

NOETIC SYSTEM OF CONCEPTS IN REFERENCE TO ETHNOLOGICAL ISSUES AS EXEMPLIFIED IN THE STUDY OF TRADITIONS OF UPBRINGING AMONG THE JEWS OF THE REPUBLIC OF MOLDOVA

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Rezumat

Sistemul noetic de concepte referitor la problemele etnologice, exemplificate în studiul tradițiilor de educație ale evreilor din Republica Moldova

Sistemul noetic de concepte bazat pe teza că etica este inițial imanentă conștiinței mitologice este centrat pe studierea manifestărilor spirituale și existențiale ale omului. Termenul „noetic” folosit aici implică „spiritual” în aspect existențial, în sens antropologic în loc de cel teologic. Conștiința mitologică este definită ca tot ce este existențial important în adâncul inconștientului, inclusiv intuiția, și tot ce este în partea verbalizată a conștiinței, condiționat prin aceasta. Sistemul este destinat dezvăluirii și înțelegerii conținutului implicit de activitate al conștiinței mitologice, evidențiind aspectul armonizator (eticizant) al acestei activități, înclinația ei către sens/etică sau, dimpotrivă, aspectul său dezarmonizator sau confruntare cu etica. Sistemului noetic corespund și sistem aparte de concepte-cheie și definițiile lor. Pentru dezvoltarea lor au fost folosite următoarele aspecte: studiul hermeneutic și fenomenologic a intuițiilor conștiinței mitologice; idei ale unor gânditori iluștri; specificități etnoculturale. Sistemul noetic aplicat etnologiei poate fi privit ca: mod de dezvoltare a ideilor lui Clifford Geertz despre experiența noetică; mod inovator de a le partaja; instrument de identificare a sensurilor intrinseci ale experienței etnice și verbalizarea acestora. Sunt oferite exemple de identificare a acestora în educația evreilor din Moldova.

Cuvinte-cheie: experiență noetică, conștiință mitologică, maxime hermeneutice, modele interpretative etnologico-noetice, educație evreiască, etică, patrimoniu cultural imaterial.

Резюме

Ноэтическая система концепций в применении к этнологической проблематике: на примере исследования традиций воспитания у евреев Республики Молдова

Ноэтическая система концепций, базируясь на тезисе, что этика имманентна мифологическому сознанию, ориентирована на исследование духовно-экзистенциальных проявлений человека. Термин «ноэтическое» здесь обозначает «духовное», причем в экзистенциальном аспекте и не в теологическом смысле, а в антропологическом. Мифологическое сознание определяется как все экзистенциально значимое в глубинах бессознательного, интуиция в том числе, а также все в вербализуемой части сознания, что этим обусловлено. Система ориентирована на выявление и осознание имплицитного содержания деятельности мифологического сознания, акцентируя гармонизирующий (этизирующий) аспект этой деятельности, ее устремленность к смыслу/этике – или же, напротив, дезгармонизирующий ее аспект, конфронтацию с этикой.

Ноэтической системе соответствует особая система ключевых понятий и их дефиниций. При их разработке использовались: герменевтико-феноменологическое рассмотрение интуиций мифологического сознания; идеи, принадлежащие выдающимся мыслителям; этнокультуральная конкретика. Применительно к этнологии ноэтическую систему можно рассматривать как: своеобразное развитие идей К. Гирца о ноэтическом опыте; инновационный способ его передачи; инструмент для выявления существенных смыслов этнического опыта и их вербализации. Даны примеры их выявления в воспитании у молдавских евреев.

Ключевые слова: ноэтический опыт, мифологическое сознание, герменевтические максимы, интерпретативные этнолого-ноэтические модели, еврейское воспитание, этика, нематериальное культурное наследие.

