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Editor's Preface

The current 13th issue of *Future Human Image* journal for 2020 is special and thematic. The papers of the current issue are united not only by the academic policy of the journal but also by the narrower topic of Chinese-European studies in Social Sciences and Humanities.

Interest in this topic arose in the framework of cooperation between the International Society of Philosophy and Cosmology (Ukraine) and Guangdong University of Petrochemical Technology (Maoming, Guangdong Province, China), which began in September 2019. Also, Chinese-European studies in the Social Sciences and Humanities are essential for the implementation and development of the Belt and Road Initiative, which is mutually beneficial for all participating countries, including, of course, Ukraine. The initiative of scientists from the International Society of Philosophy and Cosmology and the Guangdong University of Petrochemical Technology was supported by scholars from the Taras Shevchenko National University of Kyiv (Ukraine), Odesa National Maritime University (Ukraine), University of Zielona Góra (Poland), University of Wrocław (Poland), Ho Chi Minh City University of Culture (Vietnam), Hanoi University of Culture (Vietnam). The authors of the papers in the current issue of *Future Human Image* journal are scholars from the mentioned institutions.

A feature of the current issue of *Future Human Image* journal is the interdisciplinary results of research carried out by the authors of the papers. The topic of Chinese-European studies in the context of the implementation of the Belt and Road Initiative and the related problem of the future human and society image brought together researchers from various fields of Social Sciences and Humanities. The current issue of the journal presents the results of research on this topic in the areas of Philosophy, Anthropology, History, Linguistics, Education, and Law. The editorial team reckons that the interdisciplinary approach to the problem of the future human image, as well as to the Chinese-European studies is much more effective than the subject-centered.

The papers of the current issue focus on the mutual perception of images of Asia and Europe, European and Asian cultures in current and future cultural practices, international relations, history of philosophy, logic and theory of argumentation, comparative linguistics. The authors also focused on the study of the image of Ukraine and Ukrainian culture in Europe and Asia. A separate group of articles presents the results of a study of the legal aspects of the future human image, focused on solving environmental problems, as well as quite crucial at present in connection with the spread of COVID-19 problem of legal improvement of global and local health systems.

The results of the research of the international team of scientists, presented in the current issue of the *Future Human Image* journal, were previously presented and discussed at several international scientific online conferences held in April — May 2020 at Guangdong University of Petrochemical Technology (Maoming, China), University of Zielona Góra (Zielona Góra, Poland), Taras Shevchenko National University of Kyiv (Ukraine), Scientific Institute of Public Law (Ukraine). It is, in particular, the joint international online conference, co-organized by Guangdong University of Petrochemical Technology (Maoming, China) and the Scientific Institute of Public Law (Kyiv, Ukraine) “Current issues of administrative, maritime

and space law in the context of counteraction to coronavirus disease" (COVID-19) (April 24, 2020); international online conference hosted by the Faculty of Philosophy of the Taras Shevchenko National University of Kyiv (Kyiv, Ukraine) and the University of Zielona Góra (Zielona Góra, Poland) "The Days of Science of the Faculty of Philosophy — 2020" (April 27, 2020), a specialized online round-table hosted by the University of Zielona Góra (Zielona Góra, Poland) "The images of Europe and Asia in current cross-cultural practices" (May 7, 2020). The International Society of Philosophy and Cosmology has become a co-organizer of all these scientific events. Also, it has become a platform for the publication of conference proceedings.

The editorial team of the journal believes that the results of the research presented in the current issue have not exhausted the stated topic, so we plan to publish several more issues of the journal on the subject of Chinese-European studies. We will support and encourage authors to submit interdisciplinary research papers devoted to the analysis of current and future images of Asia and Europe (including the Belt and Road Initiative), functioning in local cultural practices and social experience of the EU states, as well as the OECD, Asia, and former Soviet republics; studying the perception of the BRI in local cultural practices, everyday people-to-people communication, philosophical and scholar literature; investigating the image of modern Chinese philosophy and culture in local cultural practices; suggesting possible ways of social partnership, cultural exchange and integration developing between China and Europe.

The editorial team believes that these kinds of research will have a significant practical impact on future administrative solutions needed to develop social partnership practices and to increase the effectiveness of international cooperation in the field of culture, science, and education between Asian and European countries.

The editorial team invites all scholars, who are interested in the topic of Chinese-European studies, for cooperation and submitting the papers in further issues the *Future Human Image* journal.

**Editor-in-Chief,
Sergii Rudenko**

Intermarium as One of the Future European Image of Ukraine

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The Intermarium project is one of the most controversial and complex regional integration projects of Ukraine's European integration. The article proves that this project most accurately expresses the totality of common values and meanings that Ukrainians share with their closest neighboring countries. An attempt was made to give an integrative philosophical assessment to all the arguments in favor of the Intermarium project and its prospects for development in Ukraine. The Intermarium appears as one of the Future European Image of Ukraine, more alternative to the Eurasian project, but more complementary to the European Union project. The main arguments in favor of the Intermarium are, however, internal arguments rather than opposition to other projects of interstate integration. The Intermarium aims at preserving and developing the common cultural heritage of the countries of Central and Eastern Europe, as well as at developing and protecting their common economic, political, and other values. Territorial Neighborhood only creates certain prerequisites that can be used, and may or may not be used to create a neighborhood of value, that is, to form a common life world. This can happen and be maintained just if it will be provided, properly, and successfully implemented all components of the territorial neighborhood, such as geographical proximity, similarity of climatic conditions, use of common natural resources, creation of favorable conditions for cross-border cooperation, etc. The common regional values and meanings for the Intermarium should be protected by a joint effort — so that in any other format, larger or smaller than the Intermarium. It will not be possible to implement such protection more successfully.

Keywords: interstate integration, joint efficiency, joint ventures, joint institutes, Intermarium, Ukraine, future European image of Ukraine

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Introduction

The Intermarium project as a project of integration for the countries between Baltic and Black seas has been revived in recent decades as part of a new political strategy — namely, a post-colonial policy pursued by countries that until recently were part of the so-called “world system of socialism.” Moreover, this project was interpreted in different ways by different geopolitical actors: one version was offered by the potential participants of the Intermarium, the second by the representatives of the European Union (EU), the third by analysts from the United States of America (US), and finally the fourth, though not the last, by the Russian Federation. It is easy to see for each such position a certain private political and economic interest. However, the question should not be about which carrier of interest is more to be relied upon, because interests are not a sound basis for defining the concept of the Intermarium: these interests may change, or they may be better aligned with competitors, based on competing to the Intermarium geopolitical projects. The question of the appropriateness of the Intermarium concept must be considered at the level of productivity of the ideas underlying the concept of the Intermarium — that is, at the philosophical level. The philosophical view of the Intermarium is, first and foremost, the identification of the values and meanings that underlie it.

Therefore the purpose of this study is to represent the main arguments for the implementation of the Intermarium project and to give them a philosophical assessment.

The idea of Intermarium

First, however, it is worthwhile to find out the actual state of affairs with the Intermarium project. In Ukraine, we find our inland definition of the inter-sea territory as “the southern regions of the Kherson and Zaporizhia regions, located between the northern coasts of the Black and Azov Seas” (Severyn, 2019: 1). This is a rather narrow definition, although the opposite one to it is too broad a definition of the inter-sea territory as a territory between three seas, such as in the Polish scientist Agnieszka Bieńczyk-Missala’s interpretation. By inter-sea territory, she means the space no longer between two — the Black and Baltic, but between the three — the Black, Baltic and Adriatic seas. A Polish researcher believes that “the Three Seas Initiative was launched as a brand-new political project, alas drawing directly upon the original, interwar concept of Intermarium. These efforts were accompanied by the government’s slogans of the need to oppose German domination in Europe” (Bieńczyk-Missala, 2018: 95). There are several recent studies of Intermarium from the Polish point of view (Ištók et al., 2018; Kushnir, 2017), but it is still a lack of Ukrainian studies of it. Both of these alternatives to the Intermarium concept positions are presented by their researchers as military-political and socio-economic projects, and the cultural component is barely mentioned here: interests here clearly dominate values. The Intermarium project is distinguished by its value and cultural basis.

However, the value and cultural basis of the Intermarium must be clearly defined — both for Ukraine itself and for other Central and Eastern European countries.

The first reason is sovereignty defense. National identity for them depends on their supranational identity. Because none of them could provide by its own efforts alone, it’s sovereignty. As it thoroughly shows Polish researcher Olha Tkachenko, “Ukrainian national and supranational identity has constantly been influenced by external actors, which is confirmed by abundant historical evidence. Thus, the contemporary Ukrainian identity is polarised between — and consequently, constitutes a combination of — pro-Russian orientation and post-Soviet style

of living on the one hand, and pro-European orientation and cultural aspirations on the other” (Tkachenko, 2016: 146-147). Even for recent eastern EU-members, this choice is still possible. Eurasian project could be more attractive if it would be provided by other operators — not aggressive Russian Federation that permanently makes military invasion into the territories of its countries-neighbors.

The second reason is the wider possibilities for cultural and economic development. So, Marta Grzechnik, the researcher from the German University of Greifswald, reminds “all the positive qualities associated with maritime cultures (to remind: willpower, enterprise, open-mindedness, hunger for knowledge, patriotism)” (Grzechnik, 2014: 93).

Marlene Laruelle and Ellen Rivera from Institute for European, Russian and Eurasian Studies at the George Washington University consider Intermarium as imagined geographic subject (Laruelle & Rivera, 2019). Not only the national identity, as stated by Benedict Anderson (Anderson, 1983), but the supranational identities are the imagined constructions too.

The European image of Ukraine cannot be separated from the image of Europe for Ukraine. The current image of Europe in Ukraine is the European Union. Still, not every European country is a member of this entity. EU is partly an intergovernmental organization and partly a supranational organization. Still, some European countries have special relations with the EU, conclude partial or temporary intergovernmental agreements, share some of the international treaties, but don’t recognize the supernatural protectorate of the EU. Intermarium is one of the most promising for Ukraine’s international European project that could integrate the policy, economy, and culture of countries in which territories are lying between the Baltic, Black, and Adriatic Seas. This project still needs its legitimization — ideological, political, legal, and last, but not least philosophical.

The emergence and development of Intermarium project

In the past, the Intermarium project had a historical foundation, namely the unification of territories of several countries from the Baltic to the Black Sea by a common super-state entity.

Marta Grzechnik writes “Access to the sea — though earlier most often neglected — was appreciated, and the shape of the reborn state was designed as stretching, as in the past, *od morza do morza* — “from one sea to the other”: a reference to the Polish-Lithuanian Commonwealth’s times of greatness, when the country’s territory reached from the shores of the Baltic Sea in the north to the Black Sea in the south-east” (Grzechnik, 2014: 84).

Agnieszka Bieńczyk-Missala writes “co-sponsored by the Polish government, to develop robust regional cooperation. In the interwar period, these were the projects originally developed by Józef Piłsudski’s political faction, focused on setting up a federation and the Intermarium. The principal reason for their failure was attributed to the incidence of border problems. During the Cold War period and Poland’s membership in the Eastern Bloc, Poland as a state was effectively stripped of any chances to pursue an active and independent foreign policy, whereas Central Europe, as a political commonwealth of nations, remained merely a shell concept throughout. After 1989, the Polish government was keenly interested in developing regional structures and enhancing regional cooperation. Central Europe re-emerged, and so did a number of regional organizations” (Bieńczyk-Missala, 2018: 96).

Laruelle and Rivera differ six consecutive in time historical version of Intermarium project from Intermarium 1 to Intermarium 6. 1) The emergence of weak but independent

“Central Europe after the Empires” was the Intermarium 1, i.e., the creation of a third power bloc between Western Europe, particularly Germany, and Russia, which came to be known as Intermarium, emerged from the period in which the Austro-Hungarian Empire was being dismembered in line with the Treaty of Versailles that brought an end to First World War (Laruelle & Rivera, 2019: 4). 2) Some researchers of the policies of Central European countries in 1930-1940th indicate “Central European unity between collaboration with the Nazis and support from the Allies” that means these countries were “collaborated with the Germans until the Nazi invasion of the Soviet Union on 22 June 1941, then looked for British and French support” (Laruelle & Rivera, 2019: 6-7). 3) The understanding of “Central Europe as the anti-communist front” reflects the political direction of the US “toward the liberation of Central and Eastern European nations from Soviet domination and the whole of Europe from Communist influence” (Laruelle & Rivera, 2019: 10). 4) The approach to Intermarium as an American project for “Central Europe as the pro-U.S. “New Europe” means that “the concept of Intermarium once again began to make the rounds in some Western strategic circles in the late 2000s” (Laruelle & Rivera, 2019: 13). 5) “Central Europe unity revived through regional economic cooperation,” based on the Giedroyc’s view of economic unity between Poland, Lithuania, Belorussia, and Ukraine, where “Poland should adopt a ULB (Ukraine-Lithuania-Belorussia) doctrine, i.e., fight for the independence and rapprochement with the West of a trio of its eastern neighbor” (Laruelle & Rivera, 2019: 17). 6) “Central Europe as dreamed by the Ukrainian far-right” (Laruelle & Rivera, 2019: 20). According to the last version, Ukrainian far-right “re-appropriated the concept by capitalizing on solid ideological and personal continuity between actors of the Ukrainian far-right in the interwar and Cold War periods and their heirs today” (Laruelle & Rivera, 2019: 20). The role of Ukraine in the present version of Intermarium is indeed crucial. Still, Intermarium for Ukrainians is not only a “far-right” project, instead it is the position of the greater part of Ukrainian citizens. Moreover present Intermarium project represents the values of a large part of citizens of all countries-potential members of Intermarium. And every possible future project of Intermarium should take into account the experience and better achievements of all previous Intermarium projects.

At the same time, in the course of long-term development in close political, religious, and economic conditions, there was an objective closeness of these countries, which were on the border between several empires — Russian and Austro-Hungarian, in proximity to the Ottoman and Holy Roman empires. Most of the countries of the Intermarium were fully or partially at different times part of an empire, some moved from one empire to another, some — several times. The formation of their statehood in these countries was mainly related to the liberation from colonial oppression, and now some of them are still partially in post-colonial status, and some are part of supranational entities in which they do not play a leading role. All this poses significant risks to the preservation of the future state sovereignty of these countries. Such a common threat creates the preconditions for the formation of a new association, in which all the countries of the intermarriage will be in approximately equal status, without the threat of new subordination to a strong neighbor. At the same time, the unification of Intermarium countries will create additional arguments to protect their own national interests and strengthen each country’s position in international relations.

The Intermarium project for both Ukraine and other participants in this project is not a substitute for their participation in the EU. Still, a compliment and, in many ways, should be an increase in such participation. The Case of Brexit shows that the transformation of the EU in new, more international, but the less supranational organization is quite probable. In

this prospect, Ukrainian state, Ukrainian political establishment, and main economic players are trying to make their forecasts and some first steps to receive their own place in this new European order. To be successful in this intent, Ukrainians should take a more explicit course on integration with European countries: revise the structure of the Ukrainian economy, renew the national system of law and enforce the European vector of Ukrainian foreign policy. For the first time, it will be enough to implement the existing projects thoroughly with the EU and with individual European countries. But the main task is to check out how Ukraine could be useful for European countries — first of all, European neighbors of Ukraine.

Value and symbolic grounds of Intermarium

Territorial Neighborhood only creates certain prerequisites that can be used, and may or may not be used to create a neighborhood of value, that is, to form a common life world. This can happen and be maintained just if it will be provided, properly, and successfully implemented all components of the territorial neighborhood, such as geographical proximity, similarity of climatic conditions, use of common natural resources, creation of favorable conditions for cross-border cooperation, etc.

There may be value factors that will hinder rather than facilitate the formation of interstate associations — from unsolved territorial disputes and conflicts of economic interests and up to the different religious orientations, the different degrees of cultural liberalization, etc. However, a balanced interstate dialogue and its completion — the creation of an interstate integration — are just intended to overcome misunderstandings and lack of mutual respect, and instead create the necessary basis for cooperative efforts, the joint and prudent use of common resources and the joint protection of shared values.

From the outset, it is worth being aware of a clear alternative: one could build interstate relations, either on the basis of win-win or on the basis of mutual loss strategy. Of course, there is a possible strategy in which mutual loss will be unequal, and the neighboring country will lose more. But to compete with the loser is unlikely to be rational, because winning here is very relative (more psychological), and in absolute terms, such a competition will result in a consistent setback for all opponents. The further humanity develops, the greater the example of such a loss is the war: war inflicts such damage on all its members that it becomes impossible to compensate damage at the expense of the defeated country. Instead, the win-win strategy gives benefits to all participants who choose it, and even if one tactically wins less at some stage, in the long run, the winnings are more or less offset by the constant exchange of values and an increase in overall cultural exchange.

Relations between the EU and other forms of European integration should not be developed on the principle of destructive competition and mutual loss, but on the principle of complementarity and synergy of efforts, since the ultimate goal for all interstate associations is the welfare, protection, and development of each member of such state associations. This common final goal must outweigh all the specific goals of individual interstate associations that serve as a means to that final goal. Obviously, the principle of Europe of the Fatherland, as proposed by Charles de Gaulle, still prevails here, and the principle of Europe-Motherland proclaimed basic to the EU, must still be subordinated to the values and interests of each European country in particular. The only exceptions should be security — military, economic (including financial), and some of the cultural ones close to them. Some of these issues need to be addressed on an ongoing basis — and in this case, only EU-like superstates are

needed. However, since there are many such issues, some of them, which are mostly of local importance, should be delegated to more local, territorial associations — from local and up to regional ones, similar to the Intermarium.

The instruments for implementation of the political arguments for the Intermarium are represented by Dr. Jonathan Levy, professor of Norwich University. For him, Intermarium is an “alternative governance structure for East-Central Europe” (Levy, 2007: 12). Dr. Levy argues that Intermarium could be a real alternative for the EU. For the countries of Central and Eastern Europe, it would be better to create a regional federal governance structure.

What are the common regional values and meanings for the Intermarium? That is, what should be protected by a joint effort — so that in any other format, larger or smaller than the Intermarium, it will not be possible to implement such protection more successfully, but only less? Of course, to some extent, this is a common cultural heritage (Chodakiewicz, 2012). There is no doubt that these are also common modern achievements — both economic (reasonably high levels of economic development) and political (above all — democracy) and some cultural (liberal social practices not less than some traditional). However, as a basis for the future inter-state integration of countries within the Intermarium, values, and meanings for the future should prevail.

Individual cases of threats to such shared values have recently become: the threat of external hostile political and economic expansion, as well as the increasingly real military threat from the Russian Federation; migration problems (primarily related to refugees from the East); the threat of EU collapse. In all these cases, state sovereignty and its protection and consolidation of the population appear to be the obvious means of protecting against these threats. Together with state sovereignty, other traditional values can be restored as fundamental values. More precisely, they may well regain some of their recently lost significance. At the same time, looking ahead will inevitably raise the issue of new challenges that can take on both the nature of the threats and the remedies against other threats. Such new challenges for all countries of the world are the roboticization of all, or almost all spheres of public life, directly linked to a rapid increase in precariat numbers, the aggravation of the question of the meaning of life and the need to overcome the feeling of needlessness for a person of a new society. For the Intermarium countries, these challenges will not be particularly large or smaller, but they may, and therefore must be, addressed in a specific way.

Conclusions. The future of Intermarium

Based on these values and meanings, we can now revise some of the visions of the future Intermarium — from specific positions and in specific dimensions.

In the future, territorial neighborhood seems in any case not to remain the main argument for the maintenance of commonwealth of the Intermarium countries. The main arguments are: economic, political, security, cultural common values.

Common economic values are closely enough connected with ecological values even now and will be much more closely connected in the future—these values based on common natural resources — especially non-renewable. The vivid example is the common freshwater supply — rivers like the Danube, the Dniester, or the Dnieper that flow through the territory of several Central or Eastern European countries. Their clearness and safety, the integrity of the river ecological system, are the important precondition of the health of the population of

these countries, maintaining the health of forests and fields and many other consequences — economic first of all. To prevent the river ecosystem destruction, it should be provided the coordinated ecological and economic policy of all countries of the region. The common use of a unique natural gas storage facility could be the next example of a common policy of Intermarium countries. Such storage is located in the territory of Western Ukraine, and it could store the gas volumes needed for several nearby countries in the region, not only for current purposes but also as a strategic emergency reserve.

Common political values are the development of democratic institutes and the maintenance of democratic practices first of all. The federal governance structure of Intermarium should be flexible and light enough to enable the participation for every country, both free conduct of one's own state domestic policy and unobstructed participation in other interstate and even in some cases intergovernmental projects.

Common security values could have economic and political, but also military dimensions. It could be the common migration policy, universal border protection, and defense against a common enemy — current or potential. The aggression of paramilitary pro-Russian illegal armed groups in Transnistria in the Donbas region is real and current; similar threats to state sovereignty could emerge in the near future in almost every country of Intermarium.

At least common cultural values could be both traditional and innovative. Most of the population of Intermarium has related ethnic, religious, and linguistic origin and present state. These common cultural characters could be the basis for a future commonwealth. But still it could be continual cultural innovations that could complement them in the future. Such complements could be created together and, therefore, be shared.

So in value and symbolic, functional, and institutional dimensions, Intermarium could be a single system that could be conditionally divided by state borders. Ukraine has unique and deep natural, political, economic military and cultural potential. Ukraine could and therefore, should be one of the central element of this Future European image.

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The Image of Philosophy in Indian Culture: Etymology and Untranslatability of Terms

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The article is devoted to the analysis of etymology and semantic connotations of Sanskrit terms: anvīkṣiki, darśana, vidyā, tarkavidyā, tarka, tattvajñāna, jñāna, tattvavidyā, tattva, tārkatva, indriyāsaṅga for the purpose of disclosing the complete image of the philosophy in the Indian culture.

The author abandoned the most popular approach in the scientific literature, which is to clarify the philosophical content of the creative achievements of Indian thinkers by defining one term as close as possible to the meaning of the “Western” concept of philosophy. The article recognizes that each of the chosen terms is untranslatable, and the specificity of their meanings creates and explains the integrity of the general image of philosophy in Indian culture. The importance of the etymology in explaining the meanings of the vocabulary of Indian philosophy and in identifying common and distinct terms that are used for consideration has been demonstrated. The article reveals the connection between the meaning of “philosophy” and “science” and “logic” in Indian culture. It clarifies which terms are the key ones and which are marginal to the history of Indian philosophical thought.

Keywords: Indian culture and philosophy, etymology, untranslatability, anvīkṣiki, darśana, vidyā, tarka, tattva, jñāna, tārkatva, indriyāsaṅga

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Introduction

The instruction to “justify” the search for philosophical thought in Eastern cultures only by the presence of direct analogs with the categorical apparatus of Western philosophy is vulnerable and imperfect. The endeavor to find the literal equivalents of key categories of the philosophical lexicon of the history of philosophy of the West may lead to the reduction and distortion of the unique Oriental languages semantic structure, however, exploring the very possibility of translating the philosophical lexicon of the “Western world” into the

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languages of oriental cultures is a basis of learning the creative contribution of outstanding Asian thinkers.

Can we find in the vocabulary of the creative work of Indian thinkers a term which without any caveats translates the European term philosophy (ancient Greek Φιλοσοφία)? This question has been the subject of scientific research throughout the whole history of Indology in the “Western world.” Sanskrit, as a key language of the Indian spiritual tradition, offers us, in particular, the following terms: darśana (Sanskrit Devanagari — दर्शन); anvīkṣiki (Sanskrit Devanagari — अन्वीक्षिकी); vidyā (Sanskrit Devanagari — विद्या); tarkavidyā (Sanskrit Devanagari — तर्कविद्या); tattvajñāna (Sanskrit Devanagari — तत्त्वज्ञान); tattvavidyā (Sanskrit Devanagari — तत्त्वविद्या); tārkatva (Sanskrit Devanagari — तार्ककित्व); indriyāsaṅga (Sanskrit Devanagari — इन्द्रियसङ्ग). This list is probably not exhaustive, but we can take it as a basis for research as the most indicative one.

From the list mentioned above, the most frequently used in textbooks and guides in Indian philosophy are anvīkṣiki and darśana. At the same time, these terms, together with vidyā, are relatively “monolithic.” In contrast, the rest of the terms are a combination of at least two words, each of which is worthy of attention and is well known in the context of the analysis of other important philosophical concepts.

The questions of the accuracy of the literal definition of anvīkṣiki or darśana by philosophy have repeatedly become the subject of careful analysis. Among the most famous and authoritative we should take note of Paul Hacker’s (Hacker, 1958: 54-81) and Wilhelm Halbfass’s (Halbfass, 1988: 263-277) achievements, which have a significant influence on the formation of the position of modern researchers, in particular on Volodymyr Shokhin (Shokhin, 1994: 122-170). The predominance of attention to these terms creates the illusion that one of them should be chosen as the literal equivalent of the concept of philosophy in the Western world, however, the purpose of this study is to clarify the differences and concordances of meanings of all terms, which, among other things, can be translated as philosophy. We can agree with the Indologist Yurii Zavhorodnii, who remarked: “...what European scholars in India call “philosophy” has no equivalent in Sanskrit, and therefore is overlapped with several similar in meaning concepts” (Zavhorodnii, 2006: 93). The subject of our study is the etymology and specificity of the translation of the terms: anvīkṣiki, darśana, vidyā, tarkavidyā, tarka, tattvajñāna, jñāna, tattvavidyā, tattva, tārkatva, indriyāsaṅga, with the purpose to clarify the differences, which can be translated as philosophy.

Anvīkṣiki and Darśana

Anvīkṣiki is one of the important concepts of the philosophical culture of India, traditionally translated by the terms logic, logical philosophy, metaphysics (Monier-Williams, 1899: 142). In conjunction with buddhi (Sanskrit Devanagari — बुद्धि), this term obtains meaning: “argumentative mind” (Monier-Williams, 1899: 1319). Monier-Williams explained the etymology of this term by combining two components: anv (Sanskrit Devanagari — अन्व) and kṣā (Sanskrit devanagari — क्षा). The first is also the basis of such words as, in particular: anvi (Monier-Williams 1899: 47) (Sanskrit Devanagari — अन्वि) and anvita (Monier-Williams, 1899: 47) (Sanskrit Devanagari — अन्विति) for which the value that indicates the connection, the combination is the common. The second is translated as earth. The designated version of the etymology of the term anvīkṣiki has not been admitted to the scientific community.

Sarvepalli Radhakrishnan in “Indian Philosophy” (Radhakrishnan, 1956: 30) by referring

to “Nyāya-bhāṣya,” stated that anvīkṣiki was formed by the combination of the prefix anu (Sanskrit devanagari — अनु), which may be translated as after, along, alongside, lengthwise, near to, under, subordinate to, with; according to, severally, one by one, orderly, methodically, one after another, repeatedly; over, near to, through, too, towards, at, in order, agreeably to, in regard to, inferior to; after, afterward, thereupon, again, further, then, next (Monier-Williams, 1899: 31); and the noun iṅṣaṇa (Sanskrit devanagari — ईक्षण), which can be translated as a look, view, aspect sight; looking after, caring for; eye (Monier-Williams, 1899: 170), which is associated with the adjective iṅṣita (Sanskrit devanagari — ईक्षिति), which can be translated as seen, beheld, looked; a look (Monier-Williams, 1899: 170). The same explanation of the etymology of this term as found in the English translation of the “Nyāya Sūtras” with the commentary of Vātsyāyana (Gautama’s, 1939: 6). Volodymyr Shokhin also agrees with it in the Russian translation of this work (Shokhin, 2001: 122). All these researchers have interpreted anvīkṣiki by viewing or studying or examining what was perceived in the senses and, according to Sarvepalli Radhakrishnan, what was read in the sacred literature. This interpretation has a well-established and well-reasoned nature. It should also be clarified that the terms iṅṣhana and iṅṣhita are most likely related to the verb root iṅṣ (Sanskrit Devanagari — ईक्ष्), which can be translated: to see, look, view; to watch over; to see in one’s mind, think, have a thought; to regard (Monier-Williams, 1899: 170). This verb root, according to Monier-Williams, is probably related to the noun akṣi (eye) (Sanskrit Devanagari — अक्षि).

One of the most prominent European researchers of Indian philosophy in the 19th the one century Max Müller (Müller, 1899: 99) defined the anvīkṣiki by the old name of philosophy and logic, and the instruction to regard this term as superseded by the term darśana remains well established and widespread. Satish Chandra Vidyabhusan stated that: “Anviksiki in its philosophical aspect is called Darsana” (Vidyabhusan, 1988: 6-7) and establishes the date of re-orientation to the use of the term darśana instead of anvīkṣiki, to 1 century B.C. and defined darśana as: “...literally signifies seeing: it is the true science that enables us to see our soul” (Vidyabhusan, 1988: 7). A common consideration among researchers is the use of the term anvīkṣiki in “Arthasāstra”: “Kautilya himself explains that Anvikshiki contains three studies of Samkhya, Yoga, and Lokayata” (Bhattacharya, 2011: 131). The question of why these teachings were chosen to characterize them as anvīkṣiki should be acknowledged as the open one.

Darśana (Sanskrit Devanagari — दर्शन) (Monier-Williams, 1899: 470) can be translated as showing, seeing, looking at; teaching, teaching; observing, noticing, observation, perception; ocular perception; the eye-sight; inspection, examination; visiting; audience, meeting; experiencing; foreseeing; contemplating; apprehension, judgment, discernment, understanding, intellect; opinion; intention; view, doctrine, philosophical system; the eye; the becoming visible or known, presence; appearance (before the judge); the being mentioned (in any authoritative text); a vision, dream; appearance, aspect, semblance; color; showing; a sacrifice. Its importance explains the volume of semantic connotations of darśana for the history of Indian intellectual discourse. Significant to us is the fact that that darśana is not only “to see” but also “to tell,” “to present,” and “teach it.” The two-sidedness of the act of philosophizing is enshrined in the meaning of this term. First, it is both personal “immersion” and the gaining of personal vision. Secondly, it is the “appeal to others” and the experience of explaining in teaching and edification. No coincidence that the term darsana is often translated as “philosophical school.” The validity of this approach is underlined by the authority of such well-known works as Haribhadra’s “Shaddarshanasamuchchaya,” where the Jain thinker (in V-VI or VII century) laid the foundations of doctrines: Buddhism, Nyaya, Sankhya, Jainism,

Vaisheshika, Mimamsa, and in case of the association of Vaisheshika and Nyaya, found it possible to supplement this list with Lokayata; and Madhavacharya's "Sarva-darsana-sangraha" where a representative of Advaita Vedanta (in the fourteenth century) outlined the following doctrines: Charvaka System, the Buddha System, the Jaina System, the Ramanuja System, the Purna-prajna System, the Nakulisa-Pasupata System, the Saiva System, the Pratyabhijna or Recognition System, the Resesvara or Mercurial System, the Vaiseshika or Anulukya System, the Akshapada or Nyaya System, the Jaiminy System, the Paniniya System, the Sanjhy System, the Patanjala or Yoga System, the Vedanta or System. In these works, we, first, find the use of the term darśana to refer to the most famous doctrines that formed the basis of the cohesion and identity of the thinkers who formed the intellectual discourse of that time India, which is recognized by us as philosophical; second, the emphasis on the interpretation of darśana by systems, which, in particular, the authority of Max Müller (Müller, 1899), became the basis for the widespread translation of this term with phrase "philosophical system."

