Vladimir was buried after which his widow Kosara-Teodora became a nun. In those times the most beautiful pieces of our literature appeared: *The lives of Sts. Cyril and Methodius*, *The lives of Sts. Clement and Naum* and *The Life of St. Jovan Vladimir*. *Miroslav's Gospel* is the most beautiful and the most luxurious example of our literacy. It was written in the XII century by some Versalameon and ornamented with beautiful miniatures by Grigorije the Pupil for Miroslav of Hum. Grigorije also transcribed the last two pages. The legends of lives of St. Jovan Rilski, St. Pohor Pčinjski, St. Gavril Lesnovski, St. Jovan Bigorski, St. Joakim Osogovski and others were written long time ago. From lives of these ascetics, we found out how they, with their lievs and work, contributed to bracing of Christianity among our people. Our old *ascetics and hermits departed from the world but the world followed them*. Their moral greatness and the love of people influenced the appearance of many monasteries that as the towers of Ortodox Chrsitianity had a significant role in bracing of Christianity among our people'.

Many prisoners war (Secon Worls War) that survived atrocities of camps admitted later that the biblical story about Job helped them to keep the faith and hope. This story tells about the meaning of suffering and endurance. It shows how God rewards the righteous who suffered and never lost faith. According to this Old Testament story, Job was a good and righteous man *who revered God and turned away from evil*. Job was happy, he had many children and many herds as well. Job was a man of God. But Satan did everything to condemn him. He claimed that people did not serve God because they loved him and that he would prove it by turning away every believer from God if he only let him. Satan claimed that Job revered God because he was getting something in return. He was certain that if Job was tested, he would very quickly turn away from God. God allowed Satan to test Job to see if he was a true believer.

The next day Job lost everything. His herds were stolen by the desert bandits, a great storm destroyed his home and all of his ten children were killed. Still, Job did not sin or say anything bad about God. But Satan did not give up. He thought that Job,

although he survived the loss of his children, servants and possessions, would turn away from God if he got severely ill. God allowed Satan to test Job again by striking him with a grave illness. His whole body became covered with wounds and boils. Everybody was avoiding him. Ill and alone, he lived outside the city. He sat in ashes and scratched his wounds with stone. His wife told him to denounce God. But he was just confused, wondering about reasons for his misery. He cried over his sad destiny, wondering why God would punish him with no reason, him, the righteous one who had done no evil. Even then Job did not lose faith in God, he stayed strong and persistent saying: '*Till I die I will not remove mine integrity from me*'. Job remained faithful to the Creator and Satan's claim that he served God because of selfish reasons was disputed. Job's loyalty enabled God to oppose the insulting Satan's claim. Job showed that he loved God and He rewarded him for his loyalty. He gave him back his health and welfare. He gave him twice more of everything he had before. Job found meaning and purpose in his unbreakable faith in God.

This Old Testament story tells us that it is possible to keep our inner freedom as a spiritual stand and build the faith in future on it. In his book: *Then Why do not Yoy killy Yourself*, V. Frankl claims that prisoners who did not succeed in this, broke under aimless and difficult life in camp and that they were physically and spiritually more easily ruined. He noticed a strong bond between a man's spirituality and his courage and hope. In difficult prison conditions man's spiritual wealth decided whether he would live or die. The loss of faith in future broke physical resistance and death came swiftly.

Frankl thought that purpose and happiness in life consisted of devoting yourself to others, not in paying attention to yourself only. He said: 'Like a healthy eye which does not see itself, a man is most fulfilled when he forgets about himself, when he simply devotes to others, to their welfare. Forgetting about himself, a man becomes more sensitive and giving himself to others more creative'. This chain of thought can be found in Tolstoy's Olenin in *The Cossacks* when he realized that the purpose of life was in living for others, in doing good deeds for others and loving them. One day, in silence and loneliness of forests of the Caucasus Mountains, he had an epiphany. As soon as he came back to the village, he gave a horse as a gift to a young Cossack Luka. That is the proof of the writer's belief that a man has to build a better life for others and do everything in his power to ensure their welfare. When an individual reaches this stadium of the spiritual growth, he establishes peace and harmony between his beliefs and actions. There is no contradiction between his ideals and his way of life. The greatest sacrifices and renouncements do not cause suffering anymore, but pleasure and happiness because of surmounting the obstacles on the road to spiritual development. That is why millions of readers easily found the meaning of life in Tolstoy's works and they succeeded in their search for purpose. Tolstoy did the same in his private life. He wrote to Gandhi in India, inspired by his non-violent fight for a better life of all people.