Summary

Noetic system of concepts in reference to ethnological issues as exemplified in the study of traditions of upbringing among the Jews of the Republic of Moldova

The noetic system of concepts based on the thesis that ethics is originally immanent to the mythological consciousness is centered on studying the spiritual and existential manifestations of man. The term “noetic” used here implies “spiritual” in the existential aspect, in the anthropological sense not in the theological one. The mythological consciousness is defined as everything existentially significant in the depths of the unconscious, including intuition, and everything in the verbalized part of consciousness, which is conditioned by it. The system is intended for revealing and comprehending the implicit content of the activity of the mythological consciousness, highlighting the harmonizing (ethicizing) aspect of this activity, its inclination to meaningfulness/ethics, or, on the contrary, its de-harmonizing aspect or confrontation with ethics. A special system of key concepts and their definitions complies with the noetic system. The following issues have been used for their development: hermeneutical phenomenological examination of intuitions of the mythological consciousness; ideas belonging to prominent thinkers; ethno-cultural specifics. The noetic system applied to ethnology can be regarded as: a sort of development of C. Geertz’s ideas of noetic experience; an innovative way of sharing it; a tool for identifying the intrinsic meanings of ethnic experience and their verbalization. Examples of their identification in the upbringing of Moldovan Jews are provided.

Key words: noetic experience, mythological consciousness, hermeneutic maxims, interpretative ethnological noetic models, Jewish upbringing, ethics, intangible cultural heritage.

Introduction

The article¹ provides a general idea of: the noetic system of concepts developed by us; the opportunities it offers; the particularities of their application. The article can be regarded as a concise and selective (applied to ethnology) abstract of a monograph on the noetic system, which will combine and further develop our research findings on creating and integrating its components such as concepts, notions, the course of scientific thinking, and special tools into the noetic system.

Noetic System of Concepts: Brief Information

The noetic system of concepts based on the thesis “that ethics is originally immanent to the mythological consciousness, both the archaic one and the post-archaic one” (Cușnir 2019: 36) is intended for studying spiritual and existential manifestations of man.

The term “noetic” used here implies “spiritual” in the existential aspect, in the anthropological sense not in the theological one².

Therefore, this system is intended for revealing and comprehending the implicit content of activity of the mythological consciousness, highlighting the harmonizing (ethicizing) aspect of this activity, its inclination to meaningfulness/ethics, or, on the contrary, its de-harmonizing aspect or confrontation with ethics.

Within the noetic system of concepts, the mythological consciousness is defined as everything existentially significant in the depths of the unconscious, including intuition, and everything in the verbalized part of consciousness which is conditioned by it³.

This interdisciplinary system is based on the works by many prominent researchers, including the achievements of interpretive (hermeneutic) anthropology by C. Geertz, the ideas by J.-J. Wunenburger, C. Hübner, A. Schweitzer, V. Frankl, E. Fromm, M. Bakhtin, N. Berdyaev, Olga Freidenberg, J. Ortega y Gasset, and K. Jaspers.

Ethics here primarily implies striving for actions which conform to the “basic ethical principle” formulated by Albert Schweitzer: “good consists in maintaining, assisting and enhancing life, and to destroy, to harm or to hinder life is evil” (Schweitzer 1947: 262).

However, within the noetic system, another definition of the concept of “ethics” is used: it *de facto* includes the above issues and is examined further.

Key Concepts of the Noetic System: Hermeneutic and Phenomenological Particularities of Developing their Definitions

The key concepts of the noetic system include: ethics, freedom, essence, meaning, catharsis, mythological consciousness, the *totem-life/non-totem-death* dichotomy, the myth of laughter, the myth of the abolition of *non-totem-death*, ethical evolution of mankind, megamodern, sacredness (absolute significance) of the individual entity⁴, ethicizing harmonization of the Universe, transcendence of the individual entity, hermeneutic maxims, implicit principles of upbringing (view of life, behavior) according to the Decalogue, constructive philosophy, Besht’s constant concepts, sources of noetic impact, the principle of catharsial comprehension, etc.

Within the noetic system of concepts, a special system of key concepts and their definitions has been developed.

The following issues have been used for their development:

- a) phenomenological examination of intuitions of the mythological consciousness and their hermeneutical identification;
- b) definitions and ideas belonging to prominent thinkers;
- c) various ethno-cultural specifics revealed during our research.

Hence, the particularity of definitions within the noetic system lies in the fact that they frequently represent phenomenologically detected and hermeneutically verbalized intuitions of mythological consciousness.

Let us demonstrate several examples of such definitions.

Ethics/good⁵ is a combination of such hypos-tases as:

- 1) the good essence of the world (shelter and support);
- 2) contact, co-creation, dialogue of man with his own, the world’s, or other people’s essence (often all this has a laughter character); therefore, serving to protect-and develop the essence of man and of the world, not to destroy;
- 3) principles one explicitly or implicitly establishes individually, because one’s essence craves for them and rejoices in them;
- 4) following the specified principles and/or striving for them.