The established explanation of the etymology of the term darśana does not raise any doubts and objections. The verbal root *drś* (Sanskrit Devanagari — दृश्) (Monier-Williams, 1899: 491), which is the basis of the word darśana, can be translated as to see, behold, look at, regard, consider, visit; to see with the mind, to learn, to understand; to notice, care for, look into, try, examine; to see by divine intuition, think or find out, compose, contrive; to be seen, to become visible, to appear; to be shown or manifested, to cause to see or be seen, to show a thing or person; to show = prove, demonstrate; to produce (money), i.e., pay; long to; wish to display; looking at, looking at, looking at; knowing, discerning; sight, view; look, appearance; the eye.

Except mentioned above, there are at least two verb roots in Sanskrit that, among other things, can be translated as "see": *loc* (Sanskrit Devanagari — लोच्) (Monier-Williams, 1899: 907) and *viṣk* (Sanskrit Devanagari — विष्क) (Monier-Williams 1899: 998). In contrast to the verbal roots that formed the basis of the terms *anvikṣiki* and *darśana*, these two have a much narrower meaning: look — to see, behold, perceive, to speak; to shine, and *viṣk* — to see, perceive. This is likely the evidence of the lack of the context of their use. It is justified to assume about the connection between the verb root *Lok* with the name *Lokayata* (Sanskrit Devanagari — लोकायत), which is in Monier-Williams' dictionary explained as materialism or a system of atheistic philosophy (Monier-Williams, 1899: 907). Due to the fact that the term *anvikṣiki*, like *darśana*, has at its core a verbal root with the meaning of "to see" Panikkar Raimon noted that: "The roots *ikṣ* to see, could suggest we classify *anvikshiki* as belonging to the following group of worldviews, but the traditional use of the word is always stressed it's a logical or rather logos character, often analytical" (Panikkar, 1993: 59). At first glance, the three verbal roots of the same meaning have formed the basis of a minimum of three important for the history of Indian philosophy terms and names that have substantially different meanings. If the roots of *ikṣ* and *drś* can be interpreted as the ones appealing to the mentality in the sense of "mental vision," then look is first and foremost a vision-perception. Therefore it seems quite natural that thinkers who recognized only one source of authentic cognition — empirical perception, were called *Lokayata*.

The difference between the etymology of the terms *anvikṣiki* and *darśana* may be illustrated by the specificity of the use of the prefix *anu* in the term *anumāna* (Monier-Williams, 1899: 36-37), which is largely translated in scientific literature as a conclusion and is a key to the study of Indian logic. The term *mana* (Sanskrit Devanagari — मनस्) (Monier-Williams, 1899: 783-784) and *mānasa* (Sanskrit Devanagari — मनसा) (Monier-Williams, 1899: 783) have incredibly complex semantics that had been substantially changing throughout the history

of Indian philosophy. Mana is also translated as mind (in its widest sense as applied to all mental powers), intellect, intelligence, understanding, perception, sense, conscience; the spirit or spiritual principle, the breath or living soul that escapes from the body at death; thought, imagination, excogitation, invention, reflection, opinion, intention, inclination, affection, desire, mood, temper, spirit. A mānasa: in mind; in thought or imagination with all the heart, willingly. In general, we must admit that in the languages of the Western world, we do not find a direct analog for this term. In particular, Monier-Williams noted that in the philosophical context: “the internal organ or अन्तःकरण [IAST — antahkarana, ed.] (Monier-Williams, 1899: 43) of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul” (Monier-Williams, 1899: 783). A similar definition we find in the works of domestic researcher Zavhorodnii: “manas is the internal organ of humans responsible for coordinating the senses” (Zavhorodnii, 2006: 108).

The verbal root used to explain the origin of the term — man (Monier-Williams, 1899: 783) can be translated as to think, believe, imagine, suppose, conjecture; to regard or consider anyone or anything (acc.); to think one’s self or be thought to be, appear as a pass for; to be of opinion, think fit or right; to agree or be of the same opinion with (acc.); to set the heart or mind on, honor, esteem; to think of (in prayer, either “remember, meditate on,” or “mention, declare”, or “excogitate, invent”); to perceive, observe, learn, know, understand, comprehend; to offer, present, to honor, esteem, value highly; to call in question, doubt. As we can see, the widespread in the textbooks and reference books statement that mānasa is derived from the verbal root man, which should only be translated as to think, does not reveal the full range of its possible meanings. The prefix anu in both “anvīkṣiki” and “anumāna” captures a certain relationship, which is a statement of true difference — distance with which this connection is stated. Both verbal roots of iksh and mann can be translated as — to think. At the same time, they both appeal to perception, as the first one can be translated as to see¹, and the second as to perceive. We can assume that the similarity of the etymologies of anvīkṣiki and anumāna is related to the importance in their meaningful reflections on the content of the perceived or thought. That means the cognitive direction of a remote study of already accomplished acts: perception, experience, reasoning, imagination. Therefore, it seems quite natural that the term anvīkṣiki, unlike darśana, is referred to as logically discursive.

Another interesting aspect is the fact that the terms darśana and anvīkṣiki, with their rootedness in the verbal meaning of “see,” have become a kind of antithesis of the dominant in the so-called “Vedic period” the verb “hear” — śruti (Sanskrit Devanagari — श्रुति) (Monier-Williams, 1899: 1101), which can be translated as: hearing, listening, the ear, organ or power of hearing. Monier-Williams stated that: “that which was heard or communicated from the beginning, sacred knowledge orally transmitted by the Brahmans from generation to generation, the वेद [Vedas auth.]” (Monier-Williams, 1899: 1101) and such an explanation does not raise any objections. Therefore, according to the traditional interpretation, the Vedic literature is that the sacred Rishis sages “heard” and revealed the rest of the people. This “heard” gives a special status to the mentioned above outdated name of Sanskrit — Śabda, which in the scientific literature is most often used in the sense of “authoritative testimony.”

The established in the Ukrainian linguistic and cultural environment proverb: “It is better to see once than to hear one hundred times” may be the starting point for explaining why in the most used and important terms — analogs to the European word “philosophy” we find roots of the verbs with the meaning “to see.”

¹ Radgакrishnan S. translated the derived from this verb root term ikshita as perception.

Vidyā and complex terms

The term vidyā (Sanskrit Devanagari — वदिया) (Monier-Williams, 1899: 963-964) which can be translated as knowledge, science, learning, scholarship, philosophy; any knowledge whether true or false; a spell, incantation; magical skill; a kind of magical pill; a mystical, in the educational literature on philosophy of India is predominantly represented in the meaning of science. At its core, it is most likely the verbal root of sight (Monier-Williams, 1899: 963-965) which can be translated as to know, understand, perceive, learn, become or be acquainted with, be conscious of, have a correct notion of; take for, declare to be, call; to mind, notice, observe, remember; to experience, to feel; to wish to know, inquire about, to make known, announce, report, tell; to teach, to explain; to recognize or regard as, to take, to feel, experience, to wait; to find, discover, meet or fall in with, obtain, get, acquire, partake of, possess; to get or procure for; to look out, look for, attend to; to feel, to experience; to consider as; to come upon, befall, seize, visit; to contrive, accomplish, perform, effect, produce; to take to wife, marry. The reason for translating vidyā primarily as a science is that many names used to refer to different fields of knowledge contain this term. For example, Raj Kumar defines “Brahma vidyā” as philosophy, “Daiva vidyā” as theology, “Nakṣatra vidyā” as astronomy, and “Kṣatra vidyā” as science of rulership (Kumar, 2003: 47).

Tarkavidyā (Sanskrit Devanagari -तर्कवदिया) (Monier-Williams, 1899: 440), a term that can be translated as: “science of reasoning,” a manual of logic, philosophical treatise. In clarifying its etymology, in addition to the above-mentioned term vidyā, the term tarka (Sanskrit Devanagari — तर्क) is being actualized (Monier-Williams, 1899: 439), which can be translated as conjecture; reasoning, speculation, inquiry; doubt; system or doctrine based on speculation or reasoning, philosophical system; logic, confutation; desire, desire; supplying an; cause, motives; a philosophical system. This term is most likely derived from the verbal root tark (Sanskrit Devanagari — तर्क्) (Monier-Williams, 1899: 439), which is translated as to conjecture, guess, suspect, infer, try to discover or ascertain, reason or speculate about; to think as, to reflect, to think, to recollect, to have in one’s mind, to intend; to ascertain. It is noteworthy that this is the only verbal root, among those that have already been the subject of analysis in this study, which does not correlate with the value of “perception.”

The fact that the terms anvīkṣiki and tarka can be translated both as philosophy and as logic seems not to be coincidental in light of the specifics of their etymology and at the same time may be an interesting basis for explaining the specificity of the image of logic in Indian culture in future studies. Ramkrishna Bhattacharya, in Acharya Hemachandra Suri’s heritage study, found out that this thinker considered avikshiki and tarakavidya as synonymous (Bhattacharya, 2011: 165). It is worth noting that researchers often find it appropriate to use the meaning “philosophy” not only anvīkṣiki, tarka, tattvavidyā, but also other terms that have narrower logical inflection, such as hetuśāstra (Sanskrit Devanagari — हेतुशास्त्र) (Monier-Williams, 1899: 1304): “On the appropriateness of using anvīkṣiki as an equivalent for “philosophy” such as tarkavidya (“science of logic”) and hetusastra (“theory reasoning”) see Hacker (1958: 54-83), Halbfass (1988: 263-286) and Matilal (2002a: 358-369)” (Coseru, 2012: 20).

Tattvajñāna (Sanskrit Devanagari -तत् ज्ञान) (Monier-Williams, 1899: 433) is a term that can be translated as: knowledge of the truth, thorough knowledge, insight into the true principles of, philosophy. Widespread in the scientific literature is the use of it in the sense of “right knowledge,” in particular: “Right knowledge (tattvajnana) brings liberation (apavarga) from all pain and suffering” (Maity, 1997: 357). The second part of this term is jñāna (Monier-

Williams, 1899: 426), a term that is predominantly used in the scientific literature with the meaning of “knowledge,” but can at the same time be translated as: knowing, becoming acquainted with, knowledge, the higher knowledge (derived from meditation on the one Universal Spirit); “knowledge about anything cognizance” conscience.

The verbal root *jñā* (Sanskrit Devanagari -ज्ना) (Monier-Williams, 1899: 425) can be translated as to know, know, become acquainted with, perceive, apprehend, understand, experience, recognize, ascertain, investigate; to know as, to know or perceive that, to regard or consider as; to acknowledge, approve, allow; to recognize as one’s own, take possession of; to visit as a friend; to engage in; to make known, announce, teach anything; to request; to wish to know or become acquainted with or to learn, investigate, examine; to wish for information about; to conjecture, to want to make known or inform. The delineated palette of meanings of the verbal roots *vid* and *jñā*, in the first place, can be interpreted by us as the one emphasizing the active position of the subject of the action, as opposed to the relative prudence and distance in *darśana* and *anvīkṣiki*. In the etymology of the terms *vidyā* and *jñāna*, special attention is drawn to the connotation: possession. It is not only about perception and cognition, but also about active acquisition and appropriation of the known.

It is noteworthy also that the term *jñāna* is also the basis of the term *vijñāna* (Monier-Williams, 1899: 961), which in the scientific literature is mostly translated as consciousness, but at the same time can be translated as wisdom; discovery; the act of distinguishing or discerning, understanding, comprehending, recognizing, intelligence, knowledge; skill, proficiency, science, doctrine; worldly or profane knowledge; the faculty of discernment or right judgment; the body of knowledge; the understanding of (a particular meaning), regarding as; (with Buddhists) consciousness or thought-faculty. Along with that, the term *jñāna* is sometimes translated as “awareness” (Bilimoria, 1988: 236). Still, in conjunction with *tattva* it is mostly interpreted as knowledge: “*Tattva-jnana* — knowledge (experience) of the essential Principle” (Yogi Pranavananda, 1999: 156), “*Tattva-jnana* indicates knowledge of truth or the true principles of something” (Dalal, 2010: 410), “...of right knowledge (*tattva-jnana*)” (Dasgupta, 1933: 252).

Tattva (Sanskrit Devanagari — तत्त्व) (Monier-Williams, 1899: 432-433) a term often translated and used in the scientific literature in several meanings: essence, substance, reality. At the same time, we can translate it as true or real state, truth, reality; a true principle; the number; an element or elementary property of the essence or substance of anything; the being that; in truth, truly, really, accurately. We can assume that this term does not have any verbal root in its basis. Monier-Williams explains the etymology of this term by a combination of *tat* (Sanskrit Devanagari — तत्), the independent meaning of which he did not specify (Monier-Williams, 1899: 432, 435), and in modern English-Sanskrit dictionaries this word is translated as that,² and *tva* (Sanskrit Devanagari — त्व,) (Monier-Williams, 1899: 463) which is translated as thy, your.

The word *tva* is also present in the structure of the term *tārkikatva* (Monier-Williams, 1899: 444), which we can translate as: skepticism or philosophy, which rarely attracts the attention of researchers. The first part of this term is *tārkika* (Monier-Williams, 1899: 444), which can be translated as: related or belonging to logic, a dialectician, logician, philosopher. The assumption about the etymological relationship between the term *tārkika* and the term *tarka* mentioned above seems to be justified.

² http://spokensanskrit.org/index.php?mode=3&script=hk&tran_input=%E0%A4%A4%E0%A4%A4%E0%A5%8D&direct=se&anz=100

The term *indriyāsaṅga* (Sanskrit Devanagari — इन्द्रयिसङ्ग) (Monier-Williams, 1899: 167) is also extremely rare attracts the attention of researchers and can be translated as: non-attachment to sensual objects, stoicism, philosophy. Monier-Williams translated this term with reference to “*Manusmṛiti*,” but the context of its use in this work needs further investigation. The etymology of *indriyāsaṅga* refers us to a term that is very important to the history of Indian philosophy — *indriya* (Monier-Williams, 1899: 167), which can be translated as: fit for or belonging to or agreeable to इन्द्र [indra auth.]; a companion of इन्द्र; power, force, the quality which belongs primarily to the mighty इन्द्र; exhibition of power, powerful; bodily power, power of the senses; virile power; semen virile; faculty of sense, sense, the organ of sense; the number five as symbolical of the five senses. *Indriya* is both an empirical body and, at the same time, a bodily force, which is understood as a manifestation of the vital active power of a certain subject. It should be noted that, for example, in *Sankhya* *indriya*, it is not only sight, hearing, taste, touch, smell, but also the *manas* mentioned above. It is interesting that the etymology of the term *indriya* is traditionally associated with the name of one of the main deities of Hinduism — *Indra* (Sanskrit Devanagari — इन्द्र) (Monier-Williams, 1899: 166) — the good god of heaven, to whom the Vedic tradition has attributed the most positive and constructive influence on the destiny of mankind.

The second part of the word *indriyāsaṅga* is the term *asaṅga* (Monier-Williams, 1899: 118), which can be translated as free from ties, independent; moving without obstacle; having no attachment or inclination for or interest in; non-attachment, non-inclination, which, in turn, is formed from the negative part *a* (Sanskrit Devanagari — अ) (Monier-Williams, 1899: 1) and *ṣaṅga* (Sanskrit Devanagari — सङ्ग) (Monier-Williams, 1899: 1132) sticking, clinging to, touch, contact with; relation to, association or intercourse with; addiction or devotion to, propensity for, (esp.) worldly or selfish attachment or affection, desire, wish, cupidity.

Conclusions

The verbal roots of *īkṣ* and *drś*, which are the basis of the terms *anvīkṣiki* and *darśana*, have the meanings of seeing, perceiving, and thinking. There is reason to state that these terms have become a kind of antithesis of the dominant in the so-called “Vedic period” of the verb “hear” — *śruti*. It is reasonable to assume that the transition from domination of the transpersonal Vedic “hear” to personal “see” is a sign of that significant changes when indirect testimony of inaccessible to most truth, in relationship with which a person is conditionally passive, supplants the notion of direct personal experience — a vision of truth that can be accessed by those who are actively seeking it.

An important argument in favor of attention to the terms *anvīkṣiki* and *darśana* is the fact that only they, from the list selected, were used in classical Indian literature to identify the most famous doctrines, which formed the basis for the cohesion and the definition of identity of the thinkers who formed the intellectual discourse of India of that times, that is recognized by us as a philosophical one.

The prefix *anu* in the term *anvīkṣiki* can be interpreted by us as an important component of the substantive difference between this term and *darśana*. The terms *anvīkṣiki*, *tarkavidyā*, *tarka* are translated both as philosophy and as logic. This can be explained by the fact that the verbal root *tark*, the only one of those that became the subject of analysis in this study, cannot be translated as “perception.” Instead, his translation is indicative of the subject’s personal

experience of explaining the “hidden” and “unknown,” that is not directly represented in perception. Due to the prefix *anu*, the term *anviksiki* also appeals to the manifestation of the “invisible” to what is “after” or “behind” the perception.

The reason for translating *vidyā* primarily as a science is that many names that are used to refer to different branches of knowledge contain this term. The term *jñāna* is mainly translated as knowledge, even though its content is more complex. The semantic connotations of the verbal roots *vid* and *jñā* emphasize the active position of the subject of the action, as opposed to the relative prudence and distance in *darśana* and *anvikṣiki*. It is not only about perception and comprehension, but also about active acquisition and appropriation of the known. The terms *tattva* and *tva*, in the structure of the terms *tārkikatva* and *tattvavidyā*, are an indication of one of the key subjects of consideration in Indian philosophy, for the explanation of which the word-formation of adverbs and pronouns, which emphasize the obviousness and directness of truth in its meaning, is used. The context of use of the terms *tārkikatva*, *indriyāsaṅga*, and the lack of attention given to them by the researchers, allows us to acknowledge their minorities. Still, the way of explaining the latter of them by the stoicism, which coincides with the specifics of its etymology, is an interesting aspect of the image of philosophy in the Indian culture.

Philosophy in the Indian culture emerges as a personal experience of purposeful contemplation, perception and reflection of the indisputable in its obviousness and completeness of truth, which is the basis of a system of statements that must be explained and substantiated in the teachings for students and dialogues with opponents. Philosophical knowledge is at the same time both individual and universal, and its content must be substantiated, both by personal practice and by rational evidence in “discarded” considerations and discussions.

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Exploring the meaning of arguing in folk culture and language in Ukraine

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This paper aims to explore the meanings of the English word “arguing” in folk culture and language in Ukraine. It first considers the various definitions and concepts concerning Ukrainian arguing-related words and expressions that can fully or partially represent all the meanings of the English word “arguing.” Next, it is studied within the Ukrainian folk tradition proverbs and tales of debates involving the explanation of the most fundamental orientations and patterns, which could constitute the understanding of arguing and public debating there.

Keywords: arguing, Ukrainian culture, Ukrainian language, interpersonal communication, public debating

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Introduction

Many cross-cultural research projects exploring arguing have been conducted lately. “Arguing is a fundamental human activity, perhaps the primary means of coming to new understandings” (Hample, 2005: 16). People often argue over controversial issues. They use arguments for daily decision-making processes in their ordinary life. Arguing reflects cultural beliefs, traditions, patterns about self-identity, relationships in interpersonal communication. The papers on the cultural influences on arguing are of particular interest (Hample, 2018; Oetzel et al., 2001; Ting-Toomey, 2010). Scholars are interested in answering questions about how people with different cultural traditions relate to interpersonal communication, particularly to various kinds of arguing. The general project of comparing argumentation in various countries across the globe should be mentioned here (Hample, 2018; Hample & Anagondahalli, 2015; Hample & Rapanta, 2015; Lewiński et al., 2018; Kim et al., 2018; Dufour & Hample, 2018; Demir & Hample, 2019; Khomenko & Hample, 2019). In this regard, it is interesting to examine

folk cultural predispositions and understandings of interpersonal arguing as a background of modern views.

This paper is one of the first attempts to explore the meaning of arguing in folk culture and language in Ukraine. The author tried to sift through of Ukrainian folk tales and proverbs and figure out the main fundamental orientations and patterns of behavior in various situations of interpersonal arguing. Also, the paper has been presented the results of searching Ukrainian words and expressions made in defining the similar concepts and meanings as the English word *arguing*.

Ukrainian arguing-related words and expressions

The concept and meaning of the English word *arguing* have rarely been cross-examined with Ukrainian culture and Ukrainian language. Unfortunately, there are no studies that examine whether there is such a concept or such a Ukrainian word or expression that corresponds exactly to the meaning of the English word “arguing.” In this regard, we experienced some challenges in translating this English word into Ukrainian.

To explore its meaning in Ukrainian, we paid particular attention to the key terms of argumentation theory concerning arguing, namely “argue”, “argument”, “debate”, “discussion”, “conflict”, “disagreement”, and others. These terms often do not have a precise, unambiguous meaning in English. That brought much complexity in finding their Ukrainian equivalents. Also, some of these terms are not commonly used in everyday Ukrainian. They usually occur only in scientific discourse.

Begin with the term “argumentation” (argumentative/Ukr). It rarely can be met in ordinary communication of Ukrainians. Other terms are more often used, namely “justification” (obgruntuvannia/Ukr), “proof” or “evidence” (dovedennia/Ukr), and reasoning (mirkuvannia/Ukr). In this sense, argumentation is not a form of interaction, in which arguers resolve a conflict of opinions using real arguments. Ukrainians often encounter the definition of argumentation as reasoning, aimed at justification (proof, evidence) of an arguer’s point of view. It is interesting that the Ukrainian word “mira” (measure) forms the basis of the term “mirkuvannia” (reasoning). “Mira” is to discover the exact size or amount of something. It can be assumed that the meaning of the term “mirkuvannia” among other things, contains a measure of evaluation too. In other words, the meaning of the Ukrainian word “mirkuvannia” *includes* not only explicitly the process of thinking about something but also implicitly its evaluation.

Second, let’s consider the term “argument.” There is some genuine ambiguity about what argument means in English. It can mean (A) proof or demonstration, (B) exchange of reasons, and (C) verbal fight.

(A) Proof or demonstration

Among modern logicians who study argument from a formal approach, an argument is defined as a set of statements among which one of them could follow from the others. Here words “argument,” “reasoning,” and “inference” are synonyms. Ukrainian words “mirkuvannia,” “vyvid,” “vysnovuvannia” are considered to be the most relevant translation in this case.

(B) Exchange of reasons

Many contemporary scholars try to reconceptualize argument in some other way to better characterize its key features in real communication. In this regard, the argument is considered

as a set of statements that seeks to justify a conclusion by supporting it with premises; to defend it from objections; or both goals. For example, Hamble consider argument as “a conclusion supported by a reason,” and its function is to “create meaning” (Hamble, 2005: 19).

Scholars usually use the traditional approach here: the structure of the argument consists of premises and a conclusion. The conclusion is a statement that is based on other accounts, called premises. Both notions are mutually interdependent and hang upon the context of argumentation. We can find the same terms in Ukrainian: “zasnovky” (premises) and “vysnovok” (conclusion). Many contemporary scholars try to reconceptualize argument in some other way to better characterize its practical features.

However, it should be stressed that informal logicians focus solely on such kind of reasoning as a real argument. Unfortunately, in spite of numerous papers, books, and textbooks published over the last thirty years, consensus as to what a real argument is not been achieved so far. We can only point out the fact that the informal logicians unify around the idea that a real argument is a kind of reasoning, which is not the subject matter of formal logic.

About clarifying this term, it could be considered as a complex kind of argument, which is used in argumentation as a form of dialogical interaction, where arguers aim is to resolve a conflict of opinions expressed by verbal means.

We can highlight the key features of such arguments (Khomenko & Shramko, 2019; Khomenko, 2018):

1. Unlike formal logic, which uses artificial language, the real argument is expressed by natural language.
2. The real argument is dialogical. Here arguing requires at least two arguers. They express to each other divergent points of view on a certain question and, at the same time, should keep in mind objections, which they may have.
3. The real argument relates to everyday communication. In this regard, the artificial reasoning from textbooks on logic is not relevant to real arguments.
4. The real argument is mostly a permissible one. We can see that some arguments, which we take to be good, are not sound by reflecting on examples of perfectly acceptable arguments whose premises are not all true, or whose inferential step is not deductively valid.
5. One of the key features of the real argument is its incompleteness. Arguers often do not use all premises and conclusions in such arguments. Some of them do it to confuse the opponents, but sometimes this case occurs when arguers do not have sufficient skills to express their thoughts clearly.
6. The real argument is dependent on the context of utterance.

Proponent and opponent use real arguments in face-to-face arguing. However, the translation of the expression ‘real argument’ from English into Ukrainian is a great issue. In order to provide an adequate translation, we used the Ukrainian phrase “argumentatyvne mirkuvannia” (Khomenko, 2019). It is not used in ordinary communication; it is a scientific term.

Also, it should be stressed that Ukrainians often understand the term “argument” as a “premise” or “reason” (argument/Ukr). Sometimes it can be translated from English to Ukrainian as “rezon.”

(C) Verbal fight

Within this meaning, we consider the words “argument” and “arguing” as synonyms. The Ukrainian translation is “superechka.” This word has positive and negative connotations in

Ukrainian. Here it should be stressed that the negative understanding is slightly more prevalent among Ukrainians. They interpret arguing in a face-to-face situation as speaking angrily to someone, having a heated discussion with somebody. The person not telling somebody that he disagrees with something. He or she expresses his anger in a loud voice. In this sense, the terms “arguing” (superechka/Ukr) and “quarrel” (svarka/Ukr) can be used as synonymous. For example, such expression as “bazarna svarka” is an idiom in Ukrainian. This means the marketplace quarrel.

In this context, Ukrainians prefer to use soft power. They usually use instead of “argument” and “arguing” such terms as a “conversation” (besida, rozmova/Ukr), “discussion” (dyskusiia/Ukr), “debate” (debaty/Ukr), and “dispute” (dysput/Ukr). For example, these expressions are widely used in Ukraine: politychni debate /Ukr (political debate), and naukova dyskussia/Ukr (scientific discussion).

Also, the term “face-to-face” can be translated as the Ukrainian idiom “vich-na-vich” (eyes-to eyes). The expression “face-to-face arguing” is not used in Ukrainian. Usually, “vich-na-vich” is applied for any interpersonal communication when a person meets somebody.

Another interesting fact is if you would like to translate “arguing” into Ukrainian, you should choose between two words — “superechka” or “spor.” The first can be used for “face-to-face arguing,” and the second usually describes the legal sense of this term.

In general, Ukrainians try to avoid expressions with negative, aggressive connotation in face-to-face arguing. They prefer friendly vocabulary aimed at cooperation and mutual understanding and not at the verbal fight. This can be explained by the peaceful and open-minded character of Ukrainian people.

Arguing-related folk wisdom in Ukrainian culture

In Ukrainian folk culture, Ukrainian society has always been considered as a group where conflict avoidance is viewed more positively than confrontation and face-to-face arguing.

In Ukraine, the concept of arguing overlaps in many cases with conflict and aggression. There is no clear-cut distinction between face-to-face arguing and conflict for most of the Ukrainian people. In this regard, they can be used as synonymous in most cases, and often are both associated with negative meanings. Appeal to Ukrainian folk culture, especially to the Ukrainian fairy tales and proverbs, can help us better understand Ukrainian people’s predispositions and beliefs towards face-to-face arguing and its link to conflict¹.

Face-to-face arguing in Ukrainian folk tales

Folk fairy tales are a popular genre of Ukrainian traditional folk art. As for the main types of fairy tales in Ukraine, there are two of them: magic fairy tales and stories related to social problems. Face-to-face arguing was typically a subject matter of tales where the key characters were animals. Animal fairy tales tell stories about domestic and wild animals, birds, and even insects. These tales have expressive social undertones. The images of animals serve as an allegory for people with their typical behavior in real life. In Ukrainian folk fairy tales, animals go to war, choose their leaders, love, and argue — just like ordinary humans.

¹ When considering this topic, the author based on various resources. Among them are Digital Library “The Culture of Ukraine” (Digital, 2020; Electronic, 2020).

In general, such stories explain the common rules of conduct applicable to all situations from real life, particularly to interpersonal communication. The list of famous Ukrainian folk fairy tales about arguing include “Rukavychka” (“Mittens”), “Dva kozlyky” (“Two goats”), “Lysychka-suddia” (“Fox as a judge”), “Dva vovky ta lysytsia” (“Two wolves and fox”), “Korova, kin ta pes” (“Cow, horse, and dog”), “Zhadibni vedmezhata” (Greedy bear cubs), “Kit i pes” (“Cat and dog”) and other stories about animals. Its key features are the following.

(A) Arguer’s losing strategy in face-to-face arguing. In the Ukrainian social tales, the subject matters of arguing may be different. Kittens discuss how to split a piece of cheese equally, goats decide who should step aside crossing the bridge, cow, horse, and dog argue who the master’s favorite animal, etc. is. The key aim of these tales is to fully convince readers that the friendly communication strategy is better than any face-to-face arguing. According to Ukrainian tales, every arguing leads to conflicts in which both sides lose.

(B) Arguer’s inability to solve the problem by face-to-face arguing. In the tales arguers usually cannot solve the problem themselves. They invite a judge/referee to decide the controversial issue. In most cases, judge/referee thinks only about own benefit. It is interesting that a cunning fox typically acts as a referee in the Ukrainian fairy tale. The referee’s aim often is to increase the arguer’s aggressiveness, to trick both sides. As a result, a judge takes all. For example, in the story, called Fox as a judge, two kittens want to divide the piece of cheese equally. Finally, the fox has eaten all the pieces.

(C) Full rejection of face-to-face arguing as a way to discuss and solve some problems. In most Ukrainian fairy stories, face-to-face arguing is considered a negative way to justify their own position, to critique the view of the opponent, and to solve some problems. The main message of the folk tales is to illustrate that any arguing leads to conflict and misunderstandings. It would be better if such communication were not used in real life.

(D) Differences between men and women in their arguing motivations, understandings, and reactions.