A man is in constant search for his purpose. Thanks to self-transcendence of human life, the will for finding the purpose is the strongest force that drives a man. Today, however, this will is frustrated. Today ill people turn to psychiatrists, complaining about lack of meaning and emptiness of life. People are occupied with questions that used to be asked by those on their deathbeds in the past. Frankl foresaw material and technical achievements, questioning the meaning of life and its emptiness as a consequence. It means that this worrisome doubt is growing, regardless of the age, situations or social statuses. It is reflected in violence, drug abuse, astonishingly high rate of suicides, especially among young people. These are only some of the symptoms of neurosis today, according to Frankl. In this respect, he specifically criticized western culture obsessed with 'gaining happiness' and material wealth, forgetting about the true meaning of life and thus wiping the boundaries between good and evil. It is no wonder then what misery has struck us (especially the small countries on the Balkans), great at end of the XX and the beginning of the XXI century. The transition from the last century to the millennium brought great conflicts between people and in themselves, too. Evidence of this was evil that Slavic and other nations were faced with.

Frankl noticed that even writers shared this common nihilistic view and made mistakes accordingly by imposing negative attitude upon their readers. It is because a writer, when tortured by the lack of purpose, feels an impulse to fill this void with absurdity. However, Frankl claimed that there was a possibility of another choice and that modern literature did not have to be a symptom of mass neurosis of today, but the cure for the society. Writers who suffered through hell of despair and painful emotional crisis can describe their agony and the way they overcame it. It could be a message and a lesson for many young and adult people who suffer from loss of purpose. Not only writers but scientists, sportsmen, politicians and other public people can do the same. Many of them wrote their biographies (A. Schweitzer, N. Tesla, M. Selimović, Tolstoy, F.M. Dostoyevsky, Roosevelt) in which we can find evidence of their painful emotional crises and the way they overcame them, inner conflicts and emptiness of life, finding purpose eventually (for their existence and in people who needed them). They became stronger, healthier and happier people. Writer's honesty about his mental wounds and suffering can help readers with the same problem to surpass their torment and find goals worth living and fighting for. Frankl warned us that a writer should protect his readers from despair and help them heal through reading his books. There are many examples of books which changed or saved readers or even prevented some of them from committing suicide. These books helped them find goals that brought hope and purpose they lost. There are cases of books which helped incarcerated people or the ones sentenced to death find purpose worth fighting for, even in their last moments. Even then, in that last moment, when one discovers his purpose, it helps him realize that his life was not in vain. For instance, in Tolstoy's novel *Death of Ivan Ilyich* we see a fifty-year-old man who suddenly discovers that he is going to die in several days. This man, faced with death,

realizes that he has wasted his whole life and by this revelation he has outgrown himself and finally gained ability to find endless purpose of his life.

In Tolstoy's other story (*My Dream*, 1906), the reader can see how the main characters (a father and his daughter) suffer, how they search for the purpose and contemplate on the moral side of their actions. This story is a proof of the writer's immense responsibility. He has to express freedom of thinking and argumentation for his characters' actions. But this freedom is not what represents the whole story, according to Frankl. Freedom often has a tendency to turn into selfishness if it is not bound by responsibility. Tolstoy fought injustice in his private life and with his writing. We can see that not only in his published books, but in his biography as well. His words: 'I cannot be silent!' (from his essay with the same title), made some very powerful people tremble in Russia then. His characters are, as he himself, focused on something or someone beyond themselves, on other human beings and goals they need to accomplish. When we read about Tolstoy, Gandhi, Tesla, Saint Sava, Pupin and Marie Curie, we can see that one best fulfills himself when he does not think of himself, when he simply lives for welfare and happiness of other people. Forgetting himself, a man becomes more sensitive, and giving himself to the others he becomes more creative, according to Frankl. Tolstoy succeeded in that, in his life and his work as well, often going through painful emotional crises. His words that rebelled against the injustice towards the oppressed ('I cannot be silent!') are a cry in which all the suffering in the world is contained. For all the oppressed Tolstoy demanded a better life, not only for the Russian man but for the Russian worker and peasant as well, for all the people in the world. That is why Tolstoy is considered to be the man who searched for and found universal principles of justice. In this aspiration and fight for a better life of others, he reached the heights where peace and harmony between ideals and actions rule. Even the biggest denouncements are no longer considered suffering but pleasure and happiness because of the obstacles one overcame on his road to accomplish his goals and outgrow himself. Tolstoy's life and work are the universe of their own, as they are the proof of a unique creative genius among Russian romancers of XIX century. Tolstoy's work teaches us that in the pursuit of better life and in fight for better conditions for everyone, there must be obstacles and emotional crises. However, all this makes sense if one aspires to higher levels of development of both an individual and the society. From biographies of great scientists and artists we can see that they also experienced crises and inner conflicts until they found goals worth living and fighting for. With their lives and their work, they fought for principles of universal justice, peace and welfare of all the people in the world. Books written by great Russian romancers of XIX century (Tolstoy, Gogol, Dostoyevsky, Nekrasov, Gorky, Goncharov, Turgenev, Chekhov and Pushkin) outbalance duration, transiency and oblivion. They speak of the man and his existence, (im)perfection and endless(ness). They support a successful development of both society and an individual. Creativity that shines from these works is not a current state, because it expresses the essence of a lasting man and