“The essence is what man feels as the foundation of his individuality and the Universe – a basis

which exists as a sort of hidden infinity, a positive 'subtle reality' (felt as love, creativeness, freedom, etc.).

It is exactly this feeling of infinity that the above-mentioned effective developments by psychologists and philosophers of the 20th century refer to. Moreover, the level of essence combines both the uniqueness of each person and the generality of all people.

The meaning as such is a manifestation of the essence, the presence of the infinite, which is positive, in the individual and the specific" (Кушнир 2019: 87).

Concepts as components of the noetic system: brief characteristics

1. *The concept of ethicizing mythological consciousness* (which is the *concept of humanization of myth*⁶) systematically identifies and researches such fundamental functions of mythological consciousness as: (1) ethicizing harmonization of the Universe, (2) transcendence of the individual entity, and (3) formation of catharsis. The implementation of any of these functions, which is often implicit, is accompanied by the implementation of the other two.

It should be mentioned that, in particular, by practicing harmonizing actions within a particular narrative, the mythological consciousness perceives this process as a real foreshadowing/implementation of harmonization of the Universe as a whole.

For the mythological consciousness, the emergence of catharsis is evidence that ethicizing harmonization of the Universe has really taken place.

Catharsis (according to the intuitions of the mythological consciousness) is a transformation of reality: as a result of discovering/revealing the essence (mimesis), man and the world become more real.

Catharsis can be either artistic or existential, depending on the nature of its source (whether it is a work of art or an action/event).

2. *The concept of megamodern*⁷ examines the existential structure of the present-day cultural epoch⁸ that emphasizes the relevance of the search and the revealing the meanings and is also a relevant stage in the ethical evolution of mankind⁹.

One of the basic meanings spread by this epoch is the following: "The essence of man as an individual entity, the essence of the world as love and creation, and truth as the existence of mystery, the

infinity of meaning become the measure of value" (Кушнир 2019: 90).

Megamodern is characterized by the purposeful use of "laughter as a reportable tool of catharsis (according to M. Bakhtin)" (Кушнир 2019: 89), including such a common form as creative irony.

3. *The concept of aesthetic meaning* "is based on the idea that the essence of art is identifying the aesthetic meaning, i. e. a particle of meaning as such, with which man comes into contact while a work of art is being created or perceived" (Кушнир 2010: 4).

The identified concepts are united with each other by the general course of scientific thinking and the key concepts listed above, among which the concept of "meaning" in its anthropological aspect plays a special part. (It should be mentioned that the concept of man according to V. Frankl is *de facto* based on the category of meaning).

C. Geertz on the importance of concepts of "meaning" and "noetic experience"

Clifford Geertz, a prominent American anthropologist, consistently examines the concept of "man" in correlation with the concept of "meaning": "The view of man as a symbolizing, conceptualizing, *meaning-seeking* animal, which has become increasingly popular both in the social sciences and in philosophy over the past several years, opens up a whole new approach <...> to the understanding of the relations between religion and values. *The drive to make sense out of experience, to give it form and order, is evidently as real and as pressing as the more familiar biological needs*" (Geertz 1973: 140).

C. Geertz regards the "varieties of noetic experience" as one of the "strands" of his science (Geertz 1983: 155). The noetic system of concepts is focused on a similar task.

Noetic system of concepts: selective description of the instrumentarium (as an aspect of innovative opportunities in the sphere of ethnological research)

Ethnological research applying the noetic system has special tools for conceptualizing the "varieties of noetic experience", i. e. solving the scientific task formulated by C. Geertz as follows:

"...how to get at the curve of someone else's experience and convey at least something of it to those whose own bends quite differently" (Geertz 1983: 156).

The above instrumentarium includes the concept of a “hermeneutic maxim” and a set of other concepts, as well as interpretive ethnological noetic models. Since ethnological experience intensively reveals itself via the existential experience of an ethnos (stories and meanings conveyed by them), the particularities of its application are determined by the hermeneutic and phenomenological approach.

Hermeneutic maxims as elements of existentially relevant particularities of intangible cultural heritage

“A hermeneutic maxim is such a description of an element of the world view shaped by the mythological consciousness within the narrative under examination which can be structured according to the hermeneutic syntagm stating, ‘the Universe is such that...’