In the Ukrainian tales, we can see the features of the typical roles of man and woman in interpersonal communication. One of them is that men are more aggressive than women in face-to-face arguing. Take the example of the tale about two goats. There are two versions of this story: male and female. In the first case, two male goats tried to cross the narrow bridge. However, neither of them wanted to step aside for the other’s benefit. There was arguing, which quickly turned into a scuffle. As a result, they both fell into the river. In the second version, the main characters are two female goats. Their behavior differs considerably. They did not come into conflict. Instead, the goats helped each other: one of them lay down on the bridge, and the other goat stepped over her.

Arguing-related Ukrainian proverbs

Ukrainian people have always been well-known for their hard-working nature. Good work has always been highly valued in Ukrainian society. This fact is expressed in many Ukrainian proverbs. A lot of dictums highlight the great importance of work in the ordinary life of Ukrainians and harshly condemn time wasted by talking, including face-to-face arguing. For example: “Ne tak shvydko robytsia, jak movytsia” (“Easier said than done”); “Kho bahato hovoryt, toi malo tvoryt” (“The person who talks a lot usually work a little”); “Bilshe dila, menshe sliv” (“More work, than words”) and others.

In this regard, face-to-face arguing is considered in the Ukrainian proverbs in a negative context. It is complicated to translate to English the key Ukrainian dictum concerning arguing.

It is the following: “Nekhai bude hrechka, aby ne superechka” (“Let there be buckwheat, but not an arguing”). It means a complete rejection of the dispute in ordinary life. For Ukrainians, it is better to eat porridge than to argue.

In morals, Ukrainian people give a lot of reasons why they believe that they should not solve problems by arguing. Among them are the following.

(A) Each person has their own view of the problem. The relevant Ukrainian proverbs that illustrate this point are the following. “Skilky holiv, stilky umiv” (“How many heads, so many minds”); Shcho inshe siltse, to inshe slivtse” (“There is a new village, there is a new word”), “Shcho insha khatka, to insha hadka” (“There is a new home, there is a new opinion”).

(B) It is better to try to keep silent than arguing. Suitable proverbs are the following: “Menshe hovory, bilshe vchuesh” (“Speak little, hear much”); Slovo — ne horobets, vypustesh — ne spiimaesh” (“A word is not a sparrow. If you get it out, you cannot catch it”); Slukhai sto raziv, a hovory odyn raz (Keep your mouth shut and your ears open). However, you do not find rigid tips in the Ukrainian proverbs. For example, there is not the equivalent of the English dictum: He that is a blab is a scab.

(C) The persons who take part in face-to-face arguing usually are the losers, while the winner is the third side. Let’s give some examples: “Dva svariatsia — tertii korystuetsia” (“Two argue, the third profits from this arguing”); “Hlechyk popolam — ni tobi, ni nam” (“Split a jug in half, nobody gets anything”).

(D) If you are obliged to argue, you should not be aggressive. Such proverbs are the illustration for this point. “Krykom duba ne zrubash” (You can’t cut an oak tree with a scream), “Krykom vohnu ne zhasysh” (Scream cannot put out the fire).

Interestingly, some Ukrainian proverbs overlap with English ones. For example: “Podumai dvichi, a todi skazhy slovo” (“Hear twice before you speak once”); “Na pravdu sliv bahato ne treba” (“Few words are best”); Slovo ne strila, a hlybshe ranyt (“Words cut more than swords”); Umii skazaty, umiq I zamovchaty (“There is time to speak and a time to be silent”), and others.

To sum up, we can conclude that Ukrainian folk wisdom, expressed by numerous fairy tales and proverbs, propose to Ukrainians some tips and recommendations on how they should communicate with each other. As for face-to-face arguing there, the main strategy is to avoid it. It would be better to take no sides with anybody about anything. So, in most of the Ukrainian stories and proverbs, arguing is considered as an aggressive conflict with terrible consequences. According to folk wisdom, interpersonal communication should be based on peaceful cooperation. A shining example of this principle is one of the known Ukrainian tales, called Rukavychka (Mitten).

In this story, one day, the old man lost his mitten in the forest. A mouse ran along. She entered the mitt and sat there. Then a frog jumped by and asked to let her into the mitten. A hare ran along, and he wanted to live in mitten too. After him, a fox, a wolf, a bear, and even a wild boar ran by and wished to move into the mitten-house. Every time the animals argued whether to let in the next tenant and without any aggressive quarrel invited him to come in. They were all seated there. Although the older man went past and the animals scattered, this tale sets an example of how a person should act in a controversial situation.

The Ukrainian proverbs say things about cooperation in the same cases too: “Odyn rozum dobre, a dva krashche” (One mind is good, but two minds are better); “Druzhba ta braterstvo — naikrashchi bahatstva” (“Friendship and brotherhood are the best wealth”). However, at the same time, Ukrainians do not forget that “Kozhna holova maie svii rozum” (“Each head has own mind”).

Conclusions

This paper focuses on arguing in the Ukrainian cultural context. It is important because “arguing, which refers to exchanging reasons, not necessarily to an emotional explosion, is a fundamental human activity” (Hample 2005). The paper is based on the view that arguing reflects cultural beliefs about self-identity and relationships. In this regard, the study of the cultural experience and cultural influences concerning arguing in Ukrainian folk tradition and language is particularly interesting.

We began with the analysis of arguing-related words in the Ukrainian language and compared their meanings with the meanings of English words and expressions. To sum up, it can be noted that the Ukrainian language has its own argument-related words and expressions. However, it is not always Ukrainian words that fully correspond to the meanings of English ones.

Next, it was investigated by several Ukrainian folk fairy tales and proverbs. It was concluded that Ukrainian folk wisdom could be characterized as non-argumentative and arguing-avoidant. As I showed, traditionally in tales and proverbs, the key pattern of behavior concerning arguing was the following — a person should be aside of controversies. Otherwise, when a person was involved in a conflict arguing should be considered as a peaceful and constructive discussion. It could be suggested that in Ukrainian folk wisdom, the best way of arguing was to lead by the stance that finding a compromise or common solution. Thus, in tales and proverbs, Ukrainian society was identified as a society that prefers non-argumentative, non-confrontational, and conflict avoidance strategy of arguing over direct argumentation and confrontation.

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Creation of a “Cosmic” Human: Ideas, Technologies, Projects, Experience, Risks, Limitations, and Prospects

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The article discusses the theoretical and practical aspects of the problem of creating a new “cosmic” human in the paradigm of space exploration and the creation of cosmic humanity. The solution to this problem is the key one for the future human and humanity in order for our civilization to survive and develop within the scope “Earth + Space.” The definition of a “cosmic” human is given, and the periodization of the process of their creation in the form of four stages is made. The prototype of the “cosmic” human was created as a result of 60 years’ experience (since 1959) in the selection, training, space flights, and off Earth long-term life of astronauts from the USA, the USSR, Russia, the EU and other countries. Significant results were obtained, but the limitations were recognized: human properties and characteristics, existing risks, and technologies so far limit the time of continuous safe stay in space (up to ~ 1.5 years), the scale and pace of its exploration. For further expansion into space, it is necessary to go beyond these limits, ensure safety, develop and transform humans using new technologies. The main issues are brought on the agenda of the 20s-50s of the 21st century, i.e., the birth of children and permanent life of people in new space settlements in near-Earth space, on the Moon and Mars. A brief analysis of the main ideas, technologies, projects, experience, risks, limitations, prospects for the creation and evolution of the “cosmic” human is made. The conclusions are formulated.

Keywords: “cosmic” human, astronaut, limitation, experience, space exploration, prospect, birth in space, technology, evolution

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Introduction

In the paradigm of space exploration and the creation of cosmic humanity, following the research and publications in this area, we briefly consider the theoretical and practical aspects of the problem of creating a “cosmic” human as the basis of a new concept.¹

Space exploration has a super task: the creation of cosmic humanity in the future for the purpose of the survival and development of humans and our entire civilization within the scope “Earth + Space.” To do this, people need new space flights in the Solar System and beyond, but most importantly, it is necessary to create a new “cosmic” human, and this process is already underway.

“Cosmic” human is the next stage in the evolution of the “terrestrial” homo sapiens and their expansion beyond Earth for permanent life in space.

The prototype, the current model of the “cosmic” human, were created as a result of 60 years of experience² in the selection, preparation, space flights, long-term life beyond the Earth of astronauts of the USA, the USSR, Russia, the EU, China and other countries with the participation of about 100 thousand people, ~ 1000 of them were selected and prepared for flights, 565 — flew into space (as of January 1, 2020)³. Important results were obtained, but the limitation of safe continuous human stay in space was recognized, reaching up to ~ 1.5 years with existing technologies. See section 2 for more details.

For further expansion into space, it is necessary to go beyond these limits, reduce the risks and ensure a higher level of safety, create comfortable living conditions, develop and possibly transform humans using new technologies.

A new, third period of the Space Age begins⁴, the issues on the agenda of the 20s-50s of the 21st century focus on the birth of children and the permanent life of people in new space settlements in near-Earth space, on the Moon and Mars.

Moreover, at the beginning of the selection, preparation, and implementation of the first manned space flights in the late 50s — early 60s of the 20th century, the main problem was to technically carry out the flight of humans into space, to ensure their survival and return to Earth.

At the beginning of the Space Age, no one posed and solved the problem of creating a “cosmic” human, which now, in the 20s of the 21st century, is becoming a priority for further successful space exploration.

¹ Sergey Krichevsky — professional military pilot and astronaut. In 1989-1998, he was in the Astronaut Corps of the USSR and Russia, preparing for a long flight into space on the Soyuz-TM transport ship and the Mir orbital complex, but did not fly into space. He is a researcher and author of a number of scientific publications on philosophy, history, technologies, problems and the prospects of space exploration, the resettlement of people beyond the Earth, the colonization of space, the exploration of the Moon, the creation of a cosmic state, cosmic humanity and the World Cosmic Union, see: (Krichevsky, 2017, 2019; Krichevsky & Udartsev, 2019; Krichevsky & Bagrov, 2019).

² The author devotes this article to the anniversaries of the first Astronaut Corps in the USA (1959) and the USSR (1960), the blessed memory of the first astronauts of Earth, the first “cosmic” human in orbit around Earth — Yuri Gagarin (1961), in outer space — Alexei Leonov (1965), on the Moon — Neil Armstrong (1969).

³ In April 1959, the first NASA Astronaut Corps, the USA (7 people), was created; in March 1960, the first USSR Astronaut Corps (20 people) was created, see: (Ivanova & Krichevsky, 2013; Krichevsky, 2017, 2019; World Manned Cosmonautics, 2005; Website “ASTRONote Space encyclopedia”; Website of NASA; Website of the Roscosmos; Website “Yu. A. Gagarin Research & Test Cosmonaut Training Center”).

⁴ See: (Krichevsky, 2019).

To successfully solve the problem of creating a new “cosmic” human and effectively manage this process, it is necessary to study a complex set of theoretical and practical scientific, technical, and social-humanitarian issues.

On the 100th anniversary of the beginning of the Space Age in 2057 (in an optimistic scenario) or until the end of the 21st century (in a realistic scenario), one can set an ambitious, but realizable goal: to create an autonomous permanent community of “cosmic” people beyond Earth as the basis for future cosmic humanity.

We will give basic definitions and make a brief analysis of the ideas, technologies, and projects, experience, risks, limitations, and prospects of creating a “cosmic” human, including birth, permanent life, and the possible transformation of people in outer space.

1. Definitions, ideas, technology, and projects for creating a “cosmic” human

Definitions and description of the process of creating a “cosmic” human

A “cosmic” human is the next stage in the evolution of “terrestrial” homo sapiens who realizes, understands their cosmic purpose, is motivated, strives, and is ready to fly into space and live beyond Earth, or the one who was born and continuously lived in the space.

We use the author’s approach to the definition and analysis of the process of creation and evolution of cosmic humanity: “Cosmic humanity is (the essence and stages of evolution of human community — human civilization): 1. Humanity, living on Earth, feeling, knowing, understanding its cosmic origin, the relationship with the space, and the cosmic purpose. 2. Humanity living on Earth conducting aerospace activities for the purpose of exploring and using aerospace (Heaven, Cosmos) for survival and development. 3. Humanity, living on Earth and beyond the Earth — in the Solar System, preserving the Earth and mastering space for survival and development. 4. Humanity, settled and living in the space. ... Now, humanity is in the process of transition from the second to the third stage. In the process of this evolution, a complex transformation of man and society takes place” (Krichevsky, 2019: 36-37).

In a similar way, the four stages of the process of creating a new “cosmic” human from “terrestrial” homo sapiens, their further evolution, which is the basis of the future cosmic humanity.

First stage. “A space dreamer living on Earth” — conceived, born, and lives on Earth, is aware of their cosmic mission, motivated, and strives for flights into space and life beyond Earth.

Second stage. “An astronaut from Earth” — conceived, born, lives on Earth, realizes their cosmic mission, motivated, ready, and able to fly into space and live beyond Earth, returning to Earth.

Third stage. “Born and living in space” — conceived, born, lives outside of Earth, is aware of their cosmic mission, motivated, ready and able to fly into space, fly to Earth and return to space, constantly lives beyond Earth in space settlements, which are the communities of people, until the end of their life.

Fourth stage. “An ideal, absolute “cosmic” human” — conceived, born, raised, socialized, adapted, fully realized, and has lived all their life in space, beyond Earth, in space settlements — communities of people in near-Earth outer space, on the Moon, Mars, etc.

Thus, an “absolute,” fully formed and evolved “cosmic” human is at the fourth stage.

These four stages are interconnected ascending stages of creation and evolution of a “cosmic” human as a complex process of the emergence of new properties and capabilities

of a “terrestrial” human, the cosmization of individual and social consciousness and activities, genesis and transformation of a “cosmic” human, the expansion of space — the time of existence—being of man in the structures of communities of people, space states, the World Cosmic Union, a new cosmic humanity being created as a cosmic civilization, — first on Earth, then on Earth and in near-Earth space, etc. It is followed by permanent life, reproduction, adaptation, and possible further transformation — the evolution of a “cosmic” human beyond Earth in near-Earth space, on the Moon, Mars, the Solar System, Galaxy, and Universe⁵.

Consider the main aspects of the process of creating a “cosmic” human and their evolution.

Ideas and Realities

The ideas about the life and evolution of humans and humanity in space, creating Cosmic Humanity are reflected in the works and projects of a number of writers, philosophers, scientists, engineers, designers, entrepreneurs, among them: Konstantin Tsiolkovsky, Valentin Lebedev, Sergey Morozov and others. These ideas embrace the whole spectrum of hypotheses about human evolution, situations and possible transformations of homo sapiens in space-time, scenarios, options for their evolution during space exploration, from the perfect and optimistic to catastrophic ones, including the transition to posthuman, cybernetic, non-anthropomorphic species, forms, etc.⁶

It is possible that the modern process of creating a “cosmic” human in the course of space activities of humanity in the 20th-21st centuries is an attempt of humans’ return from Earth to Space, from where they were previously delivered on Earth, but in a different “format.”

Modern astronautics, the sphere of space activities reflect and realize the needs of society in the exploration and development of outer space. However, the real process of space exploration is slowing down and lagging behind the plans, paces, and forecasts existing at the beginning of the Space Age.

After euphoria from the outstanding achievements and records of the first flights of people into near-Earth space and to the Moon in the 60s-70s of the 20th century, the idea of human expansion into space and the colonization of space lost their former attractiveness. This is due to significant objective technological and economic problems and limitations of space activities, lags in the transition to new technologies, low efficiency in comparison with other industries and fields of activity, growing global problems, and the crisis on Earth.⁷

However, the inhibition of the space exploration process is largely caused by the protracted goal-setting crisis. Outdated goal-setting of the space exploration process prevails in the public consciousness and real politics, people’s flights into space continue in the paradigm of demonstrating state flags and new opportunities and records of human and humanity, but the goals of expansion into space are not set for organizing the permanent life of people’s communities beyond Earth, colonization of the Moon and Mars.

Permanent life of people in space makes sense and is necessary for two main reasons—fundamentals, according to which the ideas of creating a “cosmic” human can be divided into two main scenarios:

First scenario. Salvation and survival of man and humanity in the event of a global catastrophe on Earth.

⁵ See: (Krichevsky, 2017, 2019; Krichevsky & Udartsev, 2019).

⁶ See: (Drexler, 1986; Lebedev, 2010; Morozov, 2018; Tsiolkovsky, 1920; Futurology, 2013).

⁷ See (Krichevsky, 2019).

Second scenario. Human life, human communities in space (quality, safety, and duration) are acceptable, worthy, not worse, similar or better, more interesting and attractive than on Earth.

These two reasons and two scenarios are the main ones for substantiating the goals and the process of creating a "cosmic" human.

Since the risks of a global catastrophe on Earth exist and are growing. A global catastrophe is inevitable in the future. It is necessary to implement a resettlement scenario, which was called for by Konstantin Tsiolkovsky 100 years ago (1920), describing the process of mass migration of humanity from Earth to space in a science fiction story "Outside The Earth."⁸ Tsiolkovsky and his followers in the 20th century substantiated the need for expansion into space to save not only by the threat of disasters on Earth due to terrestrial and cosmic factors (including asteroid impacts, etc.), but by the overpopulation of Earth due to the rapid population growth and lack of resources and territory, offering to relocate an abundant number of people into space.

By the beginning of the 21st century, it became clear that there was no need and opportunity to resettle people into space due to two important circumstances: 1) a decrease in the growth rate and stabilization of the Earth's population (~ 12 billion people by the end of the century); 2) lack of technological and economic opportunities for mass expansion and life beyond Earth.

But the main ones are two complex and not yet overcome obstacles: 1) the organization of a safe and dignified permanent life of humans beyond Earth; 2) the issues of the possibility of human reproduction, birth, and "raising" children in outer space remain open.

Scenario 1 — saving a human from earthly disasters by expansion into space remains relevant, but its implementation is "frozen." There are significant doubts that in the event of a global catastrophe, humanity will have time and will be able to realize it due to technological and other limitations. Moreover, there are specific projects, for example, the project "1000 Chinese on Mars", the purpose of which is to create a colony of people on Mars for the subsequent return to Earth and the restoration of humanity after a global catastrophe on Earth.⁹

Scenario 2 — permanent life of people in space in the conditions not worse than on Earth is more likely and feasible than the first scenario, and may also become the beginning for preparing and creating the basis for the implementation of the first scenario. This implies gradual creation of technologies and infrastructure for people's permanent life beyond Earth, and, first, for a small community of people (tens to hundreds) at the third and fourth stages of the "cosmic" human, with further scaling.

Technologies

There are two interconnected groups of technology for creating a "cosmic" human:

1. Technology for the selection, training of astronauts and other participants in space flights, flying into space on manned spacecraft and stations, ensuring safety and vital functions, medical and biological support, psychological support for people during the flights in near-Earth space, to the Moon, etc., upon returning to Earth, post-flight rehabilitation to restore the human body, etc. Among them, there are a lot of proven, tested, and successfully used technologies, based on which space technology has been created and is being operated in completed and ongoing space projects. Fundamentally new technologies for new space technology and projects for further expansion into space, the birth of children beyond Earth, the development and colonization of the Moon and Mars, permanent life of people in outer

⁸ See (Tsiolkovskiy, 1920).

⁹ By Boris Chertok (Cosmonautics, 2010: 29).

space, etc., including environmentally friendly, clean technologies, have been developed and are being developed.¹⁰ For space projects, see the Projects section below.

2. Social technologies: space crews, groups and astronauts corps, professional community of astronauts, associations of participants in space flights; space communities; the first space state Asgardia; World Cosmic Union; Cosmic humanity; making Humans a Multi-Planetary Species, etc.¹¹

Projects

Over 60 years, many (hundreds) of projects have been developed regarding the process of creating a “cosmic” human. A number of them have been implemented, some are being implemented, new projects are being prepared, and a significant proportion of such projects are being carried out on Earth to prepare for and provide for people’s flights into space, including those for future long missions to the Moon and Mars.

We distinguish three groups of projects aimed at creating a “cosmic” human.

1. Projects of manned space flights on spaceships and stations, of which we single out: the first manned space flight on the Vostok-1 spacecraft (1961, USSR); Apollo program (1968 — 1972, USA), Mir manned space station (1986 — 2001, the USSR and Russia), International Space Station (since 1998, the USA, Russia, the EU, etc.).¹²
2. New projects of manned flights, creation of temporary and permanent stations, bases and settlements for the safe and comfortable life of people in near-Earth space, on the Moon and Mars on the basis of fundamentally new technologies, with the priority of environmentally friendly, clean technologies, for the research, expansion, colonization of space (transport systems; life support systems, artificial gravity, radiation protection; nano-spacesuits; astronaut assistant robots; 3D printers for printing copies of human organs, production and repair of equipment elements, and infrastructure construction using extraterrestrial resources, etc.).¹³
3. Projects of conception, birth, “raising,” educating and upbringing of children in space: the international project “Space Travels — Traveling Mentality” (2012); the priority project of the space state of Asgardia on the birth of the first child in space (2019) and other projects of conception and birth of children in space.¹⁴

¹⁰ See (Cosmonautics, 2010; Krichevsky, 2019; Krichevsky & Bagrov, 2019; World Manned Cosmonautics, 2005; Website “ASTRONote Space encyclopedia”; Website of NASA; Website of the Roscosmos; Website “Yu. A. Gagarin Research & Test Cosmonaut Training Center”).

¹¹ See (Ivanova & Krichevsky, 2013; Krichevsky, 2017, 2019; World Manned Cosmonautics, 2005; Website “Asgardia — The Space Nation”).

¹² See (Cosmonautics, 2010; Dreksler, 1986; World Manned Cosmonautics, 2005; Website “ASTRONote Space encyclopedia”; Website of NASA; Website of the Roscosmos; Website “Yu. A. Gagarin Research & Test Cosmonaut Training Center”).

¹³ See (Cosmonautics, 2010; Krichevsky & Bagrov, 2019; Morozov, 2018; Futurology, 2013; Website of NASA; Website of the Roscosmos; Website “Yu. A. Gagarin Research & Test Cosmonaut Training Center”).

¹⁴ See (Bazaluk, 2012; Edelbroek, 2019; Website “Asgardia — The Space Nation”).

Several countries are conducting research and developments of many new technologies and projects for the expansion of man into space, including the birth of children in space in the next 10-20 years, and a global market for such technologies and services is being formed¹⁵, but the factors of the space race, competition and commercialization begin to prevail, without the established “rules of the game,” restrictions and adequate control, as well as coordination of goals, activities, and resources.

2. Experience

Let us give a brief description of the experience of creating a “cosmic” human since 1959: selection, training, space flights, and Earth’s long-term life of the astronauts from the USA, the USSR, Russia, the EU, China, and other countries.

About 100 thousand people participated in this process; ~1000 of them were selected and trained for flights, of which 565 flew into space (1 to 7 times), including 12 people who have been to the Moon. The record for the duration of a human’s continuous stay in space is 438 days (Valery Poliakov, Russia, 1994-1995). In total, the duration of all flights of people in space amounts to ~140 years. The record for the total duration of manned flights into space is 878 days (Gennadiy Padalka, Russia, 5 flights, 1998-2015). Now there are about 150 “active” astronauts in the world, of which six people are constantly aboard the International Space Station in low Earth orbit, periodically swapping and returning to Earth, usually after ~0.5 years, others are preparing for flights to ISS or to new spacecraft and for future missions to the Moon and Mars (as of January 1, 2020). Important results have been obtained, but the limitations have been recognized: the properties and characteristics of *homo sapiens*, the existing risks, technologies and experience of manned space flights so far limit the time for a human to stay safely in outer space: up to ~1.5 years in zero gravity in orbits ~300-500 km above Earth and ~3 days (~75 hours) on the surface of the Moon.¹⁶

In 1959-1960, when the creation of the first professional astronaut corps in the USA and the USSR began in order to carry out the first manned flights of people into space, their priorities included political, scientific, technical, and military goals and objectives.

The specific goal of creating a “cosmic” human was not set, but the experience of researching and exploring space, analyzing the options for the evolution of humanity on Earth, the development of space technology and activities lead to understanding and recognition — first by the leading space states, then by the world community — of the need for raising and solving the problems of “cosmic” human for the expansion into space.

In the natural evolutionary process of creating a “cosmic” human, cosmization, complex socio-cultural transformation of human and society, and the formation of a cosmic subculture took place and are going on in the world. With the start of space flights, the infrastructure for people in outer space is being developed, etc.

The second stage of evolution of the “cosmic” human was reached by about 1000 people who were selected, trained and are prepared for flights, flew and fly into space, are the members of the informal world community of astronauts and are the “core” of the created cosmic humanity.¹⁷

¹⁵ See (Edelbroek, 2019; Website “Asgardia — The Space Nation”).

¹⁶ See (Ivanova & Krichevsky, 2013; Krichevsky, 2017, 2019; World Manned Cosmonautics, 2005; Website “ASTRONote Space encyclopedia”; Website of NASA; Website of the Roscosmos; Website “Yu. A. Gagarin Research & Test Cosmonaut Training Center”).

¹⁷ See (Ivanova & Krichevsky, 2013; Krichevsky, 2017, 2019; World Manned Cosmonautics, 2005;

An important role at the second stage was played and is played by the astronaut selection system. But selection is necessary not only to search for the best candidates for professional astronauts: nationwide open contests, peculiar and important tests for the entire society for “cosmic maturity” and the desire to explore and colonize the outer space, as well as the opportunity to widely and publicly promote, especially among young people, the idea of expansion and permanent life off Earth, involving new candidates for “cosmic” people in the process for the first and subsequent stages.

However, until now, the selection and training of astronauts have been performed for time-limited space flights with the subsequent return to Earth, but not for people’s permanent life beyond Earth.

We distinguish three main streams of people aspiring into Space: 1) professional crews (pilots, engineers, researchers, payload specialists); 2) space tourists as participants in space flights; 3) “immigrants” for permanent residence from Earth to outer space¹⁸. Moreover, the third stream (the future “cosmic” children who will be born and will live in outer space) is about to be organized for the implementation of the third and fourth stages of a “cosmic” human.

Asgardia community has been giving new impetus to the development of the ideas and practices of space expansion since 2016, which is an example of self-organization of “cosmic” people of the first stage using information technologies, and since 2017, there has been developed the project of the first digital space state of Asgardia, in which ~1 million people, a new social structure for active space exploration is being created.¹⁹

The experience gained testifies to the real existence of a “cosmic” human and communities of such people to a significant scientific, technical, and social-humanitarian potential for further human expansion into space.

3. Risks and Limitations

Risks

We single out and briefly describe the main risks: technical, biomedical, and social.

The risks for human health and life become real and significant at the second stage of the process of creating a “cosmic” human, during the selection and training for space flight on Earth, then they sharply increase during the flights into space, especially during transport operations and transient processes when launching into space and returning to Earth: in 4 out of 319 flights (~1%), 18 astronauts out of 565 died (~3%).²⁰

There are two main groups of risks for humans in long space missions due to the influence of two main factors: 1) staying in zero gravity; 2) increased levels of radiation. They both affect humans in space, generating complex negative effects and consequences, including the long-term ones, which are also caused by the individual characteristics of specific people, negatively influence the state of health, life quality, working capacity, increasing the likelihood of dangerous diseases, including cancer, etc. These are the factors and risks that limit the duration of a safe continuous human stay in space.

Website “ASTROnote Space encyclopedia”). Unfortunately, many of these “cosmic” people (~ 23%) have already passed away.

¹⁸ The author described it and gave such a classification in 2012, see (Ivanova & Krichevsky, 2013).

¹⁹ See (Krichevsky, 2017, 2019; Krichevsky and Udartsev, 2019; Website “Asgardia — The Space Nation”).

²⁰ See (World Manned Cosmonautics, 2005; Website “ASTROnote Space encyclopedia”).

People's flights to space are still taking place under conditions of prolonged weightlessness, without artificial gravity systems, which have long been proposed and developed, but have not yet been put into practice. Therefore, astronauts in long flights use special biomedical prophylaxis systems and special diets; do physical exercises on simulators for 2-3 hours every day to counter the destructive processes.

There is still no reliable and effective protection for humans, especially when astronauts work in outer space, from the negative effects of increased levels of primary and secondary radiation in space on modern spacecraft and stations. The increased danger to people in space is represented by periodic flashes of solar activity and streams of high-energy galactic cosmic rays, as well as the internal and external radiation belts of Earth when they intersect in flights in high orbits and beyond its magnetosphere, etc.²¹

However, the risks for humans in space will be especially high with the implementation of the third stage, and a maximum will be reached at the fourth stage of the "cosmic" human. Moreover, at these stages, there is a high probability of acute and chronic diseases, pathologies due to adverse and unpredictable effects and consequences of space factors and technology on the human body, taking into account individual characteristics during conception, the birth of children in space, and permanent life of people in a new environment and new socio-techno-natural systems beyond Earth, where fundamentally new extreme and catastrophic situations, events and processes are possible. It may result in a high mortality rate, up to the degeneration of humans in space, and subsequent forced return to Earth.

The questions about the possibility of safe, permanent life of adults in space in conditions of reduced gravity on the Moon (0.16 units) and Mars (0.38 units) in contrast to the Earth (1.0 units) remain open. For the development of a human embryo, the birth and raising of children, apparently, these conditions will be dangerous and unacceptable due to the high risk of developmental pathologies. It seems that for the reproduction and life support of children in space, especially from conception to birth, in the perinatal period and up to 5(?) years, artificial gravity systems and effective radiation protection will be absolutely necessary, constantly providing conditions that are as close as possible to the earthly ones.

It is not known at what levels of gravity adults can safely live permanently in space, including those with constant or periodic use of artificial gravity systems.

Therefore, even at the beginning of the third stage, it will be necessary to deliver adults from Earth for permanent life in conditions of low gravity in near-Earth space, on the Moon and Mars, and also use artificial gravity systems.²²

In addition to the biomedical and technical risks, social risks are of particular importance. Man on Earth lives in the native and natural environment of the biosphere and the artificial technosphere interconnected with it, existing mainly due to the resources of Earth and its biosphere, i.e., in open systems, which to a large extent provide and guarantee normal human activity (with the exception of places and periods with an unfavorable environment, the negative impact of natural, man-made and other disasters). A human can go beyond Earth only through the social system of civilization using a special space infrastructure and is forced to live in space only in an isolated artificial environment — in the artificial biospheres of manned space objects, promising extraterrestrial space settlements. Therefore, the individual life of a

²¹ See (Morozov, 2018; World Manned Cosmonautics, 2005; Website "ASTRONote Space encyclopedia"; Website of NASA; Website of the Roscosmos; Website "Yu. A. Gagarin Research & Test Cosmonaut Training Center").