his general view of himself and the world. Their books offer new answers and original solutions of problems which overrun prejudices and stereotypes and augment our ability for studying and improvement in numerous ways. The great writer of everlasting novels *The Fortress* and *Death and the Dervish*, Meša Selimović, said: 'Books are not the man in whole but the thing that is best in him, the man of precious moments. With this man, who does not exist, you can talk, enjoy and you cannot even express your gratitude ... He will receive you eagerly if you come back to him, always ready to start a conversation with you'.

We know that books are the result of a man's spiritual creation and for books of great writers it is said that they are a gift from God and that only a certain kind of people can write like that. Luckily, it is in human nature to realize potentials and talents that we possess. This need is expressed through man's creative aspiration which Socrates called *daemonion*, 'the inner voice', which reminded him what to do and what to avoid. Plato called this sublimated energy, which instigated creativity and which 'made soul grow wings', a *spiritual eros* ('royal lust'), without which no work of art, science or philosophy would exist. The man is born with multiple energies and abilities. The greater the gift, the greater the need for its expression. The man has either an opportunity to recognize and improve these talents or to neglect them. They determine his role in the world because they make him responsible for fulfilling himself and finding the purpose in life. Driven by the deepest innate creative impulses and abilities, the man aspires to accomplishment of his talents, which enables him to fulfill his purpose. Plato received not only talents from gods, but the blessing of being the Socrates' student as well. Great minds and creators always have in mind that the man is obliged not only to create in the world he lives in but to change and improve himself. He asks others and himself questions, trying to reveal the truth and find purpose of his life.

Socrates was famous for his method of questioning in efforts to reach the truth and the purpose of his own existence. His well-known method of asking questions and leading a dialogue is respected even today. He is considered to be the first to ask questions in order to find meaning and gain knowledge about himself and others. He asked questions to reach knowledge, contrary to what people then thought, and to imply his own ignorance and wish to learn and think. He thought that only by asking one could begin the search for meaning and the true knowledge. It is a painful path which is based on *the common thought* through a dialogue with other people. *The question* and *the search for meaning* are something the man is born with. They are the essence of the man's existence and they seem natural to him as breathing does. With his method of asking questions and making dialogues and his inductive-deductive cognition, Socrates gained what we call today *Socrates' cunning mind*. By expressing one's seeming ignorance, in the form of the question, he had to convince the other person that they did not know what they actually had been certain of knowing. Socrates loved the truth and saw it as supreme beauty and questions were his main means in the search for it and the

meaning. With his inductive-deductive method of asking questions, Socrates fought against dogma. That is why dogmatists accused him of blasphemy and of being a bad influence to the youth. We can say that his love towards the truth led him to his death. He was condemned to drinking the poisonous hemlock. That is why Socrates' death is one of the most beautiful historic events. He had to die to win.