Every ‘hermeneutic maxim’ is actually a description of ‘what man really thinks’. In other words, any hermeneutic maxim is, in accordance with its definition, a certain statement which ideally complies with the thesis by J. Ortega y Gasset: ‘It is important that, in each specific case, man thinks what he really thinks’.

We define as ‘hermeneutic maxims of obligatoriness’ those maxims where the hermeneutic syntagm stating, ‘the Universe is such that...’ may be left unverballed, but is clearly implied and shapes a structure which can be descriptively denoted as, ‘act in such a way that...’” (Кушнир 2021: 241).

As it has been clarified during the research, hermeneutic maxims represent existentially relevant “ethno-cultural particularities which are one of the important components of the intangible cultural heritage” (Кушнир 2021: 245).

The notion of the “source of noetic impact”: aspect of consideration of the noetic system as an innovative way of conveying noetic experience

Hence, the use of the noetic system of concepts is an innovative way of conveying the ethnic noetic experience from persons who have chosen one of the paths or curves to the rest of mankind “whose own bends quite differently”.

In this metaphorical statement by C. Geertz, the “curves” stand for complex areals and/or sources of noetic impact on man which occurs implicitly and explicitly, directly and indirectly.

The noetic sources are shaped by “information fields” of various objects, such as the Deca-

logue (Ten Commandments), modern philosophical ideas, implicit developments of the folk mythological consciousness of a particular ethnos and/or a specific locus, works of art, adults’ examples followed by children, etc.

However, having found itself in a specific information field, the mythological consciousness often perceives it:

- in a non-linear way;
- in a non-literal way;
- selectively and creatively, concentrating on its permanent goal of harmonizing the Universe (if and as long as this tendency is not distorted or blocked).

Therefore, to reveal the real interconnection between creative actions of the mythological consciousness and a particular object’s information field, we must first understand which noetic information it actually borrows from this source.

According to our definition, a *noetic source*, or a *source of noetic impact*, is a hermeneutic and phenomenological description of the noetic information the mythological consciousness actually borrows from an object’s information field perceiving it as its “food” which gives it power, opportunity, and the “right” to harmonize the Universe.

A noetic source can be revealed by applying the hermeneutic and phenomenological approach and the components of the noetic system of concepts. (As a rule, during this process, the noetic system itself is refined and developed).

Let us explain the above using a particular example.

While examining Moldovan Jews’ upbringing processes, one can be convinced of the following. These people (regardless of all the differences in their destinies and upbringing) are directly or indirectly, to a greater or lesser extent, influenced by the “information fields” shaped by such objects as:

- a) the Decalogue;
- b) developments of folk mythological consciousness connected with folklore stories, including the Hasidic ones, in a certain way;
- c) manifestations of a special tendency in modern philosophy we call “constructive philosophy”¹⁰.

We have detected three sources of noetic impact corresponding to them, such as:

- 1) implicit principles of upbringing (view of life, behavior) according to the Decalogue;
- 2) Besht’s constant concepts;
- 3) maxim concepts shaped by constructive philosophy¹¹.

Implicit principles of upbringing (world perception, behavior) according to the Decalogue¹²

1. Increased attention to the ethical range of problems.

2. Focus on development, deepening, and comprehension of contact with the bright essence of existence.

3. Focus on developing and using the intellect.

4. Focus on learning, as well as teaching what has been learned.

5. Humanism interpreted as a subsequent comprehension of the concept of man as a being of absolute significance who is sacred and shares the same essence with infinity; it is felt as the inmost essence of existence – bright, creating all the good things, and equivalent to the infinity of love.

6. Intention of performing deeds (on the physical and metaphysical levels), striving for the ethically harmonization of the Universe.

7. Sensation of absolute freedom, including freedom of thought. Only the things you are essentially craving for individually are pre-assigned, and absolute support from the infinite power is actually promised.

8. Frequently unconscious sensitivity to an encouraging and metaphysically experienced response from God (ethics) to a particular person's individual choice. Man starts feeling: his being chosen for his unique ethical path; powerful support from God on the ethical path chosen; and even the sensation that this support is extended to his descendants and fellow-thinkers.