²² See (Morozov, 2018).

"cosmic" human, their safety, and activities in space are even more dependent on society and technology than on Earth.

Limitations

Hannah Arendt, in her philosophical essay *The Conquest of Space and the Stature of Man* (1963), made an important analysis of the destructive influence of space exploration on man and our future. Her main idea is that in space, we seemed to have got rid of earthly nature, settled beyond it and are approaching the achievement of the Archimedean point, in which the stature of human ceases to exist²³.

An academician of the Russian Academy of Sciences Nikita Moiseyev, after speaking at the Polytechnic Museum of Moscow (1999), when answering my question about further space exploration by humans, resettlement beyond Earth, said that it was a damping process: human existence and long life further than the Moon were impossible. We are earthly creatures, and in order to live in space, it is necessary to become different, but these creatures will no longer be people. Consequently, further than the Moon, Space can be mastered only by using automatic machines (here is not a quote, but the meaning of what was said is stated, *authorial*).

There are also more radical views on the necessity and possibility of people flying into space, permanent life of people beyond Earth, proposals for limiting and even completely banning flights of people into space for economic reasons (wastefulness, inefficiency), and also because of negative consequences for life and human health, the threat of "dehumanization" of human, etc. (among their authors are a philosopher Vladimir Kutyrev and an astronomer Vladimir Surdin).²⁴

In essence, man and humanity face an eternal question of being, but in a new "cosmic" interpretation: To be or not to be for a "cosmic" human and cosmic humanity, a cosmic civilization transformed from an earthly human and humanity, in order to survive, develop steadily, and achieve immortality in the Universe?

It is the third stage of the "cosmic" human that is critical to the cosmic future of human and humanity, i.e., their reproduction beyond Earth: it will be necessary to overcome the barrier to reproduction — conception, birth, "raising" of children and their further permanent life in space. There are significant risks and obstacles to this goal (they were described above), and there are great doubts that it will be achieved.

Of particular importance are the advancing development of adequate rules and restrictions, the organization of a permanent safe and dignified life of people in outer space, including the addition, correction, implementation of basic human rights and the principles of bioethics, social guarantees for a "cosmic" human with effective international control.

One of the new restrictions that are already being implemented in the selection and training of astronauts is a genetic restriction that takes into account the risks associated with individual genetic characteristics of the body, for which genetic tests and criteria have been developed.²⁵

And, finally, one of the primary and most difficult limitations: *a "cosmic" human must remain "themselves," that is, a person, and not become a cyborg, a biorobot, etc.* This limitation, which defines the limits of a possible human transformation, including the use

²³ See (Arendt, 2014).

²⁴ See (Krichevsky, 2017).

²⁵ See (Cosmonautics, 2010; Website "Yu. A. Gagarin Research & Test Cosmonaut Training Center").

of new technologies: NBICS, robots, artificial intelligence, virtual reality, “hybrid” systems, etc., is extremely important for the implementation of the cosmic future of human and humanity or the transition to posthuman evolution and expansion of mind in the Universe.²⁶

4. Prospects

The prospects for space exploration and the creation of a “cosmic” human to a large extent depend on the political, social-economic and environmental conditions on Earth, but to a decisive extent — on the development and implementation of fundamentally new technologies for space flights, ensuring safety and comfortable living conditions for people in space, as well as on the anticipatory creation of new social structures — space communities for organizing permanent life beyond Earth. The prospects for creating communities of people beyond Earth are discussed in modern scientific publications at representative international congresses and symposia, for example, in the report of Oleg Orlov and his co-authors: “Humanity is standing at the threshold of a new stage in space exploration — a departure from Earth’s orbit to explore the nearest objects in the Solar system, such as the Moon and Mars, with the prospect of building communities on these planetary bodies” (Orlov et al., 2018).²⁷ Such new space communities (the space state of Asgardia also refers to them) are the basis for the creation, establishment of a “cosmic” human beyond Earth, and the organization of cosmic humanity.²⁸

According to the forecast of a corresponding member of the Russian Academy of Sciences, an astronaut Valentin Lebedev: “The flows of people will increase, and sometime the first human will be born in space. The era of extraterrestrial civilization will begin, rooted in our planet, the crown of which will be formed beyond its borders. For them, the cosmos will become as dear as Earth is for us, but they will remain attached to it so far, like flesh from its flesh. It will demand the development of the science about human evolution in space and their return to Earth — life will turn in a mirror. In the course of settling in the Solar System, a new human environment will develop with its own atmosphere, flora and fauna, and tools. Beyond Earth, the rudiments of society with their genetics, psychology, organization, and culture will appear. The crown of life, when expanding, will give offshoots from those who are born there. It will give rise to the appearance of Man of Space” (Lebedev, 2010).

At present, the process of creating a “cosmic” human is in the transition from the second to the third stage, which can take place before the 100th anniversary of the Space Age in 2057 (optimistic version) or go in cycles and “hang up” at the second stage (pessimistic option).

The “moment of truth” will be the realization of the mass reproduction of people beyond Earth with their further permanent life in space.

New space stations — arks, settlements in near-Earth space, and the Moon as the forefront and the “fulcrum” for human expansion into space, further full exploration and development — colonization of the Moon, permanent lunar bases and settlements can and should become spaces for people to live permanently, a new area of their activities and laboratories for a complex and risky test: checking the possibility of creating, surviving and further evolution of a modern “cosmic” human and cosmic humanity, which will determine the future of man and all human civilization on Earth and in outer space.²⁹

²⁶ See (Krichevsky, 2017, 2019; Futurology, 2013).

²⁷ Cited according to (Krichevsky, 2019: 36).

²⁸ See (Krichevsky, 2017, 2019; Krichevsky & Udartsev, 2019; Website “Asgardia — The Space Nation”).

²⁹ See (Krichevsky & Bagrov, 2019; Morozov, 2018).

If and when, after a successful mass reproduction in space, “cosmic” children grow up and give birth to their offspring in space, it is possible that the “cosmic” people of new generations will adapt to permanent life under natural low gravity of the Moon and Mars.

At the same time, the scenarios and options are possible, in which a “cosmic” human located at the third and fourth stages will be forced to return to Earth and continue their life on it, actually regressing to the second and first stages. Otherwise, they will continue the expansion process and then transform into a posthuman with further evolution along the trajectory, which we will represent as a hypothetical “futurological chain” of ideas — forecasts: “astronaut quasi-human” (after Yuri Baturin and Oleg Dobrochev, 2010), “cosmic universal human” (after Sergey Krichevsky, 2010, 2012), “cybernetic immortal human” (after Dmitry Itskov, 2012), “radiant human” in “radiant humanity” (after Konstantin Tsiolkovsky, the 1930s), “post-posthuman, living universal rational being” (after Sergey Krichevsky, 2013).³⁰

Humanity has a “window of opportunity” for creating a “cosmic” human and expansion into space. In order to manage the process, it is necessary to develop and implement a single international megaproject as a part of the super-global project “Cosmic Humanity,” during which to create a set of new technologies for ensuring safety and life on the full cycle of human life in space (from conception to death), taking into account the impact of adverse factors, complex and poorly studied biological, psychological, socio-cultural and other aspects of human adaptation, their possible transformation and further evolution into cosmos in the new socio-techno-environment.

Human civilization is “pregnant,” and an important historical event will happen soon: the birth of the first human — a “cosmic” child outside of Earth.

But the main question remains open: *will the idea of human expansion into space in the coming years or decades of the 21st century spread on Earth and get real necessary and sufficient political, legal, economic and technological support from space states and corporations, space, scientific and other communities of the Earthly humanity — the world community represented by the UN and other influential institutions?*

Conclusions

1. For effective space exploration and the creation of cosmic humanity for the survival and development of humanity within the scope “Earth + Space,” the world community under the auspices of the UN will have to solve the key and complex problem of creating a “cosmic” human capable of reproduction and permanent life beyond Earth, with using new technologies, technical and social systems.
2. The definition of a “cosmic” human is proposed, and the periodization of the process of their creation in the form of four stages is made. The foundations of a new concept are outlined.
3. Over 60 years, the world has gained considerable experience in the selection and training of astronauts, their vital functions; important results have been achieved in space flights, but the limits have been reached: human properties and characteristics, existing risks, technologies and experience currently limit the duration of continuous safe stay in space, the scale and the pace of space exploration.

³⁰ According to (Krichevsky, 2019: 47).

4. It is necessary to go beyond these limits, to set new goals and develop new projects, to ensure security, human development and transformation using new technologies, to develop and implement fundamentally new technologies and projects for creating the objects — settlements in near-Earth space, on the Moon, on Mars, with the organization of vital activity, the full cycle of human life, communities of people in space. Critical to the cosmic future of humans and humanity is the third stage of the creation of the "cosmic" human — their reproduction beyond Earth.
5. In order to manage the process of creating a "cosmic" human, it is necessary to develop and implement a single international megaproject as a part of the super-global project "Cosmic Humanity," during which to create a set of new technologies for ensuring safety and life on the full cycle of human life in space.
6. Particular importance is attached to the accelerated development of adequate rules and restrictions, organization of permanent safe and dignified life of people in space, including addition, correction, implementation of basic human rights and bioethics principles, social guarantees for a "cosmic" human with effective international control. It is also necessary to correct the system of selection, training, organization of the activities of astronauts, participants in space flights — everyone who will fly beyond Earth and then will permanently live in space.
7. New space stations — arks, settlements in near-Earth Space and the Moon as a forefront and a "fulcrum" for human expansion into space, further full exploration and development — colonization of the Moon, permanent lunar bases and settlements can and should become places for permanent life of people, a new area of their activities and laboratories for a difficult and risky test: checking the possibility of creating, surviving and further evolution of a new "cosmic" human and cosmic humanity, which will be the "moment of truth" for the future man and all human civilization on Earth and in outer space.
8. It is proposed to organize a special International Center (Institute) for the research on the theoretical and practical aspects of the process of creation, formation, and evolution of a "cosmic" human.

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The Influence of Language on Transforming Ukraine's Image in 20th — early 21st Century

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The importance of language in the process of structuring, development, and modification of the image of Ukraine in the 20th — early 21st centuries is thoroughly covered in the article. And it is shown that its originality is determined by the outlook-value orientations and cultural resources, which are positioned as external signs of the mental identity of the community within a certain historical period. The key role in the process of constructing the image of Ukraine in all historical periods was played by the Ukrainian language, which, as a result of the permanent Russification of the Ukrainians in the 20th century. Turned to be seen as a sign of provincialism, as a result of which it could not compete freely with Russian, fully presenting the cultural heritage of the Ukrainian people.

The unchallenged domination of the image of Ukraine of the populist orientation in the 20th century led to the development of a complex of Ukrainian inferiority, which was manifested in the depreciation of Ukrainian cultural achievements, because of the prejudices prevailing in the public consciousness about the Ukrainians' provincialism, and hence the inferiority, compared with the achievements produced by the "advanced" Soviet culture with a distinct Russian coloring.

There is every reason to consider the historically shaped complex of the inferiority of Ukrainians as one of the main obstacles towards the development of the Ukrainian homogeneous cultural environment, which would contribute to overcoming the orientation of part of Ukrainians to the imperial cultural centers, external to the state while laying the bases for rethinking the foundations of the populist image of Ukraine in line with the socio-cultural demands of the Ukrainian population and the geopolitical orientation of Ukraine.

Keywords: image of Ukraine, language, communicative community, nation, inferiority, Russification

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Introduction

For almost two centuries, the consolidating potential of the language has attracted the attention of foreign and Ukrainian thinkers and has been accompanied by intense discussions. Partially, they are caused by the fact that the resolution of the linguistic issue in the specific-historical dimension of a particular community, including Ukraine, is accompanied by ideological prejudices and political manipulations that directly relate to the existing status of a particular communicative community. Domination of this approach to the science and socio-political practice of the 19th century significantly slowed the self-determination of those peoples who, at the time of the national principle, could not culturally re-equip themselves according to the standards of civilization, creating a literary language that seemed to represent the cultural heritage of the community as an integral part of human spiritual and practical experience.

Despite the rationality and reasoning of a number of linguistic explorations (Yakob Grimm, Wilhelm von Humboldt, Fedor Buslaev, Fedor Potebnia, and others) devoted to disclosing the influence of language on the development of the cultural identity of a community, the political history of the early 20th century testified to the rationality of Ernest Renan's remarks that the language invites to unity but does not force it. This seemingly apolitical assertion of the French scientist formed the basis of the cultural strategies of European political nations, whose consolidation was ensured by the loyalty of citizens to state institutions, who purposefully constructed the image of the national community in the process of "inventing the national tradition" (Eric Hobsbawm), with the national language has been its integral part. Similarly, European cultural (or ethnic) nations were formed, with their elites having proved their distinctiveness and identity, appealing not only to shared history, but also to such significant cultural resources as language, literature, religion, etc. On this basis, as the experience of the Germans and Poles eloquently testifies, they proved their right to political self-determination while constructing the image of their nation in the general project of Europe.

Despite some specific historical differences in the formation of European nations, there is currently no doubt that the history of the 20th century is closely linked to the development of national states which, being the main guarantors of the protection of human rights represented by a citizen in the legal aspect, required for their existence a collective sense of unity, which underpinned a certain image of the nation. This image becomes a generalized view of the cultural and mental identity of a community, defined by the symbolic capital that ensures group unity and competitiveness of the community in the development of civilizational values (Kryvda & Storozhuk, 2016). In fact, it is in this context that language is particularly important because it provides for the formation, transmission, and representation of the historical experience and cultural heritage of the community, thereby defining their identity as represented by some collective "We." It is interesting that the image of the latter is dynamic in its character and depends not only on the cultural values to which political and cultural elites attach consolidating importance in different historical periods, but also on the level of development of a homogeneous communicative space.

The direct and immediate evidence of the validity of our remarks is the socio-cultural changes that are taking place under the influence of globalization in today's Euro-Atlantic civilizational space and bring back the questions about the image and perspectives of the existence of national communities and states to the agenda. With a particular acuteness, all these problems are manifested in the sociocultural existence of modern Ukraine, whose elites

have not yet presented a cultural and political image that could contribute to the internal consolidation of the population of the state, while defining the vector of its geopolitical development. In our opinion, this problem is caused by speculation of images of Ukraine that were constructed in the 20th century influenced by external political circumstances and determining the level of development of a homogeneous cultural environment. To confirm our assumption, we consider it expedient to reveal the role of language in the process of shaping images of Ukraine in the 20th century, thereby outlining the direction of contemporary cultural policy.

Communicative dimension of Ukraine's image of populist orientation

The origin of the image of Ukraine's populist orientation began in the mid-19th century, owing to the active position of the intellectuals represented by the declassed nobility and the provincial intelligentsia during this period. They united around Kharkiv (1805) and Kyiv (1834) universities, paying much attention to studying ethnography, which, as Ivan Lysyak-Rudnytskyi rightly emphasized, had a considerable influence on the development of contemporary historical consciousness (Lysyak-Rudnytskyi, 1994: 178). Indeed, most historians of populist orientation, including such authoritative figures as Volodymyr Antonovych and Mykola Kostomarov, explicated the Ukrainian past as a series of spontaneous popular movements in their struggle for civil liberty and free land ownership. Let us note that the term "people" in the middle of the 19th century did not acquire a clear conceptual outline, and therefore could be used to refer to 1) the broad masses, that is, all without exception, segments of the population except for the nobility; 2) a communicative community, all layers of which have related cultural and psychological characteristics, and 3) designating a poorly educated peasantry. However, ignoring the above-listed diversity, the Ukrainian populists mostly reduced the people exclusively to the peasantry, because, in their opinion, it was precisely in their culture and language that the Ukrainian ethnocultural identity was accumulated. It is these convictions that a great deal of interest in ethnography and folklore is related to. Both ethnography and folklore focused on defining the outlook and cultural identity of the Ukrainian peasantry, which was regarded as the bearer of the mental values of the people's soul (Lysyak-Rudnytskyi, 1994: 178).

Some changes in the interpretation of the people, began in the early 20th century, thanks to the fundamental historical studies of Mykhailo Hrushevskyi, who, developing the populist-federalist tradition initiated by his predecessors, considered it reasonable to regard the people as a starting point and object of historical study. Interestingly, the term "people" in the works of the scientist acquired the new meaningful connotations in comparison with its populist interpretation: the scientist used it not to refer to the peasantry, but to a wider community, whose representatives inhabit a certain territory and are united by a common culture. At the same time, Mykhailo Hrushevskyi stated that external to the people "political and state relations ... can only interest us in so far as they directly or indirectly influenced the national, economic and cultural life of the Ukrainian population" (Hrushevskyi, 1990). This remark seems to be very interesting, because it clearly indicates that the state and its political leadership can be alien to the people in all historical periods due to the significant difference in worldview, language and culture. This assumption is completely and entirely in line with Ivan Ohienko's remark about the flaws and shortcomings of modern Ukrainian state-making, among which not the last role, according to the scientist, was played by the fact, that the Ukrainian intelligentsia

was “not numerous, still politically unknowable and in the great majority strongly and tightly connected with the Russian intelligentsia” (Ohienko, 1968: 4).

Ivan Ohienko's remarks about the level of development of the national consciousness of the Ukrainian elite reveal the worldview potential of the Ukrainian elite, but do not reveal completely the causes of not only this phenomenon but the defeat of the Ukrainian state-building in 1917–1920 as well. In our view, it was, to some extent, predetermined by the fact that the Ukrainian intelligentsia did not recognize themselves as the bearer of the cultural values of the people whom they represented from the political perspective. This can be evidenced by the extremely telling remarks of Volodymyr Peretz about the burning need for a comprehensive study of the Ukrainian language in society. Its provision, according to the scientist, will “close the gaps that have been created over many years of unjust disregard for the Ukrainian language spoken by up to 30 million people” (Peretz, 1906: 46). It is interesting that the term “people” is used by the scientist in its populist interpretation, which indirectly illuminates his well-known statement that “political circumstances have denationalized and are denationalizing the layers of the Ukrainian intelligentsia, detach talented people from their native people” (Peretz, 1908).

All the remarks made by us invariably attest to the existence of a communicative split amidst the Ukrainian society in the early 20th century, at the same time emphasizing the fact, that the image of Ukraine at that time was invariably linked to the broad masses, who, due to the authority and fundamental nature of Mykhailo Hrushevskyi's works, began to be considered as a cultural community whose unity is ensured by language. In other words, at the beginning of the 20th century, the image of Ukraine's populist orientation acquires the new meaningful connotations in comparison with the previous era, because it goes beyond purely rural culture and extends without exception to all the native bearers of Ukrainian culture, to which, as the German scientist Klaus Hansen showed in a well-argued manner, belonged all those who speak the same language (Hansen, 1995: 179).

Given that language is the cultural foundation on which collective unity is established, it seems quite appropriate to resort to official statistics that clearly reveals the level of formedness or maturity and specificity of the Ukrainian-speaking communication space at the turn of the 19th — the beginning of the 20th centuries. For example, according to the data of the First General Census of the Russian Empire in 1897, thoroughly analyzed by a contemporary Ukrainian researcher Olha Kazakevych, the share of the Ukrainian-speaking population in the Ukrainian provinces that were part of the Russian Empire was quite high — the Ukrainians (17,81%) were the second-largest language group after the Russians (44.31%) (Kazakevych, 2018: 268). According to the researcher's data, a significant part was the share of the Ukrainian population in most Ukrainian regions. For example, the Ukrainian-speaking population of Bessarabska province was 19.62%, while in Volynska — 70.10%, Katerynoslavska — 68.90%, Kurska (of Putyvl'skyi county) provinces — 52.06% Podilska — 80.93%, Poltav'ska — 92.98%, Tavriyska — 42.21%, Kharkiv'ska — 80.62%, Kherson'ska — 53.48%, Chernihiv'ska province — 66.41% (Kazakevych, 2018: 269).

It would seem that a high level of communicative homogeneity of the Ukrainian population is a prerequisite for the revival of communicative memories, the most effective for the development of a community, and the establishment of constructive state-building ideals on their basis. However, for Ukraine, this seemingly simple task was not easy to implement. A significant part of the Ukrainian-speaking population lived in rural areas or small provincial towns and had very low levels of education. In particular, only 0.36% of the Ukrainian-

speaking population had the education higher than primary school, while only 18.9% of Ukrainians were literate (Kappeler, 2005: 309). This fact was of ambivalent importance for the development of the Ukrainian movement — illiterate Ukrainian peasants could not become supporters of any socio-political beliefs of those times, while being deprived of access to Russian-language school education, they continued to reproduce the historically arranged way of life, transmitting from generation to generation norms and values, inherent in them, thus preventing the assimilation of Ukrainians.

Some other trends were observed in the urban population, where Ukrainians were a significant minority. For example, in 1897, the Ukrainian-speaking community of Kyiv made 22.23%, while the Russian-speaking population was 54.20%, the Polish-speaking language was spoken by 6.69%, 12.08% of the population were Yiddish-speaking, and 1.76% of the townspeople — German-speaking (Kazakevych, 2018: 282). The above statistics could have been ignored by exploring the ideological and socio-cultural origins of the populist image of Ukraine formed at that time, provided that there is no data on the distribution of the Ukrainian-speaking population by social class affiliation. In particular, the Ukrainian-speaking nobility numbered 907 people, while the officials — 965, somewhat more equal to them, was the Ukrainian-speaking clergy, which numbered approximately 1467 people, the Ukrainian-speaking honorary citizens, merchants and burgesses altogether constituted a numerous group of about 1797 persons; instead, the Ukrainian-speaking populace of Kyiv was 33,270 people (Kazakevych, 2018: 283). The situation was similar with the Ukrainian-speaking population in many other large cities of Ukraine at the turn of the 19th and 20th centuries. As an example, we can mention Kharkiv, where the Ukrainian-speaking population was 25.92%, and the Russian-speaking population was 63.17%. Such a distribution, according to the famous Ukrainian scientist Dmitriy Bagaley, became a natural result of assimilation and deethnization, as a result of which the Ukrainian-speaking population was often ashamed to acknowledge their Ukrainian “khokhlatski” roots (Bagaley & Miller, 1993: 132) (*from ethnonym “khokhol” — a derogatory Ukrainian name, used on a household level, and could originate from a characteristic hairstyle of Cossacks*).

These statistic data provided by us give us every reason to say that at the turn of the 19th –20th centuries, the prestige of the Ukrainian language was very low. Most of the Ukrainian intelligentsia at the time were underestimating their status at both the household and literary levels. However, one should not think that this was the reason for the removal of the “Little Russian dialect” or “demotic Little Russian parlance” from literary works, on the contrary, the Ukrainian language was often used to demonstrate comic and ironic, thus emphasizing the elegance and depth of the Russian language (Levkievskaya, 2008: 162). The latter was evidence of belonging to a high culture, while Ukrainian is an invariable sign of low social status, provincialism, and illiteracy.

The extremely understated and highly tentative assessment of the potential of the Ukrainian language was a natural result of the rigid assimilationist language policy of the Russian Empire in the second half of the 19th century, defining the image of Ukraine for almost a century. To a certain extent, this image became a natural result of the inferiority complex, which, according to Yevhen Malaniuk's findings, was inextricably linked with belonging to Little Russia as a mental illness (Malaniuk, 1966: 234-236). This affiliation with Little Russia, as the scientist argued, was a characteristic of the intelligentsia, whose mental traits were treachery and worldview shakiness, which caused permanent defeats in the field of national struggle and their disdain for their Ukrainian-speaking people. In fact, through the efforts of these Ukrainian

intellectuals, an image of Ukrainian culture was shaped and became invariably linked to the hybrid and promiscuous Ukrainian socio-cultural phenomena, among which the Cossacks, the clergy, the peculiarities of everyday life and the family relations of Ukrainians, their moral character, were of paramount and unconditional priority. The demonstration of these traits was often accompanied by certain elements of humor and satire that exposed the immoral features of Ukrainians, which attracted the attention of representatives of privileged and usually foreign cultures, while enhancing the feeling of deprivation among Ukrainians.

Originating in the burlesque-travesty sphere, in the times of state formation, the image of Ukraine gained new meaningful connotations — at this time the image of Ukrainians, who, incidentally, continues to be positioned as a Ukrainian-speaking communicative community, lose the elements of neglect and inferiority and begin to define themselves in the ideological key, initiated by Taras Shevchenko. He, as Vilen Horskyi proved at the time, laid the worldview foundation for the emergence of the image of Ukraine, which is inextricably linked with the world of the village, which, on the one hand, becomes a “quiet paradise”, but on the other — full of contradictions, which are manifested in all levels of its life. However, Taras Shevchenko does not consider this disharmonious image of Ukraine as complete, since in the future, he hopes for a transformation that will contribute to the development of brotherly love, which will result in the destruction of internal class contradictions (Horskyi, 1997: 164–168). In other words, the image of the village of Shevchenko's Ukraine, closely related to the world of the town, is the starting point of the project, which should be implemented in the future and will determine the image of Ukraine.

Without going into a comprehensive analysis of Taras Shevchenko's creative heritage and the image of Ukraine formed by him, it should be noted that the development of his ideas, combined with the work of Mykola Kostomarov, Volodymyr Antonovych, and subsequently some ideas of Dmytro Dontsov has become a conceptual basis for the approval of the typical image of Ukraine. In the socio-political consciousness of the early 20th century, this image was inextricably linked to the culture, folklore, social practices, values and expectations of the Ukrainian-speaking population, which, owing to their social origin (provincial townspeople and peasants) and education, was unable to set and solve ambitious tasks and to introduce them to the world community in literature and philosophy (Chyzhevskiy, 1991). This, in its turn, was deepening the inferiority complex of Ukrainians, formed in the 19th century under the influence of imperial assimilationist policy, which was exacerbated by prejudice against the Ukrainian language, which was still seen as a sign of provincialism or belonging to the lower-class culture of the predominantly rural population.

Formed at the dawn of its becoming an image of Ukraine's populist orientation in the Soviet era acquired its complete appearance after the accession of Ukraine to the USSR on the basis of the federation. This, in turn, testified to the recognition of the cultural and linguistic distinctiveness of Ukrainians who, in the long term, had to become involved in a common culture of the USSR and corresponding social practices. The realization of this task required rethinking and separating the resources from the general cultural heritage of Ukrainians in order to construct a scenic image of Ukraine. The best option in this context could be the domestic themes and folk poetry of the Ukrainian populace. This, in turn, led to a deepening of the cultural split and dissection in the Ukrainian socio-cultural space, even though, according to the testimony of foreign travelers, the Soviet Union made an impression of a homogeneous country after World War II (Lysyak-Rudnytskyi, 1994: 457).

In general, while recognizing the high level of cultural homogeneity of the USSR

population in general and directly in Ukraine, we consider it appropriate to pay attention to the fact that it was manifested only externally, that is, in the peculiarities of living conditions and social practices. A somewhat different trend was seen in the midst of Ukrainian society, which, as before, was clearly distinguished by the linguistic principle. Thus, according to the 1959 census, 76.8% of Ukrainians and 16.9% of Russians lived in the USSR. This seemingly natural situation is surprising, given that 73% of the Ukrainian population spoke Russian in this period, while only 24.3% spoke Ukrainian (Parakhina, 2014: 142). The Soviet authorities achieved such stunning results in a systematic and purposeful Russification of all spheres of society and, above all, in education, science, record keeping, radio, television — everything in its unity was requiring the entry into the space of a privileged Russian-speaking culture and opening up a much wider profession opportunity. These results had fairly clear outlines in large cities, which resulted in the fact that the majority of the population of Kyiv, Kharkiv, Odesa, Donetsk, Dnipropetrovsk, Luhansk, and other cities have become Russified. However, Soviet assimilation propaganda did not pass the provincial regions of Ukraine, either, which, gradually being drawn into the Russian-speaking communicative space, began to neglect the Ukrainian language and the Ukrainian-speaking population, which usually lived only in remote industrial centers in rural areas.

The sharply expressed communicative split of Ukrainian society, which was usually accompanied by significant differences in the status of these linguistic groups, contributed to the further development and popularization of the populist image of Ukraine. As before, it included some elements of the comic, which were especially well presented in Soviet cinema by Leonid Bykov, individual elements of Ukrainian folklore, and customs and rituals of the traditional culture of the Ukrainian countryside, cleared of religiosity. Necessary for the Soviet system, elements of this culture were broadcast through cinematic means that perfectly exemplify such well-known films as “Wedding in Malynivka” (1967), “Chasing after Two Hares” (1961), “Evenings at the Hamlet near Dykanka (1961), and others. These films, as well as Kotlyarevskyi’s “Aeneid” at its day, were broadcast in Russian, even though they revealed the originality of traditional Ukrainian culture.

On the whole, there is every reason to say that the Soviet authorities continued to develop the populist image of Ukraine, which, due to its constant social orientation to the countryside, deepened the already distinctive complex of Ukrainian inferiority. It was this complex that prompted a Russified part of the Ukrainians to become involved in the space of privileged Soviet culture represented by the Russian-speaking communicative space. This process was often accompanied by contempt and disdain for the Ukrainian language and culture, which were considered a sign of provincialism.

Collisions and Problems of Constructing the Modern Image of Ukraine

After Ukraine gained independence in 1991, the problem of forming an image that would reveal Ukraine’s cultural and mental uniqueness would have to gain a lot of urgency. However, as evidenced by the events of the late 20th — early 21st centuries, the problem did not become the focus of intellectual discourse, which, in our view, was to a certain extent caused by the fact that no radical break with the Soviet past has happened in Ukraine. On the contrary, according to Volodymyr Kravchenko’s testimony, the history of post-Soviet Ukraine for some time was characterized by the historical and ideological heritage that Ukrainians often lacked in the

struggle for statehood in all previous historical periods (Kravchenko, 2011: 455). This is the reason, according to the scientist, that Ukrainian society has remained deeply “Sovietized,” “having preserved the mentality, habits, stereotypes, way of life and thinking of the Soviet-era” (Kravchenko, 2011: 455).

The preservation of the basic structures of the Soviet past in the political and socio-cultural space of Ukraine was one of the main reasons for preserving the scenic image of Ukraine, dominating in the Soviet times, with the inherent populist orientation. Its development and popularization in the dawn of Ukrainian independence was ensured not only by the “worldview vacuum” created in the process of devaluation of the Soviet ideals and social priorities, but also by a completely legitimate need to revive the historical memory of Ukrainians, which was accompanied by an increase in scientific interest to the theoretical groundworks of the Ukrainian populists (*narodnyky*), whose works in some places turned into a prism through which they looked at the Ukrainian past. No less, ethnographic explorations of the 19th century contributed to the regeneration of a number of elements of traditional Ukrainian culture, which were usually associated with the village and widespread ritual and customary practices, folklore, and the like.