Socrates' case is both painful and educational for an intelligent individual, because it warns and reminds of the curse of the choice. It also confirms that the most important thing is the pain of questioning and the suffering in the search for knowledge, meaning and the truth. Reaching the truth is priceless, more precious than any sacrifice made on the road to recognizing it. According to Socrates, the truth must be painful. If the man takes the road to reaching the truth, he has to know how and what questions to ask. Only with the skill of asking questions the man can clear the way to the true answer. *Asking meant thinking, searching for the meaning*, according to Socrates. That is why he is considered to be the first philosopher to have started *the search for the meaning*, the search for the purpose of one's own existence and the existence of mankind in general. Plato also studied the truth through dialogues. He too used questions as a means for the dialogue. He led his students to come to an answer through maieutic. The search starts with the question; the question starts the road to the truth and the meaning, according to Plato. Plato used to say that Socrates was obsessed with doubt because of the questions he had. We are born with the question; it was given to us by nature. It imposes itself, it drives us. Socrates himself used to say that he had a strange fate of wandering and doubt, an evil lot that he had to endure to understand that everything that was beautiful had to be painfully earned. Suffering follows every true search, the search for the truth and the meaning. The question arises from wonder and the unknown. From wonder come the question and the knowledge. From doubting the known comes critical analysis. And from the man's conscience of being lost arises the question about himself, said K. Jaspers. He considered, as did Socrates, Plato and Aristotle, the wonder, the question and the need for the meaning the source of philosophy. For him, philosophy was a way of wondering. Jaspers thought that wondering meant aspiration towards the knowledge, the meaning and the creation. The question had this function as well, since it was the product of wondering and thinking. To ask means to think. In the basis of wondering there is the question. For Aristotle, wondering was the beginning of philosophy and for Jaspers it meant the aspiration towards the knowledge and the meaning. E. Fink said that philosophy was nothing else but the question because it was open to a problem and because every answer implied another question. He said that the question, as a philosophical problem, originated from wondering which was actually the beginning of philosophy, thinking and the search for the meaning. Aristotle also claimed that the beginning of philosophy lied in questions and the search for the meaning.

He said that curiosity and wondering were essential initiators which made a man try to organize his life and the life around him. The first wondering of man about the

nature and natural phenomena, that he could not understand, was actually primeval question and the search for the meaning. Questions were at first asked about the unknown phenomena in nature and space, such as the existence of Sun, stars, universe and so on. Therefore we can see that the question is in the basis of all the knowledge about oneself. Every adult person pauses before secrets and vastness of space, as a child does. This curiosity leads us to the question about the purpose of our existence and our fate. The search for the purpose of our existence is an eternal question which is connected to each and every fate and the fate of all mankind. Every man wants to know himself and his fate. He wants to know who governs it and find answers.

Books from many fields of knowledge (literature, philosophy, anthropology, sociology, psychology, science, spiritual tradition) help us in our efforts to find the meaning, showing the reader achievements of mankind. They build bridges between various disciplines, thus showing that differentiation and integration of human activities and spirits are inseparable. It tells us that, despite partialization of knowledge into specific domains, modern thought brings us a unique vision of the world and the man in it. Books help us interact with the world and ourselves, in the attempt to understand them better. These books are sources of knowledge and a stimulus for our thought and the search for the meaning. They do not give us final answers or nullify our questions. They make new ones and teach us to ask and think. In trying to find answers to phenomena described in books, the reader actually learns about himself and the world around him.

What makes a book the great one is a possibility to read it again and again as if we are always doing it for the first time, with the same eagerness and interest. Many books can be read only once, without causing curiosity in a reader. Great books deal with great topics that are not yet solved and they always give us inspiration for new trials. That is why a good book has a great spiritual value, because it helps us to be self-sufficient and better persons.



**Petar Stojaković** was born in 1945. He graduated from the Faculty of Philosophy in Sarajevo. He finished his postgraduate studies at the Faculty of Philosophy in Belgrade and he got his PhD title at the Faculty of Philosophy in Sarajevo, where he later worked as a professor of psychology. After that he got a job as a professor at the Faculty of Philosophy in Banjaluka, where he worked until his retirement. He published many scientific and expert essays in the field of psychology and literature (thirty books), as well as textbooks for psychology for all the levels of education, from preschool to the university level. As a scientist and a lecturer in the field of psychology, he dealt with studying the connection between psychology and other sciences, especially literature (the connection between psychology of creativity and literature). He worked at universities in the USA (he was included in Fulbright program several times) and Canada for many years. In 2010 he was chosen for a foreign member of the Serbian Academy of Education in Belgrade. Beside his work at the university and his scientific work, he did literary work and he wrote four novels, three collections of short stories and four volumes of essays on books and writers until now. He lives in Banjaluka (The Republic of Srpska, Bosnia and Herzegovina) and he is still engaged in scientific and literary work.