Besht's constant concepts in the context of the concept of "Achszeit"

The concept of the "individual essence" as the basic component of the *Achszeit* concept (formulated by K. Jaspers) also includes periodization of its perception by mankind (discovering the individual essence, its significance, and sacredness; gradually mastering this information). The mythological consciousness plays an important part in this ethno-cultural process. One of its evident manifestations is the way harmonization of the Universe is formed in Hasidic folklore. We refer to the harmonizing constants identified by us there as "Besht's constants" after Israel Baal Shem Tov, or Besht, the "good miracle worker" and religious thinker whose personality determines the particularities of Hasidic stories and their impact on the 20th-century philosophy (via M. Buber and M. Bakhtin).

"Besht's constants are: *sacred humanism, metaphysics of an act, the Dialogue as a Meeting, and simcha* ('joy').

Sacred humanism postulates the sacred nature of the individual essence: God and man are a consubstantial whole, and this common essence is love as joy.

Metaphysics of an act is described by such maxims as 'Everything is not in vain' and 'To save everything', postulating that there are no efforts taken in vain; even a person's minor subtle movement towards the light is decisive and changes the world for the better.

The Dialogue as a Meeting is described by such maxims as 'Everything is not accidental' and 'Everything is alive'.

The *simcha* constant describes the joy of 'snuggling' to the true essence of the world and postulates the following: everything existing in the world is God, whereas God is love and joy; evil has no essence or true power over people, it is illusory; Paradise exists here and now; man's duty is to make it evident by making efforts, including those made on a spiritual level; the feeling of joy and laughter are efficient" (Кушниц 2021: 244).

Ethnological noetic models of comprehending hermeneutic maxims

Applying the instrumentarium of the noetic system and simultaneously developing it, we have put together a basic interpretive model titled "Comprehending Hermeneutic Maxims" and a number of its modifications.

The implementation of the paragraphs of this model while comprehending the narrative and/or its fragments in the interpretive way requires: identifying a hermeneutic maxim /semantic blocks of conjugated hermeneutic maxims; comprehending it in relation to the phenomena of an ethnic noetic and chrono-noetic nature¹³ (including: Besht's constant concepts or other ethno-cultural constant concepts revealed in the folklore of an ethnos; ideas typical of the thinking of representatives of an ethnos; maxim concepts of constructive philosophy); conclusions of a noetic and theoretical nature (if comprehending a maxim offers this opportunity); identifying a maxim as a harmonizing one or a de-harmonizing one (depending on whether it was shaped by the mythological consciousness pursuant to its harmonizing function); identifying it as a "cathartic" one or a "routine" one, and other activities.

Depending on the particular tasks, the mod-

el can be modified and enriched by a number of paragraphs. This model's modifications have been developed to be applied to examining Moldavian Jews' Yiddish set expressions, Jewish folk tales, etc.

The modification intended for researching the traditions of upbringing among Moldovan Jews has received a special title: "The Decalogue and Harmonizing Hermeneutic Maxims of Obligatoriness: An Aspect of Upbringing." Consequently, it itself has become the basis for the models: (1) "The Decalogue: The Aspect of Upbringing (the Case of an 'I-Document' as a Literary Work with an Upbringing Paradigm)"; (2) "Ethnological Noetic Examination of Upbringing Paradigms Communicated in the Course of Historical Events".

Noetic system of concepts: an example of application (comprehending traditions of upbringing among Moldovan Jews)

We shall demonstrate the innovative possibilities for ethnological research offered by the noetic system of concepts, using such an example as comprehending Moldovan Jews' traditions of upbringing. The essence of the methodological approach to the topic of "Jewish upbringing" is borrowed by us from Gerard Kahn (Swiss education specialist and psychologist); his approach is modified with the help of the noetic system of concepts¹⁴.

Due to the fact that this article is relatively concise, and providing full examples of relevant studies here is impossible, we shall limit ourselves to brief selective information about two of them. (The following models have been applied: "Ethnological Noetic Examination of Upbringing Paradigms Communicated in the Course of Historical Events"; "The Decalogue and Harmonizing Hermeneutic Maxims of Obligatoriness: An Aspect of Upbringing").

In the first case, a fragment of memoirs by Iosif Lvovich Daylis (1893–1984), a famous Bessarabian violinist, violist, and music teacher, is examined.

As a child, he witnessed the pogrom in Chisinau in 1903: a crowd of murderers breaking into their yard; his parents' and neighbors', Jews' and non-Jews' behavior at that time; his thoughts and feelings caused by these events. Describing these facts at the age of ninety, Iosif Daylis follows the same paradigm of resisting evil which determined his relatives' and neighbors' actions, in a non-linear manner. In other words, he conveys it to his descendants and readers by developing it creatively.