Despite the clearly expressed legacy in the development of the populist image of Ukraine, its further development was, to some extent, facilitated by the linguistic differentiation of the Ukrainian population. In particular, according to the 2001 All-Ukrainian Population Census, 67.5% of Ukraine’s population consider Ukrainian as their mother tongue, while 29.6% consider Russian as their mother tongue. This seemingly positive trend is somewhat different in the case of a more detailed analysis, as according to a survey by the International Center for Policy Studies conducted in 2015, 56.9% of respondents believe that Ukrainian is the mother tongue of a large proportion of Ukrainian citizens. It is interesting in this context that 60.5% of respondents call Russian the mother tongue of a part of Ukrainian citizens. Obviously, such beliefs are stipulated by the fact that approximately the same number of Ukrainian citizens equally speak (27.0% and 25.2% respectively) Ukrainian and Russian in their everyday life. However, such data should not be considered a sign of bilingualism, given that exclusively Ukrainian in everyday life is spoken by 32.4% of citizens, while Russian — by 14.2%. (The results, 2015: 22).

It is interesting in this respect is the fact that 72% of Kyiv residents consider Ukrainian to be their mother tongue, according to the 2001 All-Ukrainian Population Census (All-Ukrainian, 2001), but this did not lead to their dominance at the level of everyday communication. Thus, according to research by the Research & Branding Group, 53% of indigenous Kyivites speak Ukrainian in everyday life (Kyiv, 2015), which, according to the same surveys, does not cause any oppression or restrictions.

A similar trend is observed in many other regions of Ukraine, with the exception of the Donetsk region, where 74.9% of the population identified Russian as their mother tongue, Luhansk oblast — 68.8% of the population recognized Russian as their mother tongue and Crimea, where according to the 2001 census 77.0% of the population consider Russian as their native language. A slightly smaller percentage of the Russian-speaking population is observed in Kharkiv (44.3%) and Odesa oblasts (41.95%).

In general, the sociological data, presented by us, shows that the split of Ukrainian society was long before 2014, which became a peculiar culmination of those political, economic, ideological and socio-cultural problems that invariably accompanied the whole history of the modern Ukrainian state and were inextricably linked to the lack of cultural policy aimed at

creating an image of Ukraine relevant to today's public inquiries. Of course, some Ukrainians, especially the fosterlings of the Soviet ideological system, were utterly and completely satisfied with the scenic image of Ukraine's populist orientation, whose entertaining intentions reached their climax, acquiring the form of "panting," or "sharovarshchyna" (*a way of representing Ukrainian culture and identity with the help of pseudo-folk peasant and/or Cossack clothes, elements of everyday life, which actually means the victory of form over content*). Obviously, such an image of Ukraine could satisfy neither representatives of the Ukrainian-speaking communicative space, nor Russian-speaking Ukrainians of the East and South of Ukraine, who, through their compact living, were forming a clear line of communicative, and simultaneously cultural split amidst the Ukrainian society.

Individual intentions in shaping the contemporary image of Ukraine and, accordingly, cultural policy emerged after 2014. At this time, the Ukrainians stated quite clearly their aspirations for European integration, thereby laying the groundwork for affirming the image of European Ukraine, which now looks rather vague due to the contradictions of the value and worldview orientations of Ukrainians. In particular, according to sociological polls conducted by Razumkov Center experts in 2017, Ukrainians are now characterized by uncertain political priorities, as in their minds the principle of democracy is organically combined with the image of a "strong leader" who, without government and parliamentary support, will be able to solve pressing problems. It is likely that such uncertainty is stipulated by the regionally determined commitment of Ukrainians to the "right" and "left" political forces, which in the public consciousness are associated with certain value orientations. In particular, political "righteousness" correlates not only with traditional values, but also with autonomy and self-sufficiency in making power decisions. On the other hand, the tendency for political "leftism," which is much more pronounced in the East and South of Ukraine, is associated with such negative moral qualities as indifference to social problems, cruelty, maliciousness, deceit and greed. It is interesting that similar views dominate the part of Ukraine where a large part of the population considers themselves citizens of the USSR and stubbornly develops the Soviet values and stereotypes that can neither contribute to the well-being of Ukrainians, nor to the Europeanization of Ukraine, nor to the development of civil society as the primary condition for ensuring human rights and freedoms (The basic principles, 2017: 11-14).

The possibility to accomplish each of these tasks is inextricably linked to the urgent need to formulate the image of Ukraine, which is time-based and social-friendly, which could unite the politically and ideologically divided Ukrainian population. However, such unification is not possible without a clear and programmatic language policy that will enhance the prestige of the Ukrainian language in Ukraine, while facilitating the development of a homogeneous cultural space against which diverse social debates may unfold, including the creation of a timely image of Ukraine. It is interesting that according to sociological surveys conducted by the experts of the Razumkov Center, currently, the absolute majority of the Ukrainian population believes that Ukrainian culture should become the basis for shaping the culture of the modern Ukrainian political nation. Its development should be provided by the education system and state cultural policy (The basic principles, 2017: 68). Of course, this Ukrainian culture should not be limited to highly specialized or scenic populism, but positioned as the historically formed spiritual and material heritage of the Ukrainian people, which determine their distinctiveness and uniqueness, while ensuring free competition in the civilizational cultural space.

Conclusions

One of the key areas of contemporary Ukrainian cultural policy is the construction of circumstances of the image of Ukraine in accordance with time, socio-cultural, and political circumstances. The need for its development is conditioned not only by the need to overcome internal contradictions in the country by forming a homogeneous cultural identity, but also by the European integration ambitions of Ukraine. It is difficult enough to meet these intentions without a clear, unambiguous, and at the same time, dynamic socio-cultural and political image of Ukraine, which as a whole would correspond to the basic tendencies of the development of European society, which causes the growing scientific interest in this problem.

Covering the features of constructing, development, and modification of the image of Ukraine in the 20th — early 21st centuries century has clearly demonstrated the fundamental role of language in the process of forming its originality. Against this background, the inseparable correlation of the dominant image of Ukraine with the communicative community, whose world-value orientations determine the prestige of their cultural resources and their competitiveness in the perspective of civilizational inquiries during a certain historical period, has been revealed.

In the course of the research, the permanent dominance of the image of Ukraine of the populist orientation was demonstrated, which in the conditions of modern socio-cultural transformations has no unifying potential not only because of the communicative split of Ukrainian society, but also its incoherence with the socio-cultural demands of the Ukrainian population and geopolitical orientation of Ukraine.

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Value Shaping of *Ecological Man*: External Standard and Internal Idea¹

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“Ecological man” is an important existing form of the “legal man” mode which generally experiences the rising of the “economic man” and the reflection on the “social man” in terms of its evolution process and Spatio-temporal trajectory, and is now striding toward the “ecological man.” In China, it is necessary to implant the core value that is depended on by the “ecological man” into the legislation for the construction of ecology civilization, so as to give a response to the realistic demand on the practice governed by law. After the outbreak of COVID-19, the Local People’s Congresses of China launches the revision of the laws and regulations in relation to the prohibition of eating wild animals comprehensively and stresses that prohibition of eating wild animals by legislation is a necessary requirement to guarantee the life, the health and the safety, maintain biological security and ecological safety, strengthen the construction of ecological civilization and promote the harmonious coexistence between human and nature.

The Wild Animal Conservation Law that is revised by the Standing Committee of Guangdong Provincial People’s Congress stresses, on the one hand, the necessity of comprehensively prohibiting the eating of terrestrial wildlife according to law, and on the other hand, attaches great importance to the response to the social reality appeal and clarifies to make rational compensations to legal breeders for their actual loss. The local legislation on the wild animal conservation adopted in Shenzhen City and Zhuhai City of Guangdong Province clarifies the scope of application for the prohibition of eating terrestrial wildlife and the “white list” of edible animals, and thus stepping in the forefront for local legislation. It can be said that those local legislations above lay a solid foundation for the revision or the formulation of the legislation in connection to the ecological, environmental protection, and public health and safety at the state level and also builds a pleasant atmosphere for the rule of law. In consideration of the unexpected public health and safety issues, this paper stresses that it is essential to see both the surface problem in inadequate legal system supply and the underlying problem in lacking the “ecological man” value idea in the design of legal systems.

The implication of the “ecological man” value can be teased from two dimensions that are standard (external) and idea (internal). In view of the so-called “standard” dimension, it attaches greater

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importance to the practical value of the “ecological man,” while in view of the so-called “idea” dimension, it highlights much more on the humanity value of the “ecological man.” The practical value of the “ecological man” attaches greater importance to that taking the “common interests of mankind and ecology” as the central value and also as the standard or criteria for the social activities, while the humanistic value of the “ecological man” advocates that the implication of the “ecological man” value lies in a humanistic care. Its value pursuit falls in the legal coordination for multiple interests, to relieve the contradiction and conflict between mankind and nature.

Keywords: COVID-19, wild animal conservation, ecological civilization, legal man mode, ecological man, implication of value, external standard, internal idea

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Introduction

People model, called “people type” or “people image,” is a rational structure based on theoretical abstraction and logic processing. Originating from but higher than life, it serves as a theoretical tool and research method for scholars’ paradigm analysis. 2020 is definitely an extraordinary year for China and the world. On March 11, 2020, COVID-19 was upgraded as the highest “pandemic” by WHO. Its global popularization and continuous deterioration imposed a great impact on cognition of all countries toward economic development, social governance, emergency management, legal system, and environmental protection. “Legal man” mode has diversified legislation demands, but the relying core value of “ecological man” needs implanting into the legislation in ecological civilization age, to respond to ecological law practice.

The Decision on *Banning Illegal Wildlife Trade, Abolishing Bad Habit of Eating Wildlife, and Effectively Protecting People’s Lives, Health, and Safety* was approved by the Standing Committee of National People’s Congress of the PRC on February 24, 2020. Regulations of Guangdong Province on Wildlife Protection and Administration were revised and approved by the Standing Committee of Guangdong Provincial People’s Congress on March 31, 2020. Regulations of Shenzhen Special Economic Zone on Completely Banning the Eating of Wildlife, and Regulations of Zhuhai Special Economic Zone on Completely Banning the Eating of Wildlife were approved by the Standing Committee of Shenzhen and Zhuhai Municipal People’s Congress. By April 18, 2020, Guangdong, Shenzhen, Zhuhai, Tianjin, Fujian, Hubei, Qinghai, Gansu, Chongqing, Jiangxi, Hunan, Xian and Shanxi of China have issued or modified local regulations on completely banning the eating of wildlife.

Why should we completely ban the eating of wildlife? Wang Chen — the Vice-chairman of the Standing Committee of NPC, responded, “eating of wildlife requires reform, abandoning and innovation due to no foothold in values and scientific basis.” COVID-19 epidemic presents a great warning to China and the world, so the Standing Committee of NPC has preliminarily deliberated the draft of the Biosecurity Act and is modifying the Law on Protection of Wildlife and Animal Epidemic Prevention Law systematically.

“Ecological man” is a brand-new image of a person that matches the features of the times for ecological civilization and the value of ecological safety in a better way. In the background that all countries around the world are actively responding to the COVID-19, it is more necessary to have a profound discussion on the ecological man at both the theoretical level

and the legal level. Whereas the "Subject-Object Dichotomy" paradigm argued by Descartes received a lot of shocks and criticism, but the interpretation of the value on the basis of the "Subject-Object Dichotomy" paradigm still has its own rationality. Therefore, this paper discusses the implication of the "ecological man" value from the perspective of "Subject-Object Dichotomy."

Semantic Analysis on the Value Implication

The word "value" has a plurality of semantics. It is generally considered as the subjective description of the relationship between subject and object. According to the basic tenets of Marx that "Objective reality decides the subjective consciousness," value represents a kind of state between "Subject-Object substantially." The so-called value refers to whether the existence, the attribute, and the change of object share the consistent or approaching measure with that of the subject. "Value represents the nature and the extent for the object subjection, and shows whether the object meets the subject needs on the basis of the measure of a subject, and whether it has an assertive role for the development of the subject; it is a uniform state between subject and object. The characteristics of value lie in that such a unity must meet the subject need and the inherent measure" (Zefeng Fu, 2018:16). Whereas the "Subject-Object Dichotomy" paradigm argued by Descartes received a lot of shocks and criticism, but there are still some scholars holding even that it is very necessary to replace the Subject-Object Dichotomy with "Subject-Object Integration" paradigm; however, the interpretation of the value core on the basis of the "Subject-Object Dichotomy" paradigm still has its own rationality. Therefore, I will discuss the implication of the "ecological man" value from the perspective of the "Subject-Object Dichotomy." "The relationship that the object meets the subject needs can interpret a lot of value phenomenon in a better way and can also explain reasonably the characteristics that the value of things varies from person to person, so it is widely accepted in the theoretical field in China since its proposal" (Jiufu Lan, 2018: 20). There are different understandings to the value of law at the theory level, but substantially, the value is mostly defined from the perspective that how does the law (object) meet the need of a person (subject), and stresses that the value of law describes the dynamic relationship between object (object) and subject (person). "The value of law refers to the significance of law to persons on the basis of the relationship between law and person, the satisfaction of law to the human needs, and the absolute transcendental direction of person to law. There are three core essences for the value: first, the subject of the value of law is a person; second, the object of the value of law is law, and third, the objective basis for the value of law is the relationship between object (law) and subject (person)" (Zeyuan Zhuo, 2018: 36).

The word "implication" is originally an aesthetic concept. It was firstly proposed by Goethe and further interpreted and defined by Hegel later. The "implication" thus enters into the aesthetic system and the theory structure of ideologists. Goethe said that the top principle of the ancients is the implication, and the supreme achievement for the successful artistic processing is beauty. Hegel said that beauty is the sensuous presentation of the idea. Hegel held that idea can become beauty only after a sumptuous presentation, and the idea is the internal "implication" to make the outer form to obtain the aesthetic characteristics. It can be said that the interpretation of "implication" by both Goethe and Hegel exerted a profound impact on the modern western aesthetics. As a matter of fact, the implication has the considerations in two dimensions that are inner beauty and outer beauty, and both of the inner beauty and outer

beauty are indispensable. “Substance will be terrific rocks or slime with no vitality endowed therein if there is no internal implication, and it may have only the practical value for walling and building sidewalls; while if stressing on the implications unilaterally without taking the image of the aesthetic object into account, the value can be ‘the true’ or ‘the good’, but will never become the beauty. Therefore, when analyzing the conditions for the nature of beauty, the image and the implication are the essential, the key, and the basic determinant factor of beauty” (Chi Yu, 2007:128). In a word, the image presents much more the “external” of things, while the implication focuses much more on the “internal” of things.

From my point of view, the implication of the ecological man value can be teased from two dimensions, they are standard (external) and idea (internal). In light of the so-called “standard” dimension, it emphasizes on the practical value of the ecological man. In contrast, given the so-called “idea” dimension, it stresses much more on the humanity value of the ecological man.

External Standard: Practical Value for the Implication of “Ecological Man” Value

H. L. A. Hart, the representative of the new analytical-positivist Jurisprudence, proposed the *Theory of rules*. It holds that law is the product combining the rule of duty with the rule of right. Rule is combined by the primary rule of duty and the second rule of authorization, but the two rules are not proposed simultaneously; on the contrary, they are proposed by Hart after giving a pointed criticism on the theoretical defect like the indeterminacy, the aplanetism and the ineffectiveness of the “primary rule” during the criticism for *The Normativity of Law* proposed by John Austin. H. L. A. Hart proposed three kinds of “secondary rules,” such as the rule of recognition, the rule of change, and the rule of adjudication, and the rule of recognition is the core theory. In light of the “essential issue” that what’s law, John Austin and H. L. A. Hart have different answers. Austin held that “law is the command of the sovereign,” while Hart stressed that “law is the product combining the rule of duty with the rule of right.” “John Austin tried hard to find the essential elements of law contained in the concept of command, but H. L. A. Hart believed that the combination of rules is the key of jurisprudence; John Austin considered the sovereignty as the basic standard for law inspection, but H. L. A. Hart held that the rule of recognition is the sign to divide law from non-law; John Austin held that compliance with law depends on the people’s habitual obedience to the sovereign, while H. L. A. Hart emphasized on the internal point of view for rules, and took voluntary obedience as a psychosocial basis for legal compliance” (Haocai Luo & Gongde Song, 2009: 107). In the view of Hart, the rule of recognition is a standard for judgment and is rather crucial for the recognition of law and non-law.

The implication of the ecological man value can be discussed with reference to the practical character of the “rule of recognition,” namely regarding it as a standard or a criterion conforming to or not the ecological civilization. “Ecological man” is an “ideal type” on the basis of the ecological contract theory entity assumption and a model of the person setting off the economic man and the social man. In addition to considering the economic benefit concurrently, the ecological man attaches great importance to the ecological interest and the appeal to the ecological rationality of person, and also manifests the updated law study method. Then what’s the specific form of the ecological man? “Rational Eco-Man” can refer to a state at the international level, and governments, enterprises, groups and individuals at the

national level. The ecological man possesses the ecological rationality, which is the basis of humanity to distinguish the ecological man from the economic man, the political man, and the social man and so on (Xianjing Wu, 2010: 98). That is to say that the governments, enterprises, groups, and individuals are the possible specific form of the ecological man. Whether the governments, enterprises, groups and individuals possess the ecological rationality (the awareness of ecological civilization, the ecological wisdom and the ecological character) in the age of ecology, pursuing the coordinated and accord development among the economic benefits, the social benefits and the ecological benefits and taking the "common interests of mankind and ecology" as the central value and the standard or the criterion for social activities are the important position for the implication of the ecological man value at the practical value level.

I believe that, by taking the system (both formal and informal systems) as the basic guarantee, a set of mechanism combined of incentive and restriction compatible measures and a structural system combined of mandatory and non-mandatory measures can be constructed and used as a series of standards for judgment of rational ecological man. For example, the government can become a special consumer on account of its demands of public governance, public services, and its duty to provide the public products. Article 9 of the *Government Procurement Law of the People's Republic of China* (2002) stipulates: "Government procurements shall be conducted in such a matter as to facilitate achievement of the economic and social development policy goals of the state, including but not limited to environmental protection, assistance to underdeveloped or ethnic minority regions, and promotion of small and medium-sized enterprises." This law also endows the government with the responsibility of green procurement. As a symbol and representative of the country, the government's consumption behavior due to procurement will have a great influence on the whole society. Therefore, since the 1990s, almost all of the developed countries have included green government procurement in the wave of its procurement reform implemented for the purpose of protecting the ecological environment, and have regarded the legal system of green government procurement as an integral part of the environmental resource protection system, to give a full play to the driving and demonstration effects of government consumption, lead the public to change traditional consumption behaviors, and shape the ecological consumption patterns that are conducive to environmental protection and resource conservation.

The government in the age of ecology should also, by considering the ecological man as a standard or criteria, realize its goal to become an ecological man by advocating the low-carbon economy and the circular economy, practicing the green procurement and fulfilling its responsibility on the environment protection; the enterprise in the age of ecology should realize its goal to become an ecological man by realizing the energy-saving and the emission reduction from respects of the production, the circulation, and other links, adopting green technologies, green accounting, and other means, and the social-environmental organizations and individuals in the age of ecology can influence the behaviors of government and enterprise by implementing the restrained consumption, the green consumption, and through public opinion and expression of public will. In addition, social, environmental organizations can also directly participate in the relevant activities related with the ecological legislation in the state and realize its goal to become an ecological man by monitoring whether other subjects comply with the environmental law, bringing the litigation related with the environmental and public interest, providing the education and the training on ecology, supporting the state's ecological identification and through taking other measures.

Internal Idea: Humanistic Value for Implication of “Ecological Man” Value

The ecological man is a model of the person setting off the economic man and the social man. Besides considering the economic benefit, ecological man stresses much on the ecological interest and appeals to ecological rationality of person, manifesting the updated law study method. The implication of ecological man value is discussed from the perspective of law in this paper, emphasizing that the implication of ecological man value advocates the humanistic care and its value pursuit as the legal coordination of multiple interests. In my opinion, each department law should have its own unique spiritual characteristics or humanistic values. For example, administrative law scholars have proposed that the spirit of administrative law is manifested as a kind of value judgment, which is also the soul of administrative law. “The spirit of the administrative law belongs to the category of ideology as a legal idea, and the interesting relationship in the ages ultimately determines it. The spirit or basic idea of administrative law is a kind of value judgment, or moral orientation embodied when the society adjusts the interest relationship by utilizing the administrative law, the soul of administrative law” (Bifeng Ye, 2002:17). The displayed humanistic value is an important condition for the excellent implementation of department laws. And the unique humanistic values are also required to be cultivated naturally for environmental laws. Environmental law scholars have proposed that the humanistic spirit of environmental law belongs to the problem of “value rationality” or the “value judgment.” “The humanistic spirit of environmental law places the existence and the development of humans directly in the harmonious coexistence between humans and nature. It can and should be traced back to the ecological field to realize the conversion to “ecology,” and contains humanistic values such as the freedom, the equality and the fraternity, also should be subject to the ethical requirements of ecological justice” (Jiheng Wang, 2014: 1).

In my opinion, the humanistic value of whether administrative law or environmental law always contains such a kind of essential judgment of value: people-oriented, which means people are regarded as the purpose rather than a kind of means. At the same time, we must adhere to the core values of “a community with a shared future for mankind” and the “harmonious coexistence between human and nature.” The idea of “a community with a shared future for mankind” requires us to respect for life and fear of nature, which is the foundation for the existence and development of mankind. Therefore, it is necessary to interpret why China should ban the consumption of wild animals from the perspective of ecological safety value at a higher level. “Adhering to the drive of ecology and safety is an integration of the value of “ecology” and “safety” in existing legal norms, which not only clarifies the basic factors and highlights the goal of pursuing the construction of the system, but also pays attention to the overall value of ecological safety” (Zhen Zhang & Yiyun Zhang, 2020: 36). Although China has already enacted the *Wild Animal Conservation Law of the People’s Republic of China* (2018 Revision), there are still significant legal-related loopholes in artificial domestication, breeding, trading, protection, commercial utilization of wild animals and in other links in the practice of the law. The public health and safety problems brought about by the illegal consumption of wild animals are increasingly prominent. At present, the source of COVID-19 has not been determined, but without a doubt, the pathogenic risk generated from wild animals always threatens the safety and the health of human beings. Therefore, the revision of the *Wild Animal Conservation Law of the People’s Republic of China* should be commenced with an eye to not only meet the demands of legislation on the surface level, but also to rectify the

deficiency of the value idea of “ecological man” in the design of the legal system on the deeper level.

To construct a systematic public health and safety legislative system, we should not only rely on the *Wild Animal Conservation Law of the People’s Republic of China*, but should also combine this law with laws on emergency management, health and epidemic prevention, and others to achieve the purpose of maintaining ecological safety in a comprehensive way. A systematic public health and safety legislative system should include a three-level hierarchical responsibility system from the source, midstream, and downstream, which realizes the regulations in the whole process. “We can determine the source responsibilities as specified in the *Wild Animal Conservation Law of the People’s Republic of China*, and the mid-stream responsibilities as specified in the *Emergency Response Law of the People’s Republic of China*, the *Prevention and Treatment of Infectious Diseases of the People’s Republic of China* and the *Regulations on Preparedness for and Response to Emergent Public Health Hazards*, as well as the downstream responsibilities as specified in the *Criminal Law of the People’s Republic of China* and other laws and regulations for the purpose of implementing the comprehensive regulations in the whole process” (Zhen Zhang & Yiyun Zhang, 2020).

In the construction of new public health and safety legislation systems, China should put a priority on the ecological safety and complete the evaluation of the potential risks generated by adhering to the principle of prevention and caution, so as to construct an effective pedigree of ecological legal system. To meet the demands for ecological safety value, we need to learn from the lessons on insufficiency of economic man and social man exposed in the constructing of the risk society, establish an adaptive environmental regulation system, and pay attention to the attributes of ecological safety value of the emerging ecological man model. The idea of “a community with a shared future for mankind” requires us to respect for life and fear of nature, and this is the foundation for the existence and development of mankind. As a part of nature, human beings form a community together with other creatures in nature. Any part of this community can promote and support the development of the others so as to maintain the balance of nature and promote the sustainable development of the human society in this way” (Hui Zhang & Meiji Lin, 2010: 10). In a sense, the humanistic value of ecological man value implies the expression of the core value idea of “harmonious coexistence between human and nature” of environmental laws.

The ecological man is an important image of humans existed in the field of environmental law, and the shaping of ecological man is embodied by the value of tracing environmental law field back to the ecological “field” to realize the conversion to “ecology.” “The purpose of promoting the humanistic spirit as an element of environmental law is to define and display a new world outlook embodied by humanism in the environmental law to be established from the perspective of philosophy and system based on the interpretation of environmental law from the view of humanism, so as to provide a guidance for the legal operation in the overall coordination of the relation between human and nature and for the human beings to live in a dignified manner along with the nature” (Jiheng Wang, 2014: 2). As a department law, environmental law is different from other department laws in that it pays attention to the relation between humans and nature, highlighting its important humanistic value. “The purpose of environmental law is to coordinate the relationship between humans and nature by adjusting the utilization mode of them in a certain field. Therefore, the relation on the balance and the coordination between human and nature in the ecosystem must be taken as the basis for establishing the behavior pattern. We should re-evaluate the traditional understanding of

the relation between human and environment under the guidance of environmental values and apply environmental standards, technical specifications, operating procedures, and technological requirements for the pollution control into the construction of environmental legislation system directly” (Jin Wang, 2014: 27). Some scholars also call it the “ecological practice rationality,” which also pays attention to the internal relation between human and ecological environment. The ecological practice rationality has the epoch significance of revealing the essence of human beings is that how do human beings live in a valuable and dignified manner. There is no doubt that both the ecological man which concerns deeply about the relation between human and nature and the ecological practice rationality which expresses the people-oriented judgment of value reveal the implication of ecological man value, which requires the careful reflection, the continuous discussion and the coordination of the dialectical relation between the “value scale of human beings” and the “objective nature.” The implication of the ecological man value advocates humanistic spirit and its value pursuit as coordination of multiple interests. Humanistic care should be practiced not only for “individuals” but also for “a community of human and nature,” and this is an issue that requires to be addressed.

Conclusions

In September 2018, the United States released the *National Biodefense Strategy*, the US’s first systematic strategy to address the biosafety threats, which is drafted jointly by the Department of Defense, Department of Agriculture, and other departments of the United States. Since January 2020, the COVID-19 epidemic gave China and the world high warnings. To ensure the national biosafety, China should accelerate the legislative process of this field, which, especially after the outbreak of COVID-19, has become the broadest consensus. In October 2019, the Standing Committee of NPC had preliminarily deliberated the draft of the Biosecurity Act. However, the existing legal system for public health and safety still faces the insufficient legislation and inadaptation to major public health emergencies. Therefore, President Xi Jinping stressed that we should focus on the legislation, and “put forward the issuance of biosafety laws as soon as possible, so as to accelerate the construction of the biosafety legal system of the state and institutional guarantee system.” Besides, Wang Chen also stressed that “We should comprehensively strengthen the construction of relevant laws and regulations in the field of public health, modify the *Wild Animal Conservation Law of the People’s Republic of China* and the *Animal Epidemic Prevention Law of the People’s Republic of China* in a planned and step-by-step manner, so as to lay a foundation for the issuance of biosafety laws.” The biosafety legislation is a response to the demands of the construction of laws and regulations in the field of public health. It is also an important guarantee to realize the value of the ecological safety for being the ecological man.

Therefore, this paper discusses the implication of ecological man value from the perspective of “Subject-Object Dichotomy.” The implication of ecological man value can be teased from two dimensions: the external standard and the internal idea. The so-called “standard” dimension emphasizes on the practical value of the ecological man, and the so-called “idea” stresses the human value of the ecological man. Its practical value emphasizes on regarding the values centered on the “common interests of mankind and ecology” as the criteria of social activities, and its humanistic value advocates the humanistic care.

I have raised the necessity of discussing the issue of ecological man through the enactment of wildlife protection legislation of the state and regions for the time being in China. And I think

the ecological man is a brand-new image of a person that better matches the characteristics of the ecological civilization era and the value of ecological safety. In the background that countries around the world are actively responding to COVID-19, it is more necessary to have a profound discussion on the ecological man theoretically and legally. Today, the public health and safety crisis is changing the understanding of each country on the national safety and the global governance. The issues of biosafety and ecological safety are no longer just the internal affairs of each country, but the major issues facing all mankind. Discussion on the values contained in “ecological man” is practically significant for abolishing the bad habit of eating wildlife, maintaining the ecological safety value, and promoting the ecological civilization construction and harmonious coexistence of mankind and the nature in China and other countries of the world.

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Marine Culture of Northeast Vietnam: Approaching from the Theory of Culture Ecology

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The purpose of this paper is to contribute to further clarifying the characteristics of marine culture in the Northeast of Vietnam from the theory of cultural ecology. The research results of the article will also be a scientific basis to contribute to the study of Vietnam's sea and islands from the science of culture. In order to carry out this research, the author uses an analytical-synthesis method, which is used to deeply understand the research object, combining a comparative approach to show the similarities and differences between the marine culture of Northeast Sea and some other areas in Vietnam. The author attaches special importance to the practical survey method: participating in cultural activities of residents of some localities in the Northeast Sea of Vietnam (such as Quan Lan Island, Co To Island, Cat Ba Island...), and conducting interviews with people for the purpose of truly describing phenomena related to marine culture.

Previous studies in Vietnam only focused on describing the appearance. They stated the values of Vietnamese coastal culture and some localities in the Northeast, but the theory of approach in marine culture research is unclear. This research uses the theoretical framework of cultural ecology to affirm: the people in the Northeastern region of Vietnam with their thinking have created ways to adapt to the natural environment and always creating material and spiritual values that bring about the highest adaptation to nature to benefit their life activities. The research results of this article can be used as a reference for the culture of the islands in the Northeast in particular and the Vietnamese culture in general, including theoretical research on marine culture, as well as the analysis of marine cultural characteristics from cultural ecology theory.

Keywords: marine culture, northeast Vietnam, cultural ecology

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Introduction

Culture is ultimately the result of the individual and community adapting to the natural and social environment around them to survive. Cultural ecology discusses the relationship between culture and environment, considering the environment as an important factor. People experience their lives and have to adapt to the environments through cultural contexts. Vietnam is a country known to the world for its richness and cultural diversity, in which it is impossible not to mention the marine culture of the Vietnamese people who live along the coast with a length of more than 3,000 km. from the North to the South, and about 1 million km² of sovereign waters have created many distinctive marine cultural imprints. Vietnam is a Sea country. Vietnam has the longest coastline of the ten countries surrounding the South China Sea with over 3,000 large and small islands, with a land area and sovereignty many times larger than on the mainland. Besides the mainland, the sea and islands are a geographical and cultural feature of Vietnam culture and civilization, an important cultural and ecological value of the Northeast. For the coastal community, the marine ecosystem plays a significant role in the socio-economic development of this land, as well as the environment and contributes to creating a cultural impression. It is in the process of impacting on nature, especially the marine environment, that the Northeastern people have constantly adapted and transformed nature to the purpose that is most beneficial to them, thereby creating material values and the spirit of ensuring the survival and development of the residents, on the other hand, showing the understanding and manners of the natural environment.

Marine Culture of Northeast Vietnam: Approaching from the Theory of Culture Ecology

Research on marine is a recent topic that has received the attention of many fields of study such as geography, economics, politics, history, and especially anthropology. Maritime anthropology is a discipline of social anthropology focusing on fishing community groups, with marine knowledge and marine livelihoods, and social community. It was only in the 1970s that the term ‘maritime anthropology’ gained some currency as a sub-discipline focused on human-marine relations — extraordinary diversity. Anthropologists interested in “maritime anthropology” have focused on three subjects: modern documented, shipboard life, and prehistoric marine adaptations (Acheson, 1981). Acheson saw the significance of maritime anthropology as a sub-discipline in the shared interest in how human beings adapt to making a living from the sea, and in the idea that “fishing poses similar problems the world over” (Acheson, 1981).

Also, from an anthropological perspective, foreign authors have been interested in researching and teaching about Marine Anthropology in Vietnam. Tana Li, an expert on Asian history, pointed out some differences in the marine culture of the two regions of the North and the Central (Li, 2006). In 2010, with an anthropological approach, Tuyet Phan Thi Yen and other lecturers of the University of Social Sciences and Humanities, Ho Chi Minh city of Vietnam, created the first research group on Vietnam’s Marine Anthropology. Akifumi Iwabuchi, who is the Professor of Marine in Tokyo University of Marine Science and Technology (Japan), has introduced the Marine Anthropology as a subject to the students of the Faculty of Anthropology. Based on fieldwork and maritime research conducted in Southeast and East Asia, the South Seas, and Europe since 1986, he published numerous articles and books, which deal mainly

with the insular people, their material culture, and their colonial history. Marine Culturology is directly related to *Marine Anthropology*, *Marine History*, *Underwater Archeology*, *Study of Maritime Art*, and *Study of human adaptation toward the marine environment*. Thus, in the study of marine anthropology, it also includes the study of marine culture (marine culturology / marine culture). In the most general sense, the field of Marine Anthropology studies all the issues of human activity (directly or indirectly) attached to the sea. At the core of the subjects of marine anthropology and marine culture are fishermen communities and people living on the sea and islands through their economic, cultural, and social activities, studying their children's adaptations. People with marine ecological environment, policies on strategic management of marine resources and environment, cross-cultural issues in the seas, and islands of regions.

Over the past 20 years in Vietnam, there have been many marine research documents from the approach of cultural research. In 1996, the Institute of Southeast Asian Studies in Vietnam mentioned the massive role of the sea in the formation of the Vietnamese today, especially the migration of the Austronesian inhabitants to the living areas of Vietnamese people before. The research *Fishing community in Vietnam* is the first work to mention a sufficient theoretical basis of the characteristics and properties of Vietnamese marine culture. This research gives the most general content about Vietnamese fishermen, such as the process of forming fishing communities, the material, and the spiritual life of the fishermen ... And especially, in the author's work, fishing communities do many different types. However, the author focuses on the in-depth study of the life of coastal fishermen in the Central and Southern regions, and the Northern part mentioned but not much (Thieu Nguyen Duy, 2002). And another researcher affirmed the typical elements in the culture of coastal residents of Vietnam in 2010 (Thinh Ngo Duc, 2010).

From the sources related to the research object of the article, it has been shown that there are not many research works connecting the marine culture and theoretical issues in specific localities. The outstanding theoretical contribution of the previous works is the system and clarifies concepts related to marine culture, marine anthropology with the participation of many authors from other research subjects together. This paper will give an understanding of the constituents and characteristics of marine culture in Northeast Vietnam from the perspective of cultural ecology.

Overview of theoretical issues and research sites

All maritime activities including large vessels, small rafts, shipwrecks, shipyards, docks, wharves, warehouses, canals, lighthouses, lifesaving stations and help with settling location, coastal sites, naval facilities and exhibits related to contemporary activities ... can all be considered marine culture (Spirek & Scott-Ireton, 2003). Besides, there are many other concepts of marine culture. Speaking of marine culture is about the lifestyle of the communities along the coast exploiting (and participating in) the exploitation of aquatic resources in rivers and seas in general for subsistence (Thieu Nguyen Duy, 2007). From the viewpoint of cultural anthropology, marine culture is understood as a system of human knowledge about the marine environment, the values and symbols drawn from the activities living in that environment. Along with it are perceptions of human behavior, rituals, customs, habits compatible with the marine environment (Thinh Ngo Duc, 2010). The common characteristics of these concepts confirm that marine cultural elements are considered as a form of ecological culture or a set of parts of the culture of a residential community or a suburban coast. Marine culture includes

elements of material, spiritual, and social values created by coastal communities in the process of interaction between people and islands. The directions on marine culture in Vietnam currently focus on the history of marine culture, marine cultural space, cultural actors or communities living in the marine and their cultural creation activities; elements of marine culture such as food, houses, local languages, literature, art, religion, customs and rituals related to the marine.

The ancient Greek word of “ecology” is “Oikos,” which means the dwelling, residence, and habitat of all living things, including humans. The ecological environment is the home of species, especially the habitat of humans. From an ecological perspective, the ecological environment includes many elements: terrestrial, atmospheric, and other species. These are important elements indispensable in an ecosystem. The theory of Cultural Ecology appeared in 1950, focusing on studying the relationship between people — environment — culture, associated with the name of American anthropologist Julian Steward (1902 -1972). According to his cultural and ecological perspective, the rudimentary societies with the survival technology are, the more they depend on nature. Because in societies with a high level of science and technology, people have relatively conquered nature, captured nature to serve their will and then in that ecological context, humans have experienced the experience of creating cultural and life skills of our community based on the psychology and identity of the national culture. The method of cultural ecology of Julian Steward aims at clarifying the relationship between culture and the environment that views people as being adaptable to the environment through culture, which in turn, is influenced by culture. The great impact of the environmental resources on human use. Steward specified three steps in the investigation of the cultural ecology of a society: (1) describing the natural resources and the technology used to extract and process them; (2) outlining the social organization of work for these subsistence and economic activities; (3) tracing the influence of these two phenomena on other aspects of culture (Barfield, 1997).

From the viewpoint of Julian Steward, cultural ecology in Vietnam is also recognized by researchers as forms of culture formed and developed corresponding to certain environments such as marine ecology, islands, delta ecology, plateau ecology (Steward, 1995). When it comes to the constituents, researchers often assert that Southeast Asia in general and Vietnam, in particular, are a complex of wet rice culture, including mountain culture, delta culture, and marine culture are intertwined in the process of survival and development. Ethnic groups who have been living for a long time in the ecological environment in the territory of Vietnam, they will have experiences, adaptations, creativity, formation of life skills and expression of psychological nuances as well as forms of culture following the ecological environment.

Overview of the northeastern sea of Vietnam

Vietnam is a large sea country located on the west coast of the East Sea. In the East Sea, related to Vietnam, there are two large gulfs, namely the Tonkin Gulf in the Northwest, about 130,000 km² wide, and the Gulf of Thailand in the Southwest, with an area of about 293,000 km². This is the only sea connecting the two oceans — the Indian Ocean and the Pacific Ocean. Climate regime in the northeastern region of Vietnam is characterized by a tropical monsoon climate with cold winters. From the North to the South of Vietnam, there are 28 coastal provinces and cities, including the Northeast coastline mainly belong to Quang Ninh and Hai Phong province. Hai Phong has a coastline of over 125 km, including the coast surrounding offshore islands, spanning seven districts, adjacent to Quang Ninh in the North and Thai Binh

in the South. The beach has a concave curve of the Gulf of Tonkin, low and flat, composed mainly of mud and sand made by five main estuaries. Off the coast of Hai Phong, there are many islands scattered all over the sea. The largest is Cat Ba Island, and the furthest is Bach Long Vi Island. Cat Ba Island is the only large limestone island of Vietnam, on the islands with tropical forest ecosystems still retain high biological diversity. Cat Ba — Long Chau limestone archipelago has a unique landscape, with a high potential for nature conservation and contains global values that have not been exploited and used commensurately with the potential. Bach Long Vi is Vietnam's most remote island in the Tonkin Gulf, with a strategic position and special importance to ensure national sovereignty over the sea and national defense and security. Quang Ninh is the gateway to the sea of the whole Red River Delta — the Northern midland and mountainous region with more than 250 km of coastline, more than 6,000 km² of sea surface, over 1,000 km² of island area, Quang Ninh province has eight districts of the island. Co To is a special district consisting of nearly 50 small and large islands playing off the farthest offshore line, with the smallest area, the smallest population, but retaining an extremely important outpost position in front of the Northeast.

The Northeastern sea of Vietnam was formed long ago in the history of the nation. Archaeological findings show that Soi Nhu and Cai Beo are the primary traces of the sea in the post-Neolithic period. The East has formed a thriving Ha Long culture. The coastal residents and islands of Northeast Vietnam over 4000BP — 3000BP have been discovered by archaeologists to live with the sea, to conduct economic activities, to exploit the sea (mollusk exploitation: oysters, snails, clams, oysters, scallops), fishing and other seafood, developing the fishing economy to an unprecedentedly high level: developing grinding tools, vehicles by rafts, fishing gear, pottery creations..., establishing an outdoor lifestyle, and possibly step by step promoting a productive economy. The history of residence and survival of people living in Cat Hai island district (Hai Phong) is also of interest to archaeologists through research and surveys on prehistoric and primitive periods history on the island. The results show that there are up to 15 vestiges of ancient people on the island, such as Eo Am cave in Hien Hao commune, Tung Ba of National Park, Bo Da, Khoai Mui of Tran Chau commune, Ang Giua of Viet Hai commune. Especially the Cai Beo site was discovered in 1938 by a French archaeologist, through many excavations and results of carbon dioxide analysis said that the ancient Vietnamese people here appeared over 6,000 years. Cai Beo vestige has a great historical value affirming that ancient Vietnamese people have lived in this land since ancient times.

Maritime fishing communities can be defined, from a functional perspective, as human groups who have an emphasis on the exploitation of maritime environments. They may not be exclusively dependent on the maritime environment (Prieto, 2016). Residents of the coastal areas of Hai Phong and Quang Ninh in the northeastern region of Vietnam have a complex formation and composition. Residents of the coastal villages of Hai Phong are formed from two main sources: the native Vietnamese and the people from other places who have connections with the Malay linguistic language. The ancient Hai Phong sea area is located on the way to the South, and whether or not this ethnic group congregates in the seaside villages, this view is still being studied by ethnologists to find the solution. However, Vietnamese people in history have tended to move from the mountains to the plains and head to the sea, where they encroach on the sea to settle there. Therefore, the majority of coastal residents live in communities that not only make a living by fishing, where they still have the imprint of agricultural production. In the history of the coastal area of Quang Ninh, besides the part of the indigenous people

who had been the owners of the early metal cultures, this land also witnessed population groups from the midlands and fields by exploring the seas. Besides, there are a number of people specializing in fishing, typically the Tran and Mac families, who are coastal residents, after settling in Thai Binh, Nam Dinh, and a part in Quang Ninh sea. Therefore, one of the characteristics of the population community in the northeastern region of Vietnam is the chaos of migrations to new lands.

Marine culture in the Northeast is formed by techniques and methods of coastal and island communities

It can be seen that for residents of the Northeast of Vietnam, when their lives and careers are always associated with the sea, the seas and occupations are very important to their daily lives. The occupations of marine residents related to fishing. The productivity of cruises depends not only on the weather of the sea and the water calendar but also a lot of indigenous knowledge. Fishermen in the sea often divide their fishing activities into coastal areas and offshore areas. In the coastal areas, fishermen often develop clam and scallop fishing. In the estuaries intertwined with saltwater and freshwater, there are many methods of interwoven. In the form of offshore fishing, fishermen use nets to catch fish. In addition, coastal people also have jobs such as shipbuilding, trading... Because of the convenient system of estuaries to the sea, people in the Northeast Sea have historically reached out to the sea to trade and exchange with the outside, as in the case of Van Don (Quang Ninh) has become a major seaport of the area since the 11th century. It can be seen that for the people of the Northeast Sea region when their lives and careers are always associated with the sea, the sea and their jobs are very important to their daily lives. The system of occupations has been very diverse, including fishing, aquaculture and seafood processing activities, shipbuilding, boat and sea-going activities; fishing activities; salt making, trading activities. Each professional activity has its own techniques and methods of exploitation, but it reflects how the community utilizes, exploits, behaves, and copes with the environment itself.

Maritime culture in the Northeast is expressed through human behavior patterns related to the use of the marine environment

Viewed from the perspective of creative cultural subjects, the islanders have relationships to behave. It is the relationship with the natural environment, the social environment, and the relationship with himself. Marine and island culture is the result of a creative process of islanders and settlers of these relations (Ben Nguyen Chi, 2015). In the theory of cultural ecology, there is a special aspect that is the system of folk knowledge that humans create and accumulate in the cultural and ecological interaction that humans exist. For fishermen in the Northeast Sea, the system of folk knowledge is quite rich, reflecting the characteristics of the fishermen's life, the fishery still depends much on nature, especially the knowledge of whether to go to the sea or experiences for fishing. Fishing is a year-round hard work, and the most permanent danger is that in the past, when the means of fishing were mainly by hand, there was no machinery, modern technology, the folk knowledge about weather and the environment is essential. Nature plays a prerequisite for fishing trips to the fishing grounds. They consciously accumulate weather-related experiences to remind each other of the times when the sea is not calm, the winds are not quiet, or the calculations are planned in letting go. Occupational habits

have given communities of coastal areas with keen eyes and sensitive ears to see the sky, the moon, or the tide. The sea is not always filled with storms and dangers, but also contains peace and an endless source of life for people, so from the depths of the mind of people living with the sea, there are always two parallel attitudes: on one side, it is fearful and wants to conquer the mysterious vastness of the open sea, but on the other hand, it is very knowledgeable and grateful for the sea that has brought them a source of life. When fishermen have not applied scientific advances, grasping the laws of nature is extremely necessary because if you do not care about the smallest things, the vast sea can be dangerous to life. People in Hai Phong and Quang Ninh often rely on the experiences inherited from their ancestors about the weather predictions and experiences drawn from themselves over many years of fishing. The days of calm waves sea are good days to go fishing. On days when the weather fluctuates severely, they have to come home during the day. Because if they go too long and meet the changing climate, small boats, limited human resources, they will not be able to come back to the land. In each locality, fishermen also have sayings and songs about the water calendar — that is, the ebb and flow of the water. The day when the water begins to rise and fall is called the water day. Knowing this rule of up and down helps fishermen track the changes of nature as well as have reasonable plans for a sea trip.

In addition to the way of dealing with the natural environment, the fishery has formed in the Northeastern fishermen the typical behavioral relations related to family organizations and clans. For residents living on fishing in the sea, the family is the basic social unit. Due to the nature of the lifestyle based on the resources brought from the sea, the fishermen's family is an autonomous economic unit, mainly operating for two generations. Living in the marine environment since birth, some children who have been able to do many things such as adults, participate in fishing nets or fishing nets, can also rowboats. The division of work in the family is quite clear; whenever fishing, the husband steers, the wife or the rowing dog behind the nose. When catching a net, the wife drives, and the husband drops the loss. If catching fish, if there is no merchant boat to buy on the spot, then both husband and wife and their older children will bring them to shore for sale. Or some families have a clear division of labor: going to the sea is for men and women at home to do other sea-related jobs such as raking sand (Quan Lan beach) or drying, processing seafood variables that ships can catch. Ms. N.V.T, a woman, living in Quan Lan Island, said: "The land of devotion is the coast of Quang Ninh, especially Minh Chau and Quan Lan communes. This place is also the land with the most delicious figs. Devourers live in sandy beaches with ebb and flow. The devotees who devote themselves are mainly women, requiring experience, technique, and artistic movements like dancers on the sand."

Although they make a living by fishing, people are always aware of their lineages. Families of the same lineage often go to sea together in certain fishing grounds. It is necessary to go along, both to support each other in fishing and to help each other when difficulties are caused by sea storms or other risks that seafarers often face with. However, their self-sufficiency and self-reliance are very high. The spirit of community blood, the sense of "a drop of blood digging more than water," shows very clearly in fishermen. With residents going to the beach, where boats can be safely and secluded, often gather boats of families with father, son, and relatives.

Marine culture in the Northeast has formed specific cultural aspects related to the sea

The natural environment indirectly affects the formation of cultural components. The adaptation of cultural owners to the environment and, in turn, cultural owners that have the effect of changing the natural environment will be the basis for creating a cultural character of a land.

Eating and drinking is an essential need to sustain human life. But eating not only to satisfy the needs of hunger and thirst but is also an expression of culture — culinary culture. In the Northeast Sea, due to the life dependent on the open sea, the life of the people relies on boats, nets; the sea is quiet, “the rice is full, the fish is full of the pot,” the rough sea is “stop rowing the pots”; business depends on the water, the sky breaks down, so the previous food was always deprived and difficult. Besides, there are many risks from natural disasters and storms that often threaten the lives of people. Living in extremely difficult circumstances, people here are worrying about workday at the same time, having to work hard at the same time and have to tighten their calculations in every expense and food. The concept of simple eating “whatever you eat,” not picky in processing and enjoying from here, has been formed. The typical food in the meals of families of Hai Phong — Quang Ninh people is fish — the material available during the fishing process. Fish is also a raw material for residents to make traditional culinary products — fish sauce. Most fishermen prefer to use small fish with low nutritional value. The tradition of salty food is also expressed in many types of fish sauce, which are processed by residents such as shrimp paste, fish sauce, etc., which have become specialties of the sea. This practice is consistent with the loud, definitive and strong eating spirit of the people in the sea as “fast food.” The rice is served, not stretched out, and finished eating right up. Cuisine is the aspect most strongly influenced by natural conditions and shows the adaptation of people here to the sea. In the fishing, the island districts of Van Don, Co To, Quang Yen (Quang Ninh), or Cat Ba (Hai Phong) all have famous seafood such as squid, comedy, bored, paternal. This product is often used on the Tet holiday or used to be gifts or transporting to other regions or selling to tourists.

Fishermen in Quang Ninh — Hai Phong are also creative forces and circulating folk literature treasure about the rich sea. Ancient stories, legends, proverbs, folk songs, dances, including songs related to daily life and fishing experiences, enrich the spiritual life of fishermen. The fishermen in Van Don (Quang Ninh) have many proverbs related to the sea. They said, “On the tenth day of the tenth month, the anniversary of the boy’s son; If they want to eat poor fish, they will go to the sea.” (March, it is spring, the weather is clear, the sun is warm, the people working in the sea after the Tet holiday and the long festival, anxious to go to the sea. But be careful because in March there are often strong winds and it is hazardous). In some localities, there are also forms of ritual folk songs and folk love songs. In Van Don area, people still sing *chèò đường* (ví singing): this is a love-exchange singing style in the form of reciprocal between the two boys and girls of fishermen in the river and sea area. The singing takes place on a boat, at a river pier, or in a village festival. Through the lyrics, they express their feelings about life, about loyalty, about the love of couples.

The legend of the northeastern sea of Vietnam reflects the folk beliefs, including the worship of the sea god. Belief in the sea god reflects the awareness of the sea as a living and working environment, a place to convey the thoughts, feelings, and aspirations of fishermen. Subsistence activities depend on many natural risks, so fishermen in Quang Ninh coastal area have an essential spiritual element, which has formed a folk belief system related to

the fishing career sea. This belief has a long history, originating from the fishermen's desire to pray for each peaceful trip to the sea, catching a lot of shrimp and fish. In addition to the sea gods, Quang Ninh fishermen also worship the drowning manifestations: Goddess Cua, Goddess Men, Goddess Hang, or as worshipping Pham Tu Nghi are a good general of the Mac Dynasty... Quang Ninh people are very bureaucratic, directing people to a good life, warm and compassionate, with the effect of connecting the community. Therefore, the marine worship is associated with folk festivals, an opportunity for fishermen to practice community cultural activities. The folk legends also made the festivals more shimmering legend. With these characteristics, Quang Ninh coastal folklore has its own unique values that serve as a mirror for the formation and development of the soul of Quang Ninh people. There are also many festivals with unique sea markings. Cat Hai also has many unique festivals. In Cat Hai island district (Hai Phong), there is a temple festival of Hien Hao commune held on January 12th in association with the legend of Goddess Ba, a saint who takes care of the people, teaches people how to plant, weave, how to catch shrimp and fish. The traditional boat racing festival in Cat Hai town was held on January 21st, rooted in the spiritual aspirations of seafarers, Dong Hai Dai Vuong God, the deity who governs the Eastern Sea of the Country, who is blessed for a favorable rainy year, favorable weather for shrimp and fish.

Conclusions

The culture of the northeastern region of Vietnam is a culture of an island region with a long history, similarities in population, socio-economic development level, and cultural exchange. Experiencing the process of labor and creativity, the people of the Northeastern islands have created typical cultural values imprinted by the sea. Thus, cultural ecology is the way that people use culture to adapt and make use of the specific natural environment in the context of the culture of the land. It is the process of impacting and transforming nature to create a better living environment. Through the adaptation of the people to the geographical environment of landscape and mutual cultural influence, they have expressed the psychological characteristics, ethnic culture, and formed the characteristics of regional culture. In the process of formation, survival, and development, people in the northeastern sea of Vietnam have constantly created a fairly rich and diverse marine cultural tradition. In the current period, under the impact of new livelihood methods, the sea cultural values of the people here tend to change, but not lose and are being preserved and promoted.

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Cultural Features Reflected in Polish and Vietnamese Proverbs

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Proverbs as a section of language are a folklore genre that contains much knowledge, wisdom, philosophy, behavior of nations. Research on proverbs themselves is always an interesting job attracting many scholars. More particularly, research on proverbs as tools by language-culture relationship perspective to deeply understand cultures is a much harder task. Using an interdisciplinary approach and typological method in Comparative cultural studies based on the data of more than 151 proverbs processed, the findings of this article will introduce some cultural features of Polish and Vietnamese people as well as East and West. It is just a channel to prove that research on proverbs can help research on culture to affirm the differences and similarities in thought and behavior. Accordingly, this will help the communication and cultural interchange, cooperation, and education better and more effectively.

Keywords: proverbs, sayings, Polish culture, Vietnamese culture, comparative cultural studies

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Introduction

Proverbs are a section of language as well as a section of culture. The relationship between language and culture has been an interesting research topic of scholars, including the relationship between proverbs and culture. It is so simple and certainly that human culture in general and a national culture, in particular, has been recorded and preserved in language and by language. An element of language always contains both aspects: the linguistic features and the cultural features. Therefore, proverbs truly are such a phenomenon. In proverbs, we can find linguistic ingredients, and these are everyday communicative words of humankind; we can find lots of moral lessons, thoughts, worldview, ideology of an ethnic group or a nation. Proverbs, in fact, are a channel to understand culture and disclose some cultural features of a nation.

Nowadays, the interchange and cooperation of many countries on various scales and fields require understanding in using foreign languages in communication. The needs to study foreign languages and understand culture become more and more urgent. Vietnam and Poland have

had long, beautiful cooperation and durable friendship. We are so researching the language and culture of the two countries always necessary and meaningful. By writing this article, we would like to contribute our little help to make these processes more effective and better through the findings of differences and similarities in the cultural features of both nations refracted in their proverbs.

Literature review

Proverb concept

Proverbs are short, memorable expressions or sayings in every language. They belong to folklore of a nation, commonly appear in everyday communication. In Vietnamese proverbs mean “Tục ngữ,” or “Przysłowie” in Polish, they have a variety of concepts and definitions. For example, in Collins Dictionary, a proverb is “a short, memorable, and often highly condensed saying embodying, esp with bold imagery, some commonplace fact or experience” (Collins Dictionary, 2020). In Cambridge advanced learner’s dictionary (Cambridge dictionary, 2013), a proverb is just as simply “a short sentence, etc., usually known by many people, stating something commonly experienced or giving advice.” Some scholars do not clarify a proverb with its equivalence like a saying, or “Speakword.” Idioms Polsko-Angielskie (Polish — English idioms) confirmed that the borderline between proverbs and sayings is a difficult one to establish (Wolfram-Romanowska et al., 1999: 16). So, in terms of their usage, proverbs often function as sayings.

In our article, to have a wider way to approach our topic, we accept and use a concept considering a proverb is a short expression of popular wisdom in a language. In our data collection, we enter the sayings, expressions, or “speak words” as equivalent sentences in the comparison process.

Proverbs are complete sayings, summarizing the people’s experience about nature and productive labor, about people and society. They are intellectual, so often likened to “folk wisdom.” Especially, that intelligence is very deep but also very diverse and expressed in short, concise words, easy to remember, rich in images and rhythms.

Proverbs are formed from real life, in production and struggle of the people, directly composed by unknown people using linguistic ingredients from things and images, trees, tools, animals, etc ... associated with daily life, from literary works or from foreign borrowing.

By observing things, specific phenomena, people are directly aware of phenomena and things through their external manifestations, then they discovered behind direct perception is the nature if abstracted of those particular phenomena. “We can see the vast majority of the figurative/symbolic meanings of proverb formed according to the dialectical rule of perception “From vivid visualization → Abstract thinking → Reality” (Pham, 2008: 64). When discussing the meaning of proverbs, most researchers agree that they have two kinds of meaning: literal and figurative or symbolic meaning. The former is direct meaning originating from the linguistic ingredients. The latter is formed from the use of specific images to reflect the generalization, the rules using measures like comparison, personalization, and metaphor. Tran Manh Thuong (Tran, 1996) affirmed that proverbs often use images, events, phenomena, concrete realities in social life, and nature to generalize into ideas abstract...Therefore, each proverb always implies two meanings: literal and figurative meaning. The individual particulars will form the literal meaning while the abstract, common one forms the figurative meaning. Besides, according to Pham Thanh Hang (Pham, 2008: 59), in reality, “there are proverbs that merely have literal meaning (explicit meaning), but the number of these sentences is not much, mainly

summarize agricultural production experiences. In usage of proverbs, the meaning of each proverb not only depends on the understanding of the original composers, but also depends very much on the conception and usage of the users later”.

Data and research methodology

In this article, we have applied some of the approaches and methods as the followings:

1. Data collection and procession methods are employed to collect proverbs and/or sayings, and then they are entered in Excel, explained or translated to find linguistic ingredients and meanings. This manipulation will help us to open the cultural features of the two languages. The data for Polish proverbs is basically based on three sources or providers:

- a) Polish proverbs on (Polish proverbs, 2020) contrasted to proverbs in the book *Idiomy Polsko-Angielskie* (Polish — English idioms) (Wolfram-Romanowska et al., 1999).
- b) Polish proverbs collected by Mikołaj Gliński in his articles “The Eternal Wisdom of Polish Proverbs” and “Odd Phrases Poles Love to Use” (Gliński, 2017; Gliński, 2018).
- c) From the personal collection of Prof. Dr. Tran Vinh Hung (Institute of Low Temperatures and Structure Research Polish Academy of Sciences, Poland)

Certainly, while processing the data, we have done the translation twice. At first, we use the word — for — word translation to find typically linguistic materials in Polish. Secondly, we translate to find the meanings of those proverbs. In other words, we interpret the literal and figurative meanings of these proverbs. Then we contrast and compare these proverbs, classify them into categories. From the categories, we discover and analyze our findings based on our processed data. We can see the results in the next part of the article.

2. The interdisciplinary approach applied quite effectively in this article as a “so-called” “umbrella” approach to analyze and interpret the relationship between language and culture. Because people only have the theories or perspectives to study the relationship between language and culture that proverbs are just a small linguistic section. Studying language to understand culture since language is a system of symbols — an intricate, typical, and thorough system, as well as the soul of a nation. This relationship was argued by Claire Kramsch (Kramsch, 1998: 3) in the book *Language and culture as this: language expresses cultural reality, language embodies cultural reality, and language symbolizes cultural reality*. Edward Sapir — an American anthropologist-linguist mentioned language, race and culture in the book *Language — an introduction to the study of speech* (Sapir, 1921) also proved that “language does not exist apart from culture, that is, from the socially inherited assemblage of practices and beliefs that determines the texture of our lives.” Therefore, by researching proverbs a section of language, definitely, we can ascertain cultural characteristics in using materials to make meanings for proverbs and the thought and worldview that people imply in their proverbs.

3. Comparative cultural studies have been used parallel to the interdisciplinary approach. Comparing two or more things/objects to discover the differences or similarities has the main scientific manipulation for a long time. Though comparison between languages and cultures has been applied for approximately several decades, marked by the names of Steven Tötösy de Zepetnek with the publication “From Comparative Literature Today Toward Comparative Cultural Studies” in which he pointed out ten principles of comparison (Tötösy de Zepetnek,

1999). Tötösy de Zepetnek confirmed that “comparative cultural studies are a field of study in the humanities and social sciences where tenets of the discipline of comparative literature are merged with the field of cultural studies; the objects of study are all sorts of culture and culture products” and “comparative cultural studies are no master theory, but one framework among several others; they have to be tested and applied, and to be used as a tool in order to understand and to produce new knowledge” (Tötösy de Zepetnek, 2003:1). In practice and from an academic viewpoint, the method in comparative cultural studies favors the systemic and empirical approach with the basic purposes are determining the universality of human culture and proving the particularity of national culture. Tötösy de Zepetnek once emphasized comparative cultural studies is an inter-and multi-disciplinary approach borrowing from a number of areas in the humanities and social sciences, including (radical) constructivism, systems theories, the empirical, cultural anthropology, ethnology, reception theory, the sociology of knowledge, cognitive science, etc.” (Tötösy de Zepetnek, 2003: 3).

Comparative cultural studies has been proved usefulness in modern Age when people need to know deeper in linguistic and cultural fields to serve the interchange, cooperation better. Its purposes, originally, are to bring new and objective insights into the similarities and differences of cultures as well as provide us with more in-depth knowledge and a profound understanding of cultures in order to live better, more harmoniously without a sense of higher appreciation or contempt for any cultures. Thus, any culture, any element of a culture, can be the object of comparative cultural studies. Indeed, it is right for proverbs. In this article, from the framework of comparative cultural studies (Tötösy de Zepetnek, 2003), we applied the typological method to research Polish and Vietnamese proverbs. Our interesting findings will help the mutual understanding of Eastern and Western cultures generally speaking, and Polish and Vietnamese cultures particularly speaking, hence foster the communication and cultural interchange better and more effectively.