This upbringing paradigm can be formulated as follows:

"Even in a situation which seems to be lost in advance in the battle with evil, there is an opportunity to resist it: both by acting in the material world and metaphysically (noetically, by a heroic deed of the spirit). One should respond to misfortune with a brave multiplication of good" (Кушнір 2022а: 214).

Thus, it is all about the will to resist evil.

In the second case, we have examined a text which (unlike the first one, which is full of drama) tells us about an ordinary course of life. However, implicitly, it describes a phenomenon which is vividly paradoxical as compared to everyday life. Namely, this is creative will.

Thus, the narrator implicitly provides the information:

1) about the profound, indestructible immanence of man's creative will;

2) that both its manifestations and sharing the messages about this profound immanence can look quite ordinary;

3) that even long-term consequences of such manifestations can be un contemplated, good, and implicitly testify that everything is not in vain.

Susanna Cușnir (1929–2018), a native of Chisinau, teacher, journalist, and writer, tells us about Haim-Leib, her grandfather, and about the house he taught her to draw when she was a child:

"Haim-Leib aspired to develop his artistic inclinations, and Grandma Tsilya, his wife, was very resentful of the fact that he, a family man, attended an art school together with 'some snotty-nosed kids'. As to me, I really liked that Grandpa taught me to draw various animals and even people. His best act was the picture of a two-story house with chimneys and a roof with a latticework fence. A winding road led toward the house, and a sprawling tree grew in front of it. Many years later, I taught my kids and even my grandson to draw the same house..." (Кушнір 2016: 5).

At the moment when the grandfather taught his little granddaughter to draw, she probably was glad to discover that one could create the worlds of "various animals and even people" by means of drawing (creativity). These worlds were cozy: they had places where those creatures could dwell, where it was warm in winter (due to the chimneys), and green in summer due to the tree. Moreover, one could create a road to that place and even eliminate the danger of occasionally falling off the roof

(by drawing a latticework fence). At the same time, however, the child noticed another moment: Grandma Tsilya really disliked the fact that Haim-Leib, a respectable person, was attending an art school. It is unlikely that the little girl deliberately thought about it. Yet, from the point of view of the childish consciousness perceiving the world, the following things were evident.

Creative activity is interesting and attractive. Hence, it is quite natural to have a desire to learn it at any age. At the same time, those who understand little about such things can also strongly disapprove of it. However, such opinions are absurd and should not be taken into consideration.

The hermeneutic maxim we have revealed is:

“*The Universe is such that man can follow his creative impulses at any age*” (Кушнир 2021: 246).

As the memoirist's later life proves, the lessons explicitly and implicitly learned by Susanna from her grandfather in her childhood were very actively used by her. Their most obvious application is actually mentioned in the same fragment of the text: the memoirist also teaches her children and grandson to draw the same house. Outside this fragment, the entire text, even the final lines of the memoirs, tells us explicitly and implicitly about the paramount consequences of these lessons of turning to creativity. Let us list the essential ones (not to mention the fact that Susanna's grandson became a professional painter, i. e. made his great-great-grandfather's dream come true).

Firstly, Susanna kept painting very enthusiastically throughout her life; she was gifted and especially good at portraits.

Secondly, her entire teaching activity was marked by a prominent creative drive which influenced those around her. Many years later, one of her pupils told her, “We regarded you as an incarnation of Russian literature”.

Thirdly, some of her gifts, namely, those of a journalist and a writer, were revealed after she turned 80 years old, and were professionally demanded instead of remaining a mere hobby.

For instance, the book which includes the above memoirs (and not only) was published in 2016, when the author was 87. Death interrupted her work on the novelette titled “Carambolina, Caramboletta”, an impressive non-documentary text.

“After all, I've been dreaming of literature since my childhood...”, the author mentions in the last chapter of her memoirs.

Therefore, not only the above fragment of

the memoirs, but also Susanna Cușnir's entire life proves the validity of the maxim implicitly shaped by the lesson obtained from the perception of her grandfather's personality.

It should be noted that the events which happened to that family were marked by tragic times: Susanna and her parents were saved by a miracle, Susanna's 17-year-old brother lost his life on the front, and Haim-Leib went missing at the ghetto.