Characteristic meanings in Polish and Vietnamese proverbs

Based on 151 proverbs collected, interpreted, compared, and classified except for some sayings which do not have equivalent expressions in Vietnamese or they cannot make a group or classification, the process results are shown on the below table.

Table 1: Kinds of meaning of Vietnamese and Polish proverbs

Languages Kinds of meaning		Vietnamese proverbs		Polish proverbs	
		Quantity	Percentage	Quantity	Percentage
1.Literal meaning		22	14,57%	9	5,96%
2. Figurative meaning	2.1.Accumulative relationship	15	9,93%	11	7,28%
	2.2.Cause — result relationship	16	10,60%	17	11,26%
	2.3.Comparative relationship	48	31,79%	40	26,49%
	2.4.Oppositional relationship	24	15,89%	25	16,56%
	2.5.Metaphor	16	10,60%	39	25,83%

Exception	10	6,62%	10	6,62%
Total	151	100%	151	100%

The similarities

From the above classification table, we can see that Vietnamese proverbs and Polish proverbs have many similarities, even Vietnamese and Polish belong to two different linguistic types. They have the universality in the classification of meaning categories of proverbs: literal meaning and figurative meaning. Continuously, categorizing figurative meaning of proverbs based on the processed data, five measures to form the symbolic meaning of proverbs have been disclosed. Amongst them, forming meaning using a comparative relationship is the most common with the highest percentage, both in Vietnamese (32%) as well as Polish (26%). The next measures are oppositional relationship (approximately 16%) and cause — result relationship (about 11%). Metaphor method is quite common in Polish with a percentage of 26% but not as so popular in Vietnamese with a percentage of less than 10%. What is more, while classifying the data, we also discover many proverbs in both languages can be simultaneously arranged into two different categories. Thus, the result of the classification is quite relative, a bit subjective, not totally absolute.

The literal meaning of Vietnamese and Polish proverbs both have a similar form in creating meaning from direct senses of the linguistic ingredients without any interpretation or deduction. For example, mentioning a person who has a soft and gentle voice like honey but their behavior is so rude and unacceptable to other people, the Polish people use “*Anielskie usta a szatanskie serce.*” while Vietnamese people will say “*Khẩu Phật tâm xà*” or “*Miệng Nam Mô, bụng một bồ dao găm.*” Or “*Bóg pomaga temu, który sam rozwiązuje własne problemy*” with equivalences in Vietnamese proverbs like “*Hãy tự cứu mình trước khi trời cứu*” or “*Tự lực cánh sinh*” with the same meanings “*Try your best, the rest God will do*” or “*God helps those who help themselves.*” The two nations advise people to live independently and be self-responsible, not depending on the help of others.

The data shows the comparative relationship is the most popular meaning-forming type in the category of figurative meaning. It is also shown that 40 Polish proverbs translated into Vietnamese, there are 24 proverbs with similar comparative relationship like the original ones, the percentage here 60%. Moreover, the similarity is found in the proverbs about love. Polish and Vietnamese cultures compare love with other elements like: money, beauty, passion, sorrow, dream, award, pink, death, mistake, animal... We all see that humans always need love, mention, praise, adore, despair about love. This is the category in life for which humans waste lots of paper and ink. These examples are just some to prove that.

Polish and Vietnamese proverbs compare love with horse: love is like a wild (uncontrolled or untamed) horse.

“*Miłość — uparta jak koń narowisty, a kapryśna jak dziecko.*”

“*Tình yêu như con ngựa bất kham.*”

Love is like a child of the dream, but parents of the hopelessness.

“*Miłość jest dzieckiem marzeń, a rodzicem rozczarowań.*”

“*Yêu là mơ mộng.*”

Love is like a biggest award of love, or the Creator saved for humans.

“*Miłość jest największą nagrodą za miłość.*”

“*Tình yêu là phần thưởng lớn mà tạo hóa dành cho con người.*”

Metaphor is one of the most common meaning-forming types in proverbs. Because, most of the proverbs have two kinds of meaning, and the figurative meaning is more important since it contains thoughts, lessons, morality, worldview to which humans want to “confide.” Metaphor is our data shows a higher percentage in Polish than in Vietnamese. This is because the difference may relate to the distinctive type of language of Vietnamese and Polish (Vietnamese belongs to Isolating type while Polish is Inflecting/metamorphic type), or our data is still limited, the difference here has not been proved authenticity. In Polish culture, in order to say “*Too many cooks spoil the broth*,” they use “*Gdzie kucharek sześć, tam nie ma co jeść*.”; in Vietnamese culture, they have the saying “*Lắm thầy, rầy ma*.” (literal meaning like many shamans will trouble the ghosts). But they all have general meaning if there are too many people doing one task together, the result will be spoiled. Another example with the meaning of flexible behavior, the Poles use “*Kiedy wejdiesz między wrony musisz krakać tak jak one*.” (meaning Once among the crows, caw as they do) or “*Kruk krukowi oka nie wykole*.” (meaning When in Rome, do as the Romans do), then Vietnamese will say “*Nhập gia tùy tục*” with the same meaning.

Other meaning-forming types in Polish and Vietnamese proverbs using accumulative relationship, cause — result relationship, and oppositional relationship are often common in both languages with similar numbers and percentages shown on the table. Here, we can say that they are not only universal in meaning-forming measures but also thoughts and worldview.

In accumulative relationship, these proverbs use words belonging to one category or structures in which the second part of the saying modifies or adds meaning for the first. Examples: the word “*ognia*” in proverb 1, the words “*chleb*” and “*bułki*” in proverb 2.

(1) *Nie potrzeba ognia do ognia przydawać.*

(2) *Kto ma chleb, szuka bułki*

In Vietnamese proverb, they also use “*dầu*” (fuel) and “*lửa*” (fire) of one category in proverb 1: “*Đừng đổ thêm dầu vào lửa*” (Do not add fuel to the fire.)

In proverb 2, Vietnamese people use the relationship type: the second part of the saying modifies or adds meaning for the first “*được voi*” (getting an elephant), “*đòi tiên*” (asking for a fairy) to imply the human greed.

In the case of cause — result relationship, Polish and Vietnamese proverbs usually have two parts in which the second part of the saying is the result of the first. This is so recognizable in each proverb. Example “*Jaka praca, taka płaca*” in Polish means “*làm sao hưởng vậ*” (you are paid well, if you work well.) “*Bez pracy nie ma kołaczy*.” means “*không gieo thì đừng gặt*.” like “*no pain, no gain*.”

The oppositional relationship is found in proverbs that have two parts in which they have opposite meanings or structures. Sometimes proverbs with one structure, but they have the same characteristic. For examples: good \diamond bad; gain \diamond lose; life \diamond death; infamy \diamond honor; happiness \diamond unluck; forward \diamond backward; on the car \diamond under the car; coming \diamond going... are of so popular. Some proverbs in this groups are:

(1) “*Raz na wozie, raz pod wozem*.” in Polish

“*Phúc bất trùng lai, họa vô đơn chí*.” in Vietnamese

Both mean “Misery loves company. Misfortunes come in pairs.”

(2) “*Łatwo przyszło, łatwo poszło*.” in Polish

“*Dễ đến, dễ đi*” in Vietnamese

Both mean “Easy come, easy go.”

The differences

Proverbs as a folklore genre contain a fragment of the language picture of the world of a nation, the reality of a nation through their distinctive linguistic ingredients. Claire Kramsch confirmed that (Kramsch, 1998: 85):

“Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society... The fact of the matter is that the “real world” is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered representing the same social reality.”

Therefore, proverbs not only contain human universalities in values, thoughts, wisdom, worldview but also express the differences of each nation, each culture. It is said the proverbs bear the national characteristics, cultural identity. This is clarified in linguistic materials associated with the social reality of a nation to create proverbs shown on the table below:

Table 2: Linguistic ingredients of Vietnamese and Polish proverbs

Proverbs Language ingredients	Vietnamese proverbs		Polish proverbs	
	Quantity	Percentage	Quantity	Percentage
Animal	9	5,96%	16	10,60%
Parts of body	18	11,92%	11	7,28%
Food & drink	11	7,28%	28	18,54%
Number	3	1,99%	6	3,97%
Nature & Supernature	13	8,61%	8	5,30%
Specific things/tools	26	17,22%	16	10,60%
Others	69	45,70%	66	43,71%
Total	151	100%	151	100%

Table 2 shows us considerable differences in Polish and Vietnamese proverbs. Vietnamese proverbs tend to use specific things/tools (17%) and parts of the body (12%) to create meanings, while Polish proverbs orientate towards using food and drink (19%). “Others” is a group of abstract ideas or things that cannot be divided into categories. There is a tight relationship between social or cultural reality with linguistic materials or simply “language expresses cultural reality,” as Claire Kramsch above confirmed (Kramsch, 1998: 3). This has made the diversity and richness for proverbs as well as contributed to the distinction of proverbs and each culture.

Poland is located in Central Europe, has temperate weather. In tradition, it was an agricultural country which orientated towards cultivating cabbage, potatoes, canola, apples and feeding pigs, cows. Popular kinds of food have been made from those produced materials like bread, cabbage, milk, sausages. Coincidentally, food and drink are two common linguistic ingredients to form meanings for Polish proverbs with the highest percentage (except for “others” group).

Examples of proverbs using “bread” as a material to produce meanings:

“Chleb i woda — nie ma głoda.” (meaning Bread and water — no hunger.)

Chleb pracą nabyty, bywa smaczny i syty. (meaning Bread acquired by work can be tasty and full.)

Każdy cudzy chleb ma rogi. (meaning Everyone else’s bread has horns.)

Głodnemu ciągle chleb na myśli. (meaning The hungry still mean bread.)

Nie samym chlebem człowiek żyje. (meaning Man does not live by bread alone.)

Jaki chleb, taka skórka — jaka matka, taka córka. (meaning What bread, such a crust — Like a mother, such a daughter)

Examples of proverbs using “drinks” like milk, beer as a material to produce meanings.

Nie czas płakać nad rozlanym mlekiem. (meaning Don’t cry over spilt milk/ Let bygones be bygones.)

Nawarzyłeś sobie piwa to je sam wypij. (meaning If you brew your own beer, drink it yourself.)

Pij, bracie, pij, na starość torba i kij. (meaning Drink is not a good habit.)

While Vietnamese proverbs on this table point out a few saying containing materials which belong to food and drink. There are some common words meaning food in Vietnamese meals like rice (cơm), noodle (phở), crab (cua), shrimp (tép), lobster (tôm), soup (canh)... For instance

Chán cơm thèm phở. (meaning when you are bored with rice, you can enjoy noodles. the more you get, the more you want)

Con sâu làm rầu nồi canh. (meaning A worm can spoil a pot of soup./ One scabby sheep is enough to spoil the whole flock)

Thả con tép bắt con tôm. (meaning using a shrimp as a bait to catch a lobster./ Set a herring to catch a whale.)

Vietnamese people tend to use specific tools or things in life and parts of the body to create meanings for proverbs. These features are not so common in Polish proverbs.

We can find many specific tools or things in life in Polish proverbs like axe (siekiera), razors (brzytwy), bed (pościółka), bowl (miska), pot (garnka)... For example: *“Wrzucić wszystko do jednego garnka.”* (meaning Throw everything to one pot.)

In Vietnamese proverbs, these are such words like skin of fruits (water melon skin; coconut skin), pole, needle, bag, sieve, clothes, wood, paint, box, basket, handle... For example, *“Giỏ nhà ai quai nhà nấy”* (mean the handle always belongs to its basket./ What bread, such a crust — like a mother, such a daughter.)

Parts of body like mouth, heart; head, tail; eyes and ears in love; face; legs and arms; bone, nose... and abstract or general elements of human beings like mind, soul, appearance, memory... seem so popular in both types of proverbs.

Examples:

Mouth and heart, or head and tail in these proverbs:

Khẩu Phật tâm xà. (meaning mouth/speaking like a Buddhist but heart like a snake./ A honey tongue and a heart of gall.)

Đầu xuôi đuôi lọt. (meaning the head passes will facilitate the tail to pass./ A bad beginning makes a bad ending.)

Kto nie ma pamięci, nogami musi nadrabiać. (meaning Whoever has no memory has to make up his legs.)

What is more, the animals in Polish proverbs are those Polish symbol culture like bear, crow, owl, wolf, horse, cat, hare... while in Vietnamese proverbs, there are buffalo, sparrow, flamingo, elephant, snake...

Animals always played an important role among people. Ivan R., in the article *Animal Symbolism in Slavic cultures: Wolf, Bear, Fox and Hare* agreed that “animals such as wolves, bears, hares or foxes thanks to the wide area of distribution firmly entrenched themselves in various legends, stories, mythology and art of Slavic people... and these animals left a strong mark on our cultures” (Ivan, 2020).

According to Ivan R., bears have also left such a strong symbolic impact that is representing the whole area (Ivan, 2020). Thanks to the many human-like bear habits, and the ability to stand on its hind legs, the old Slavs believed that the origin of man and bear are closely related. Traditionally, it was a taboo to eat bears meat. The bear was naturally considered as a very clever animal, and people think that his hair, even other “parts,” brought not only success, but also the added wisdom to the wearer. Mikołaj Gliński also confirmed that “the bear (Polish: niedźwiedź) is featured prominently in many Polish proverbs and sayings — a likely trace of a one-time ubiquitous presence of these wild animals in Polish forests” (Gliński, 2017). For example, when Poles say “*Wyświadczył mi niedźwiedź przysługę*” (meaning He did me a bear’s service.) but in fact the figurative meaning is that “*It is better to do nothing*” or the proverbs “*Nie dziel skóry na niedźwiedziu*” (meaning Don’t count your chickens before they’re hatched.) often used in Polish as a call ‘not to divide the skin while it’s still on the bear!’ simply means we are not certain of our future.

Mikołaj Gliński also discovered that “another wild animal featured prominently in Polish proverbs is the wolf” (Gliński, 2017). “Wolves had an enormous effect on Slavic populations, hence all the legends about werewolves. During early Christianity spread upon these lands, it was banned to eat wolf flesh because it was believed you would become a werewolf afterward. Wolf was always associated with a character of a “stranger,” and he was never able to live with people” (Ivan, 2020). Wolf was a symbol of wild, untamed nature, but still, it was an animal that villagers respected mostly out of fear. For example, the proverb “*Nosił wilkrazykilka ponieśli iwilka*” in Polish is used to express the idea that there’s an end to all ruthless actions and this end comes inevitably, no matter how powerful a person seems at the time. This saying, “*Nie wywołuj wilka z lasu*” means forbidding calling the wolf out of the woods.

Vietnam is an agricultural country with wet-rice culture attached to the agricultural production life of farmers. We can clearly recognize this feature through many proverbs reflecting the peasant life with abundant and rich farming experiences. Buffalo is the first animal image symbolize the farming when people say, “*The buffalo is the start of the career*” or “*The buffalo goes first, then the plow follows.*” In Vietnamese culture, the buffalo symbol industriousness, gentleness, strength, and agricultural production. In the data table, we can find such proverbs like “*Khỏe như trâu*” (meaning as strong as a buffalo) or “*Trâu chậm uống nước đục*” (meaning if the buffalo comes late, he can only drink muddy water./ Only bones remain for late guests.)

Besides, Vietnamese people consider elephants as close friends, symbols of affluent wealth and richness, strength, and a cultural symbol of the ethnic minorities on the Central Highlands. Elephants are not only useful for people in life since they have been a means of transportation in production and old army activities but also an artistic image in sculpture, molding statues, jewelry, and decorations (visual arts). For examples a Vietnamese proverb says “*Tránh voi chẳng xấu mặt nào*” (meaning Avoiding elephants is not embarrassing.) to teach people how

to respond, how to treat people; or another one “*Được voi, đòi tiên*” (mean when someone gets an elephant, he will ask for a fairy.) to criticize the excessive demand or greed of humans.

Nature & Supernature is a group that clearly shows the distinction of the worldview of the two nations, even the number of proverbs and percentage are not high. In this group, Vietnamese people orientate to choose elements like woods, forest, land, water source, river, sea to be the symbolic elements in proverbs with comparative relationship and cause-result relationship so that they can express the immensity, mystery, endlessness of the nature, people are so tiny creature in front of the Nature Mother. Mentioning Supernatural elements, Vietnamese use the Supernature with the meanings like God, heaven in general, or they use the Buddhist in both cases: the savior and the punishment.

For example, talking about the power of mutual solidarity and love of husband and wife that can make the sea empty, Vietnamese use “*Thuận vợ thuận chồng tát biển Đông cũng cạn.*” Or to express the idea that it is not easy to compare or measure the endlessness of the depth of the human heart with the depth of the sea and river, Vietnamese say “*Dò sông dò biển dễ dò. Có ai thấy thước mà đo lòng người.*”.

Vietnamese proverb with Supernature (trời) “*Chạy trời không khỏi nắng*” (literal meaning People cannot avoid the sunlight. The figurative meaning is that *What is supposed to hang, won't drown./ What will be, will be.*)

“*Hãy tự cứu mình trước khi trời cứu.*” in Vietnamese means like do it yourself or *Try your best, the rest God will do.*

“*Đi với Bụt mặc áo cà sa, đi với ma mặc áo giấy.*” (literal meaning if you go with the Buddhist, wear the robes; if you go with the ghost, wear the paper-made clothes.) The figurative meaning is that When you are in Rome, do as the Roman do.

The group of Nature & Supernature in Polish proverbs are scattered. We can see two quite common elements: the sun and God. The difference is so interesting. Adoring and divinizing God is the Belief and a voluntary activity practiced by most Poles who adhere to Christianity. What is more special, the worldview of Vietnamese people in the Eastern culture takes a horizontal axis as standard so *woods, forest, land, water source, river, sea*, and the *Buddhist* as well all lie on the same plane along the width. While, the worldview of Poles in the Western culture takes a vertical axis as standard so the sun, God has made the direct up the height. Some examples of this group are “*Bogu ufaj, a ręki przykładaj.*” (meaning God helps those who help themselves.) and “*Bez miłości jak bez słońca — przeżyć trudno.*” (meaning Life without love as if life without the sun.)

The final distinction in Polish and Vietnamese proverbs can be shown during processing data: when translating Polish proverbs into Vietnamese proverbs, the type of meaning creation also changes. This is because of the differences in linguistic types, as mentioned above, and the distinction in thought of each nation, each culture. Examples are lots of in the data, like Polish proverb “*Apetyt rośnie w miarę jedzenia*” (meaning Appetite grows while you eat /The more you have, the more you want.) uses the accumulative relationship to form meaning, the equivalence when translated into Vietnamese may be more than one sayings like “*Được đằng chân, lân đằng đầu*” but Vietnamese proverbs utilize accumulative relationship and metaphor at the same time.

“*Dla późnych gości pozostają tylko kości*” in Polish (meaning Only bones remain for late guests) has a cause — result relationship in meaning-forming type. In contrast, in Vietnamese, the equivalence has metaphor “*Trâu chậm uống nước đục*” (meaning the buffalo which comes late can only drink muddy water).

Vietnamese use the comparative relationship to create the meaning for the proverb “*Tốt gỗ hơn tốt nước sơn*” (meaning the wood is better than the paint or the inside is much better than the outside) while Poles use the oppositional relationship to express it “*Ładna miska jeść nie daje*” (meaning the beautiful bowl does not give you the delicious food/ Handsome is as handsome does).

Conclusions

Proverbs are the treasure of knowledge and experience of human beings. The research on the comparison of proverbs of some cultures in the world has been limited by numbers and achievements. We have applied Comparative cultural studies, and interdisciplinary approach to understand Polish and Vietnamese proverbs so as to disclose cultural features of the two nations. The interesting findings of the similarity of the two cultures refracted in proverbs are the thought, morality, wisdom, worldview as well as the sense-forming measures for proverbs. However, the differences are presented in the three characteristics: linguistic ingredients that originate from distinctive social reality, the perspective orientating towards the width or the height, and the change of the sense-forming measures when translating from this language into other.

Those are just our first tiny results, and definitely, the limitations are unavoidable. Accordingly, some improvements should be made in further researches. We may say the proverbs randomly selected for this study are limited in number, and some may lack typicality or suitable implications due to the authors' inadequate ability. So the extensive studies of the two cultures based on proverbs are required in the next researches.

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Anthropological Discourse in the Performative Context of Body-Spatial Experience

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The article deals with the discovery of a performative context of anthropological discourse. This requires a revision of customary discursive codes “nature/culture” and “culture/civilization” as they are built on the false dualism of the spiritual and the material. It reveals itself in discursive erosion of positional places that ruin each other. Shifts that accompany such a state of things reveal an archaic layer of body-spatial experience based on a non-controversial duality. The projections of this experience, through customary discursive codes, discover non-controversial binary pairs. Fundamental for descriptive ontological judgments of culture is an “internal/external” pair. For normative (ethos-related) judgments of culture, it is a “close/distant” pair. Together, they make a body-spatial logic of connection in the anthropological discourse between the descriptive and normative levels, thus forming in it various human types through anthropological projections. For cultural discourse, the performative context generally reveals itself as anthropological deixis that makes relevant historically diverse language representations of culture.

Keywords: anthropological discourse, performative context, duality, ontology of culture, ethos of culture, body-spatial experience, anthropological deixis

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Introduction

Before starting the philosophical narrative of the culture, one should bear in mind the key theoretical dangers of such an intention. The most prominent of them is the universality of intention, which brings about superficialism, incoherence, and eventually, a banal result. It is, in fact, difficult to keep the thought at a noteworthy intellectual level in the thematic sphere being developed by philosophers for hundreds of years. However, one can say that such a traditional “track” of philosophical thought in the philosophy of culture is capable of inspiring new accomplishments through the fact that there becomes noticeable the inconvenient customary codes forming the anthropological discourse. These codes limit the discourse. To enter a new path of the body-spatial approach to culture suggested in this work, it is necessary to clarify the intellectual shifts in the customary codes of philosophical discourse. Such shifts reveal an archaic layer of bodily experience that is structured according to other principles, which was already emphasized by Maurice Merleau-Ponty in the work “Phenomenology of Perception” in his description of two stories (Merleau-Ponty, 1945: 103-104). This will allow viewing culture in a new way, without a false “spiritual/corporal” dichotomy, and to approach the question “What is culture?” with a possible answer in terms of modern *performative* turn in the philosophical research (Prykhodko & Rudenko, 2018: 37). Thus, *the purpose* of our research is to outline the archaic layers of body-spatial experience that show through the shifts of anthropological discourse as anthropological projections and the roles of these layers in cultural existence.

Two customary codes of anthropological discourse

To start with, it should be noted that the word “culture” is to be interpreted in broad and narrow senses. Broadly, culture is the central theme and object of anthropological discourse. Narrowly, the term “culture” is used as an element of opposition to civilization. This once again emphasizes the unsteadiness of customary anthropological codes that need renewal, in our case, a performative renewal.

Without going deep into tradition, without looking for any incomprehensible factors of anthropological discourse, one can speak of “two pillars,” two codes that support self-understandability of our narratives of culture — “culture/nature” and “culture/civilization.” Upon that, one should not concentrate on the priorities within these fundamental dichotomies. Any emphasis will not facilitate our understanding of what we call culture. Nevertheless, it is necessary to justify the preference of these codes that lead to false dualism of the spiritual and the material.

1. Culture/nature

Our choice of codes that form the conventional anthropological narrative is logically justified by a subsequent transition from the ontology of culture to the ethos of a culture. Upon this, we observe a gradual transformation of descriptive judgments into normative judgments. The “nature/culture” code is a key to the scope of ontological issues on the beginning of cultural life, its origin, what makes the descriptive knowledge of culture genesis acceptable and comprehensible. However, an important issue for us is a constant variation of discourse with its “either...or” and a rigid exclusion of alternatives. We are moving in our acceptance of the origins *either* from the divine to the natural, or vice versa. Such a state of things indicates a discursive erosion of surface between the ontological positions of spiritualism and naturalism,

which is demonstrated by shifts to one or another side. These positions threaten each other with destruction. The frequent duality in defining cultural phenomena, when they are called “biosocial” or “spiritual and natural,” etc., is rather a result of incomplete reduction to the single origins, a consequence of failure that hides the striving for purity of one of the above perspectives. False dualism is exactly the undermining of the very principles of duality. Such non-acceptance of duality in the philosophical discourse (especially by Europeans) and striving for extremes have their base not only in metaphysical thinking but also on the level of the so-called “ontological scheme of experience,” as stated correctly by the French thinker Philippe Descola in his book “Beyond Nature and Culture” (Descola, 2012: 302-304). Among these four schemes — “animism,” “naturalism,” “totemism,” and “analogism” — it is naturalism that modern Europeans pertain to. Naturalism establishes external bodily homogeneity (uniformity) of things, on the one hand, and internal spiritual differentiation, on the other hand. In other words, the differentiation principle, which structures our knowledge of the world, belongs to the “internal,” and the “external” is to be its subordinate. In this way, we come across a hidden body-spatial code “internal/external,” which recklessly shows through any descriptive ontological statement in terms of the “nature/culture” customary code. Speaking of only spiritual or biological origins of culture suggests one’s own acceptance of the fact what exactly should be considered internal as a priority in the organization of the system of knowledge of the investigated object. The choice between the spiritual or biological origins of culture is secondary and less significant. In the case of spiritualistic and naturalistic perspectives, the point is the strategy of elimination of the external that from now on threatens the origination of the internal. And it is post-structuralism that discovered such a European phobia concerning the external while criticizing the metaphysics of centrism.

2. Culture/civilization

The “culture/civilization” dichotomy is important in its establishing the normative frames of anthropological discourse, unlike the ontological and descriptive frames — “nature/culture”. An advantage of culture over civilization or, vice versa, civilization over culture, is commonly used to place emphasis on the priority values that should properly organize the activity space. This is what can be broadly called the ethos of culture. Especially expressive is Norbert Elias’s interpretation of discursive erosion of value-oriented spaces of culture and civilization by the example of the German society of the Age of Enlightenment in the first volume of “The Civilizing Process” (Elias, 2001: 59-92). Political closeness of the German bourgeoisie turned to culture, in the burgher’s view, into a general space of self-creation. The way of being in this space was called “Bildung” (from the German “education”), and universities were a place of realization. The “civilized” German aristocracy embodied non-rootedness and homelessness, cosmopolitanism (universalism), which is based on an unserious indifference to the national attached to a certain place (this is why the German Enlightenment literature also presents an aristocrat’s poor inner world, the penury of character, superficiality, etc.), and the military expansive and destructive art of war. Thus, the aristocrat is unable to build anything without having a life base, which is due to real education, self-improvement, the foundation of a strong inner world, original character of action in accordance with the chosen specialty, vocation, profession (Beruf). That is why the aristocrat has no business of his own, no place in the world of his own, as he is viewed as a sneak by the German bourgeoisie.

Thus, the “internal/external” dichotomy intervenes in the “culture/civilization” dichotomy, but in terms of an ethos with an evaluative “good/bad” emphasis. The reason for this is *closeness*

to a certain place on the Earth (τόπος) or a retreat to the world distance as an open space (χώρα). The action of culture anticipates “keeping house in one’s own home.” It locks and, at the same time, protects. Culture also creates the domestic (*heimliche*), hidden, comfortable for work (*zuhanden*). Here we see an appeal to the Hand, but not to the Eye, which leads to an uncertain, sometimes illusory distance. And we fix another differentiation — “close/distant,” which also belongs to the archaic layer of bodily experience. So, developing a controversy between culture and civilization turns into a selection of orienting points in the body-spatial experience.

Norbert Elias in “The Civilizing Process” also demonstrates the French civilization experience, which is an alternative for the German experience of culture elevation. As the bourgeois in France had no radical political limitation, culture in their interpretation is a synonym of civilization as a world process. Their national identity belongs to the universal movement and corresponds to the colonialism politics (Elias, 2001: 92-109). In culture, one can see only a mark of civilization boundary, along with wildness, coming back to the ancient Roman basis of the European space, as every Roman citizen knew that Rome boundaries are the boundaries of a cultivated field (Descola, 2012: 77-79). Then it becomes possible to understand both the pathos of Cicero’s speeches and the term “culture” that he borrowed from agriculture. The empire’s extensity directs toward the outside, the Other, the Alien, the distance, the hardships, the war with wildness. Thus, a typical role is the role of a warrior, who, after his military service, becomes a landowner and continues the struggle for civilization in another way, on the agrarian battlefield.

Regarding the French scientist, we can as well say that the Enlightenment ideas move them not much into the inner inexhaustible deep world (*Innenwelt*), but rather into the open universal world of cohabitation, which is supported by rational activity but not by self-concentration mysticism. And an important mediator here becomes science as a sphere of reasonableness *par excellence*. Moreover, science has always looked at the world and the “light” with its own “eyes.” It has always been open to an extension of empiricism, to a plurality of facts, to the spatial variation of phenomena, to the Alien, in the struggle for an order that the reason should consolidate with (Le Goff, 2002: 43). It is not the mysticism of self-immersion into the “darkness” of religious faith and loneliness, hard work with time and reflection in the action of abstract thought. So, the closeness of concentration here is replaced with open expansion. The focus on the body-spatial experience of the Hand is shifted to that of the Eye.

However, it is necessary to add another leading anthropological factor that was formed with the support of western Christian theological thought, as it takes over the imperial Roman cultural mission. According to Jacques Le Goff, it is the Middle Ages that gave birth to the so-called *homoviator* — a traveling human (Le Goff, 2002: 33). He is a real face of that epoch, and the road is a real symbol. Lots of pilgrims crossed the widespread of Europe for the sake of salvation, visiting the holy places and searching for a better life, and just out of ordinary curiosity. Freedom as an essential human feature is involved in the open way and belongs to the far distance. From public places of the ancient polis, freedom shifts to vast roads that make a network of links between the cult structures. The medieval town does not reveal but hides as a forest dissolves in the architecture of sinuous and narrow nooks and crannies. It needs hands, but not eyes, for mostly handicraft work.

Similar to Norbert Elias’s analysis of the European dichotomy “civilization/culture,” the Jewish sociologist Shmuel Noah Eisenstadt makes his own but global analysis of cultures using Karl Jaspers’s terminology of the philosophy of history. All cultures and civilization formations

are divided into “axial” and “non-axial.” The division criterion is openness or closeness based on availability or lack of universalist ideas and missions (Eisenstadt, 2014:37-67). Thus, the core of the ethos of every culture and civilization formation includes a communication policy based on extensive or intensive spatial orientation practices.