It might seem that the episodes of learning to draw a house could have passed into oblivion without a trace. In this case, however, reality confirmed the efficiency of Besht's constant of *metaphysics of an act*. Haim-Leib's act reflected in his descendants' fate repeatedly and in the most favorable way, confirming that everything was not in vain, and nothing was accidental.

As the examined memoirs are one of the granddaughter's replies in this Dialogue as a Meeting, they implicitly represent the implementation of the statement “to save everything” of Besht's *metaphysics of an act*.

We would like to mention the statement by N. Berdyaev among the maxim concepts of constructive philosophy correlating with this maxim:

“To me, creativity is less about obtaining a final result, getting a creative product, and more about discovering the infinite, flying towards infinity; not objectification, but transcending. Creative ecstasy (a creative act is always an *extasis*) is a breakthrough into infinity” (Бердяев 1990: 196).

In fact, it is precisely this flight that is marked by both this hermeneutic maxim and by the narrative which shapes it.

We would like to correlate the maxim with the quote by E. Fromm, which, in our opinion, clarifies what the infinity, where this breakthrough is aimed at, represents:

“Good consists of transforming our existence into an ever increasing approximation to our essence; evil into an ever increasing estrangement between existence and essence” (Fromm 2010).

This correlation results in a conclusion which is both obvious and somewhat paradoxical.

Good is immanent to man (in particular, such are creative aspirations embodying his essence); however, paradoxically, upbringing, which informs him sufficiently about it, is required to make him able to actualize his immanent aspiration adequately.

Familiarization with hermeneutic maxims as a “target” quintessence of other people's life (noetic) experience can also play a cathartic role of such in-

formation.

Conclusion

The noetic system applied to ethnology can be regarded as:

- a sort of development of C. Geertz's ideas of noetic experience;
- an innovative way of sharing it;
- a tool for identifying the intrinsic meanings of ethnic experience and their verbalization.

The above instrumentarium demonstrates its efficiency for studying ethnological particularities, such as, for instance, the traditions of upbringing among the Jews of the Republic of Moldova.

Notes

¹ The article was written while carrying out Project 96-PS 20.80009.1606.02: *Evoluția tradițiilor și procesele etnice în Republica Moldova: suport teoretic și aplicativ în promovarea valorilor etnoculturale și coeziunii sociale*.

² This term was used by V. Frankl and C. Geertz specifically in the anthropological sense.

³ For developing the definition, a number of ideas by J. J. Wunenburger (Wunenburger 1994), V. Frankl, K. Hubner, E. Cassirer, J. Ortega y Gasset, etc., was applied.

⁴ "Sacredness (absolute significance) of the individual entity" is one of the concepts identified within the framework of the concept of humanization of myth in accordance with K. Jaspers' concept of the "Axial Age". For more details, see: (Кушнир 2017: 35-37). Here and elsewhere, the translation is ours.

⁵ For developing this definition, the ideas of A. Schweitzer, I. Kant, E. Fromm, V. Frankl, M. Dufrenne, and other philosophers, as well as the results of the hermeneutic and phenomenological approach to the particularities of noetic experience, have been applied; see: (Кушнир 2022: 252-266).

⁶ For details, see: (Cușnir 2019; Кушнир 2017).

⁷ The concept of megamodern is being developed by our creative group: "The creative group consisting of Jozefina Cușnir, doctor habilitat, writer, Vladimir Șimanschi, stage director, actor, Elena Cușnir, stage director, writer, and Andrei Șimanschi, painter, actor, implements these developments both theoretically <...> and practically, by means of art projects, including ImproTheatre Studio ZaO; Chisinau Summer Annual Carnival, etc." (Cușnir 2019a: 34).

⁸ For details, see: (Кушнир 2019).

⁹ For brief presentation of the ethical evolution

of mankind and the possibility of its disruptions, see: (Кушнир 2013: 9-11).

¹⁰ For the definition of the concept of "constructive philosophy," see: (Кушнир 2019: 86-87).

¹¹ The description of this source (recommended by us to be used in ethnological noetic models as optional) is not provided due to the limited volume of the article.

¹² For details, see: (Кушнир 2020, Кушнир 2021).

¹³ Correlating the maxim with the ethnic noetic and chrono-noetic phenomena provides an expansion of the hermeneutic context.

¹⁴ For details, see: (Кушнир 2020a), (Kahn 1993).

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