Anthropological projections of cultural discourse

In such a manner, one can fix a specific anthropological result of previous orientations. We can observe, on the one hand, an image of a human divided into parts: spiritual and corporal, reasonable and sensual. On the other hand, it is the image of an absolutely integral creature that assumes the work on body and feelings as something external for strengthening the soul and mind (Khmil & Korkh, 2017:132). Of leading importance here is education (Kuznetsov, 2016: 94-112). But this work is done in different ways. Norbert Elias’s previous analysis of the German life in the age of Enlightenment gave a type of man — a man concentrated (reserved) on himself, an example of a “*master*” with his close home space. It is only worth noting that this is, first of all, the master of his own soul, his inner world and its order. The master struggles for it under the pressure of circumstances and the chaos of feelings, even sometimes being defeated. In this practice, one can feel the impact of stoicism ideas (Stoizismus, 2008). Goethe’s images of Werter and Faust are hereby bright literary examples. The French way of life gives a type of man who is expansive (open) to the world, a type of a “*traveler*,” an adventurer (or even a warrior) who tries himself with far distance, wildness, alien land (remember the literary characters created by Daniel Defoe, Jonathan Swift, Voltaire — first of all, Robinson Crusoe, Lemuel Gulliver, Candide, etc.). Such images are especially well-illustrated by comparison of the French and German Enlightenment through revolutionary events. The point is that the French revolution of 1789 took place in the social and political sphere, while in the politically divided Germany, it was a revolution in the intellectual sphere, and philosophy in particular.

However, one should not contrast these two types of men that are projected on the ground of body-spatial experience as a transition from the ontological to the ethos-logical position. It would turn us to the false dualism. They are rather poles that supplement each other. As much as the archaic layer of body-spatial experience is characterized by non-controversial dualism — “internal/external,” “close/distant,” “hand/eye,” etc.

Conclusions

The results of our research are as follows.

1. The anthropological discourse is, first of all, based on the two customary codes — “culture/nature” and “culture/civilization.” The first code shapes the conversation about the origins of culture and founds the ontology of culture. The second code concerns the ways of value organization of the activity space (ethos).
2. The customary codes of the anthropological discourse are based on the false dualism of mutually exclusive sides. Therefore, they are affected by the erosion of positional places that undermine each other. Unlike them, the body-spatial experience is characterized by a non-controversial dualism of the mode of existence.
3. The descriptive and normative judgments of culture are interrelated with anthropological projections of body-spatial experience that are expressed with non-controversial binary oppositions “internal/external,” “close/distant,” “hand/eye,”

- etc. These projections are a specific anthropological deixis that makes integral the anthropological discourse.
4. The body-spatial experience, by means of anthropological projections through the customary discursive codes, creates comparable types of man in culture (in a broad sense), as, for example, the Master and the Traveller. In such a way, the present and the proper, the fact and the value, the knowledge, and the action receive their body-spatial logic of connection in culture, as they are embodied according to the discursively outlined types.
 5. The anthropological discourse in performative context discovers its own anthropological deixis, which, broadly speaking, makes *relevant* historically diverse language representations of culture.

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Concept of an “Ideal Europe” in the Philosophical Discourse during World War I (1914-1918): British Rationalism versus German “Individualism”

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The article addresses the issues of involvement of UK and German philosophers in the “war of cultures” during World War I (1914-1918). Over the course of the war, humanities scholars used opinion-based journalism to formulate certain views and opinions, boost the morale of the army and the public, and call readers to action. Philosophy was one of the ideological battlegrounds, which meant an antagonism between English rationalism and German individualism. The authors analyze the conceptual principles of the German “idea of freedom,” “Germanism” (“Deutschtums”), and their criticism by British philosophers. The article sheds light on the idea of an “ideal Europe” put forward by German thinkers as a worldview construct designed to overcome the European cultural crisis.

Keywords: World War I (1914-1918), rationalism, idealism, individualism, “idea of freedom,” “ideal Europe,” “Germanism”

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Introduction

World War I was a “total war” where ideological battles became just as important as armed combat. Contemporary historiographers point out that the phenomenon of an “info war” first originated during that time. Over the course of the war, humanities scholars used opinion-based journalism to formulate certain views and opinions, boost the morale of the army and the public, and call readers to action. They helped instill in the public consciousness a hostile attitude toward enemies at the level of “historical culture,” for since the beginning of the 20th century, “construction of the past” stopped being the exclusive prerogative of professional scholars. Wartime periodicals became the dominant mass media outlet and proved to be a powerful tool in the matter of “portrayal of the enemy.” Opinion-based journalists wrote in layman’s terms and offered society “images of the past” in the form of “narrative templates,” thereby helping to instill in the mass consciousness the stereotypes that benefited the government at the time.

Philosophy became yet another ideological battleground that occupied a notable place in the wartime social and humanities discourse (Hoeres, 2004; Riebel, 2014). Effectively, it was all about the continuation of a long-standing antagonism between “British empiricism” (which searched for reality in the empirical world, thereby laying the groundwork for rationalism in day-to-day life) and “German idealism.”

Idealistic Philosophy and German “Idea of Freedom”

British philosophers, particularly John Henry Muirhead, a philosophy professor at Birmingham University, were quite reserved in their criticism of the fundamental basics of German philosophy, especially its idealistic components, giving credit to Kant: “There can be no doubt that Kant’s ideas had a profound influence on the politics of the time. In spite of Carlyle, Frederick the Great is not a hero in England. Yet, on the whole, the spirit of his reign may be said to have been the spirit of Kant” (Muirhead, 1915a: 8). Hegel’s concept of the state as true “freedom” and as a powerful component of international politics is to this day being incorrectly interpreted as the wellspring of Prussian militarism. The British philosopher contended that the formulation “war is a continuation of politics” does not stem from the provisions of Hegel’s philosophy, since the German thinker believed that “the continuation of politics is art, science, religion all that goes to make what Aristotle called the good life for the full development of which the State is the essential condition” (Muirhead, 1915b: 36-37). The British author is certain, however, that Hegel’s ideas are not where one should look for the wellspring of Prussian militarism; instead, it is to be found in the reaction against the idealist philosophy that was touched off after his passing in 1831. The combination of Feuerbach’s materialism with Marxism and Darwinism with its “natural selection” theory and the transposition of these ideas onto society gave rise to Social Darwinism. “The result was that, going along with the material expansion and the devotion to the special sciences it evoked, we have a philosophy which sought to invert the old order, and to read the body and matter where it had read mind and spirit” (Muirhead, 1915b: 51). A prominent representative of this philosophy is Max Stirner, founder of the concept of individualistic anarchism, whose work *The Ego and His Own* (1844) was called “most radical and subversive.”

Ernst Troeltsch viewed the concept of “the individual” as the primary philosophical category of German national philosophy since the times of Kant, Fichte, and Schleiermacher, which was fundamentally developed by contemporary German philosophers Dilthey, Windelband, Rickert, Simmel, and others. “Here “the individual” does not mean an opposition to society

or a type or the mass or the totality („Gesamtzusammenhang”); it means an opposition to the abstract nature of common laws, and so the uniqueness, one-of-a-kind and special nature of historical objects can be an epoch, a cultural trend, a state, a people, social groups, classes, and separate individuals” (Troeltsch, 1916b: 9).

It was from these very intentions that German intellectuals began elaborating the German “idea of freedom.” Ernst Troeltsch contended that the war resulted from the spiritual isolation of Germany — ahead of the war and at its outbreak — from European society with its rationalism and utilitarianism, which forced it to resort to self-reflection and self-realization. “In the course of this introspection, an idea of freedom was revealed to us. This idea is actually different from the idea of freedom in the sense of Western nations — both from the individualism of the English master and from the exciting idea of equality that originated from the theory of human rights. Our idea of freedom is founded not in puritanism and not in Rousseau’s teaching, but in the eternal German spirit.” Rational individualism is contradistinguished from German “individualism of the spirit of commonness,” which is understood as civic responsibility for decision-making, an individual responsibility for “the whole, the freedom of the feeling of commonness and discipline; notably, both the former and the latter are founded on the willingness to sacrifice oneself in the name of ideas, and is therefore closely linked with our entire religious-ethical essence that is starkly different from that of the English and the French...” (Troeltsch, 1916a: 620-622).

Criticism of German philosophy by British philosophers primarily targeted Hegel’s idea of a “strong stage” as the foundation of Prussian militarism. It did not touch on the key categories of the idealistic philosophy, which can be attributed to its quite powerful influence in the European intellectual domain. Instead, their criticism targeted the ideas of Friedrich Nietzsche, which spread through Europe in the early 20th century despite eliciting a controversial response. John Muirhead, for one, pointed out that Nietzsche’s works said a great deal about the benefits of war and suggested reading them more in-depth “from start to end”: “Yet even on the level of the lower interpretation, it would be difficult to find in his teaching anything that could be taken as an incentive to a policy of national violence.” On the contrary, already in 1873, the philosopher spoke out against the Prussian military system, and a decade later criticized then-contemporary German philosophy, education, “idolaters of the nation,” etc. It is a different matter that these ideas of “another Nietzsche” went unnoticed, while the ideas of the Superman and the “blond beast” gained traction in German society (Muirhead, 1915b: 79-80). Meanwhile, in the British popular discourse Friedrich Nietzsche alongside Heinrich Treitschke were portrayed as the chief carriers of German militarism, chauvinism, and amorality, with the words of Scottish writer, critic and translator William Archer becoming a key recurrent message: “In a genuine sense, it is the philosophy of Nietzsche that we are fighting.” The author proceeded from the indisputable premise that the world war became a continuation of Germany’s militaristic and spiritual development since 1871, “and Nietzsche, more or less unconsciously I repeat, has provided for the average, intelligent, uncritical public — the Culture-Philistines as he himself called them — a philosophic justification of the spiritual development.” The pamphlet is overflowing with quotes from works by the German philosopher. Their chief purpose was to persuade British readers that their author popularized a human-hating concept caused by a childhood mental trauma that affected all of his subsequent work. In the opinion of William Archer, the most harmful attribute of Nietzsche’s philosophy was his concept that divided mankind into a race of masters and a race of slaves. The “master morality” succeeded in begetting a flourishing brood of “super-snobs,” who abound in the high places of Pan-Germanism, military, political, and journalistic (Archer, 1915: 5, 24).

“Culture Crisis” in the Intellectual Discourse

Barbarian warfare methods cultivated by opponents in the battlefield, such as the use of weapons of mass destruction, murders of civilians, and destruction of landmarks of history and culture, brought the issue of a “culture crisis” to the foreground of the intellectual discourse. Gerhart Hauptmann, famous playwright and writer, who won the Nobel Prize in 1912, published an article titled *Against Untruth* in September 1914, in which he claimed that Germany was waging a “defensive war” (“Verteidigungskrieg”). This war was unleashed not by Asians, the Japanese, the Mongols, or the Turks, who had been waging war on European culture for many centuries, but by the English, who — “with their Ph.D. diplomas from Oxford University” — are calling the Germans barbarians. “They are calling Weimar a barbarian city — a place where Goethe, Gerder, Wilan, and others worked to humanize the world.” Gerhart Hauptmann underscored the close connection between German and English spiritual cultures as exemplified by Shakespeare and long-standing dynastic ties between both nations, whereas the “bloody duel” can only undermine the humanistic foundations of European culture. “Barbarian Germany” — the write wrote ironically — was not just a country of European culture but also the first nation in Europe with its ramified and effective social security institutions. “We want to be and would rather remain German barbarians, in whose midst the women and children of our opponents genuinely enjoy our hospitality” (Hauptmann, 1914: 7).

German sociologist and philosopher Georg Simmel took this issue to the level of an intellectual discussion in his article *Idea of Europe* in 1915. In his opinion, one of the horrible consequences of the world war was the destruction of the “unitary mental essence to which we refer as Europe.” Georg Simmel was confident that Europeanism was not opposed to nationalism and was not internationalism, which was the fear of most Germans, since an “ideal” Europe is a place of spiritual values that are inherent in every cultured person irrespective of their ethnicity, meaning that both Goethe and Beethoven, Schopenhauer and Nietzsche belong to the cohort of its creators. For this reason, Europeanism is not merely an external supplement of Germanism but its internal spiritual component (Simmel, 1917b: 69). Mostly, it was an attempt at defending the German culture against accusations spread by intellectuals of Great Britain and Russia, and substantiating an opinion that the European cultural landscape was unimaginable without German culture of the 18th-19th centuries.

Fritz Ringer asserted that during World War I, German intellectuals tried their hardest to downplay the successes of England rather than France. They treated the latter favorably and instead channeled the energy of their polemic onslaughts at the English. This was partly attributable to a long-standing naval rivalry and the fact that England was the number-one enemy on the battlefield. However, the roots of this antagonism went deeper still. “England was the chief example of a highly industrialized and politically developed country, and English society was just like Germany could become soon enough, no matter how the Mandarins tried to interfere with this.” They tried to convince primarily their own German society that English concepts of freedom were unacceptable for German traditional cultural individualism, since they foster instincts of consumers and a sense of antagonism against the state; the power of the public opinion suppresses genuine individuality in the cultural environment, leaving only the general mediocrity, against the background of which the ‘merchant mindset’ rules the individual and spiritual life (Ringer, 2008: 224). It was no accident that Georg Simmel — while writing about the dialectics of the German spirit and comparing it with the “shapelessness of

the Russian essence" and the practicalism of the French and the English ("barbarity and lack of humaneness that they manifested in this war") — asserted that "individualism... is our pride and wealth... which is absolutely inseparable from German nature" (Simmel, 1917a: 34-35). While pondering the problems of a "folk psychology" ("Völker-Psychologie"), which defines the national character, Fritz Eulenburg, a disciple of Gustav Schmoller and professor of the Higher Technical School and Aachen, defined the primary thing that made Germans different from other European nations as the "German idealism" deeply rooted in them, which are underlain by "Gothic and German mysticism, Romanticism and German philosophy of the early 19th century". Meanwhile, the "eastern soul" of Russians is shaped by the millennium-long dominance of "Tatar serfdom" that was supported by the Orthodox church and tsarism; meanwhile, the English stand out for their distinctive rationality and "proclivity toward capitalistic entrepreneurship" (Eulenburg, 1917: 3).

The images of an English "merchant" and a German "hero" created in the famous pamphlet by sociologist and philosopher Werner Sombart *The Merchant and the Hero* gained the greatest popularity in the German humanities discourse and the public domain. The "merchant spirit" permeated all aspects of life in England, where the main things are individualism, practical gain, and benefit — "the benefit that everybody looks to gain as a result, which means as many riches as possible." And in this concept of life, the central place is occupied by material wealth, and respect is commanded only by economic activity, especially merchant business. Financial interest permeates all spheres of life, and in doing so, defines practical philosophy and utilitarian science. The "animalistic" ideal of utilitarians is "comfort and respectability: apple pie, Sunday mass, peace and quiet, football, a profitable business and a little spare time for a hobby." In the opinion of Werner Sombart, the English concepts of freedom and state serve the interests of commercialism and utilitarianism ("merchant worldview") exclusively, laying the groundwork for merchant business. Even the war is an exclusively commercial affair, which is why the English never gets dragged into hopeless battles because they are not familiar with the concept of heroism (Sombart, 1915: 14-64). The ideas of Werner Sombart were picked up by Prof. Arnold Schröer of the Higher Trade School in Cologne in his pamphlet *On the Description of the English*, in which the author mocked the eroticism of the English, their double moral standards, lying nature, superficial devoutness, practicality in day-to-day life, snobbish attitude toward neighbors, isolationism, war-mongering, etc. (Schröer, 1915).

"Germanism" ("Deutschtums") and its Criticism

The concept of "Germanism" ("Deutschtums") became a key philosophical category that substantiated the idea of "German freedom" in opposition to the English one. German philosophers put forward this concept as a result of their confidence that there existed a contemporary cultural crisis provoked by the realization of internal spiritual and intellectual differences by Western European nations and an optimistic confidence in the unifying concept of Western Europe (Lamprecht, 1914: 29-58). Future changes in Europe will stem from this feature, "which is why we must view and define German's future as exclusively German," Ernst Troeltsch contended. Meanwhile, this required deeper insights into German history with a special and productive perspective on the German state as a living spiritual unity. "Thousands are pondering the nature of Germanism today. We must know and understand history, but in and of itself, it never brings us to unity and the future. It can demonstrate only a beautiful and contradictory reality so long as it remains pure history ("Historie"). Unity is an ideal and work

and creative efforts toward a common goal (“Zielrichtung”); in other words, it is an ambitious idea that — through immersion into the historical completeness of our life and our current state — leads to an idea-formulating intuition and can be corroborated by Freedom alone. This is exactly what constitutes the idea of Germanism that is currently being revived stronger than ever before, combining two key aspects of cultural and philosophical thought: a historical-empirical immersion and shaping of a sovereign ideal that stems from our confidence in the harmony of the world’s creative freedom” (Troeltsch, 1916b: 46).

British intellectuals did not take long to answer this, and the differences between the national character of the English and Germans became the subject of a popular discourse in England. For one, English writer and translator Percy Ewing Matheson wrote ironically in his *National Ideals* brochure that Germans tried to convince the entire world that they were carriers of “culture,” were in the vanguard of civilization. Their material resources are so well-organized that they deserve to be the school of Europe after the fashion of Ancient Greece. Without disputing the fact that the German organization of science is actually cutting-edge, the author contended that the English made substantial accomplishments in natural sciences. Meanwhile, German education manifested itself on the battlefield, where the German soldier proved to have no mercy for civilians. “The English soldier has been educated in a society where civil rights are supreme. He knows that he may be held responsible for his acts by the civil authority in time of peace, and his breeding has taught him that in war-time, he has a duty towards the weak and defenseless” (Matheson, 1915: 12). In the author’s opinion, the chief ideas for the English are “freedom and justice”, where freedom is individual freedom and constitutes the greatest accomplishment of the English over their entire history, promotes the spirit of entrepreneurship and growing well-being of every person, which is ensured by “justice”, i.e. a legal system that makes everybody equal before the law. As for the word “gentleman,” which German authors use ironically and derisively: “they are qualities which belong to no class, but to the nation: a readiness to take men on their merits, a sense of honor and of the duties of social position, a love of truth and honesty, a considerateness for the poor and weak, and that spirit of comradeship in danger and difficulty, which today, as in many past struggles, has been the vital strength of the British Navy and Army” (Matheson, 1915: 15-16).

The amorality of German foreign policy and army in the war served as evidence for British authors of the fact that the political systems of both countries were different. The cult of power that became established in Germany after 1871 actually suppressed individual freedom, while the conscience of a German citizen was shaped by state institutions where the idea of a “strong state” (a state that directed its efforts at capturing territories and enslaving other nations) substantiated by German theorists prevailed. Unable to accomplish this peacefully, Germany attempted to do so through violence. Meanwhile, England did not develop abstract political theories but instead implemented the idea of a civic nation — independence and equality of citizens before the law, influence of the civil society on political institutions, and choice of public policy. In a state like this, the views, feelings, and moral ideas of specific individuals greatly influence the state’s policy (N. A., 1915: 88-89).

In 1917, when the outcome of the drawn-out war still could not be predicted, but Germany’s successes on the frontline already seemed questionable, the tone of opinion-based journalistic publications of British intellectuals became even harsher. The political doctrine of “the strong is always right” was not merely criticized, but also took on a connotation that was openly disparaging toward Germans. “To the English mind the German political doctrine

is so incredibly stupid that for many long years, while men in high authority in the German Empire, ministers, generals, and professors, expounded that doctrine at great length and with perfect clearness, hardly anyone could be found in England to take it seriously, or to regard it as anything but the vaporings of a crazy sect... The Germans have taken Antwerp; they may possibly destroy the British fleet, overrun England and France, repel Russia, establish themselves as the dictators of Europe — in short, fulfill their dreams. What then? At an immense cost of human suffering, they will have achieved, as it seems to us, a colossal and agonizing failure. Their engines of destruction will never serve them to create anything so fair as the civilization of France" (Raleigh, 1915: 5).

Conclusions

During World War I, it was important for British philosophers to debunk the myth about the greatness of German culture and philosophy, since for many decades the British humanities discourse was dominated by a conviction that throughout the 19th century Germany created a grand philosophy, literature, and culture as a whole, with many German ideas permeating their own works. This opinion also dominated in the social discourse. Another reason for the emphasized negative connotations in opinion-based journalism articles was the idea cultivated in Germany, according to which the German nation and army were united based on prior spiritual and cultural development. Hence the desire to demonstrate that this was exactly what provoked the origin of the spirit of "militarism."

The German humanities discourse was largely focused on the nation's internal problems and aimed to reinforce the "ideas of 1914" that created a distinctive illusion that the entire society rallied around the emperor. The popular discourse proposed an image of an English "merchant" as opposed to a German "hero" capable of sacrifice for the sake of the state and raised in German cultural and spiritual traditions.

The concept of a "culture crisis" formed an important set of topics for generating "negative templates" of perception by society of the "enemy image," along with the moral responsibility of German idealistic philosophy for the development of military nationalism and militarism in Germany (which Russian and British authors often equated). Whereas in Great Britain there was a predominantly negative attitude toward German philosophy, with efforts made to cultivate the formula "From Kant to Krupp" (which meant an evolution of the humanistic philosophy of the 18th-19th centuries toward a "philosophy of force" and demands to completely abandon its spiritual heritage), the scholarly discourse offered rather careful assessments of German idealism and even of Friedrich Nietzsche's philosophy. German philosophers attempted, on the one hand, to defend the intellectual contributions to the concept of an "ideal Europe" and, on the other hand, propagated the ideas of "Germanism" as a combination of the category of "individualism" of German Romanticism and idealism with a contemporary "distinctive German spirit."

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Cultural and Economic Strategies of Modern China: In Search of the Cooperation Models across the Global World

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The purpose of the article is a philosophical and anthropological study of the strategic models used by modern China in the cultural and economic fields. This study is based on the explication of the essential aspects of the so-called "Chinese dream". The key areas of cultural and economic activity of modern China are analyzed from the philosophical and anthropological positions, which are of strategic importance on the way to changing the current world geopolitical paradigm. Understanding the conceptual foundations of the evolution of Sinic civilization (headed by China) would make international relations more predictable and promising. The individual works of sinologists, cultural historians, and representatives of philosophical thought were useful for this study, in methodological terms. The scientific novelty of the study is expressed in the proposal to look at the whole array of diverse cultural, economic, geopolitical strategies used by China from the perspective of a holistic approach. Since economics and culture are closely related (and both of these areas focus on the modern man and the man of the future, finally), their symbiosis leads to emergence qualities that are constituted in a hybrid concept called the "Chinese dream". It forms the basis of the modern anthropological project of Chinese society. The analysis allows the authors to state that China is concentrating relevant cultural and political efforts on events that seek to increase the level of positive perception in the world of Chinese values and deepen the

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dialogue of cultures in the global world. At the same time, large-scale economic interactions are being carried out as a part of the Belt and Road Initiative (BRI) strategic program, meaningfully transforming the global economic “agenda”. The internal plan of the Chinese socio-economic strategy is associated with the creation and expansion of the so-called “middle-income society” as the main driving force on the path of the great revival of the Chinese nation. This movement is conceptualized in a multifaceted strategy with the symbolic name “Chinese dream”, which differs significantly from its Western counterparts. As Chinese society moves from the modern era to the post-modern one, and the post-modern era itself in the socio-cultural landscape of China will initiate the need to find a conceptually updated anthropological project.

Keywords: China, a dialogue of cultures, cooperation in the era of globalization, an anthropological project of the future, middle-income society, Belt and Road Initiative (BRI), Chinese dream.

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Introduction

The dynamics of the development of the modern Chinese society, the socio-cultural evolution of China, which occurs in parallel with the economic and technological growth, is associated with the transformation of ideas, values, ideas, and behaviors in all forms of its manifestation at the current historical stage. The indicated changes provide substantial food for thought that unfolds in the space of cultural anthropology, social philosophy, social anthropology, and other branches of socio-humanitarian knowledge.

Given that the latter focuses on the study of the mechanisms of human behavior within social groups, taking into account the structure of human social ties (traditions of socio-economic and socio-political activity, the characteristics of national legislation and customary law, local religious and moral standards, established patterns of consumption and exchange, family relationships) — the entire array of these aspects of being can characterize more or less objectively the socio-cultural structure of a particular nation and say a lot about its mentality and value hierarchy. This set of art, in its turn, contributes to a better understanding of the foreign and domestic policy of the state, which represents the corresponding ethnonational and socio-political community, with its specific culture. The era of globalization with an increase in the level of mobility of individuals and social structures in the process of their deployment rightly emphasizes the need to search for productive models of inter-cultural and, in general, intercultural communication (Savenkova & Svyrydenko, 2018).

The proper understanding of the mental, ideological, socio-economic, spiritual patterns of other cultures is becoming increasingly significant as our world becomes more and more interdependent and genuinely global. Among this kaleidoscope of cultures, that substantively fill our modern world, the several ones stand out clearly from the background of many others, and almost always throughout the history of the world, either as a key or claiming to restore their lead in the development of human civilization.

China is one of those civilizations that, in the foreseeable future, will determine the fate of humanity along with other centers of power in the current multi-polar, multicultural world. What strategies does China choose for the successful implementation of the global globalization project? What socio-economic dominants does Chinese society determine for itself, and what kind of socio-cultural mission does modern China sees as its bearer? Let's consider some

of the possible options, taking into account the Chinese cultural and philosophical tradition and the economic realities of our time. Without denying the importance of all the aspects mentioned above of the development and functioning of Chinese society, we focus primarily on the philosophical and anthropological content of modern models of cultural and economic strategies, which together determine the nature of Chinese geopolitics. This article is an attempt to philosophically interpret the results of studies that have been gained not only in the works of the famous philosophers, religion researchers but also in the modern sources in the field of global politics and international relations, economics, and the like. The key provisions of this article are the personal author's study, including the image of the man of future (future human image), which is the subject of broad academic discussion in the context of civilizational development, the contradictions of the interaction of different cultures, and the like.

We consider the individual studies to be methodologically essential to clarify the cultural and economic aspects of the modern Chinese strategy of being and development, in which such issues appear as following: the influence of spiritual and ideological factors on the public moral and legal system of China (Hang, 2011; Stovpets, 2019a; Stovpets, 2019b; Yao, 2001; Xing, 2013); the dialectic of democracy in the global world (Chan, 2007; Ding, 2008; Iskhakova, 2018; Yakushik, 2018); counter-consumerism (Gunderson, 2016); problems of technology and research in the global world (Bloom et al., 2019; Yeshchuk & Vasina, 2019); features of China's international politics on a global day (Kyianytsia, 2019; Zalesny & Goncharov, 2019).

Purpose of Research

The purpose of the article is a philosophical study of the most common cultural and socio-economic models of a long-term, strategic nature that modern China practices both in foreign policy and domestically. Achievement of the stated goal is associated with the explication of how the Chinese state relies on human potential, combining the principles of utilitarianism (as the basis of economic growth and improving the quality of life); collectivism; socialism with Chinese characteristics, which is the essence of the Chinese vision of social justice; anthropocentrism; etc. At the same time, the strategy demonstrates the solidarity among the carriers of Sinic cultural codes.

Statement of the basic materials

China can rightfully be reckoned with the core of civil society, which has been considered for thousands of years as an attractor for the most diverse ethnic groups, gaining them up to its own cultural and economic expanse, absorbing and assimilating them. History shows many examples when carriers of other cultures (Xiongnu, Miao, Uyghurs, Mongols, Manchu, and others, once self-sufficient peoples) fall into the "Chinese melting pot". The ethnic groups mentioned above can retain their dialects, individual traditions, and even religious characteristics. Still, mentally they become part of the Sinic culture and, no less critical, successfully integrate into the Chinese socio-economic system. These processes can go on for centuries.

The development of human potential in China has always been associated with an imperial power whose *modus vivendi* has become an economic and cultural expansion. This vector was somewhat disrupted in the 19th century (The Opium Wars in Chinese historiography). However, taking into account the long and rich history in the field of conceptualizing power and the Confucian heritage, the revival in China of strategies and tactics of cultural and other

types of influence, which are collectively referred to as the term “soft power”, was only a matter of time. However, the content of these models, historically rooted in the imperial past, requires rethinking, adjusted for modern technological, geopolitical, socio-economic realities that prevail in the world now.

It is worth considering that the traditional culture of China has a particular specificity, and is often seen as too conservative. At the same time, in recent years, Chinese culture has found successful translation mechanisms beyond the traditional space of the Sinic civilization, actively involving the non-governmental sector to implement the ideas of cultural diplomacy in the global space. The soft power of the Chinese cultural policy becomes possible, first of all, thanks to its active cultural presence in various countries through the developed networks of intercultural cooperation.

For this purpose, Confucius Institutes and “classes” are being established in different parts of the world — an international network of cultural and educational centers created with the participation of the Office of Chinese Language Council International, in the daily discourse known as Hanban. This organization was founded in 1987, and the most prominent among its functions is the creation and expansion of the Confucius Institutes network. The announcement of the creation of the first Confucius Institute in Seoul in 2004 marked a new phase of cultural and political activity in China when objective resource and program prerequisites were created to deepen intercultural dialogue and popularize Chinese culture in the global world (Starr, 2009: 65).

To demonstrate the dynamics of the international cultural activity of the PRC, we present some statistics. Therefore, as of the end of 2010, there were already 322 Confucius Institutes and 369 Confucius Classes in 96 countries worldwide. As of 2018, China ensured its permanent cultural presence in 142 countries and regions of the world, in which 516 Confucius Institutes and 1076 Confucius Classes functioned together. In China itself, there are about 1800 Confucius schools (Zin, 2018). In 2019, 548 Confucius Institutes and 1,193 Confucius schools and classes worked in 162 countries and regions of the world. Due to substantial government funding, China plans to have 1,000 such institutions abroad collectively by the end of 2020, marking such dynamics by the “Confucius Revolution”, and aiming to meet the growing world demand for learning the Chinese language (Jakhar, 2019). According to official Hanban data, 187 institutions are currently functioning in Europe (in particular, six Institutes and two Confucius classes in Ukraine), 138 institutions in North and South America (in particular, 81 institutes and 13 Confucius classes in the USA), 135 institutions in Asia (Confucius Institute, 2020).

Confucius Institutes, open to the broad groups of participants, popularize the Chinese language as well as Chinese culture, from calligraphy and cooking to tai chi and Chinese classical philosophy. These structures implement educational exchange programs, conduct public events, and lectures. Confucius institutes are directly responsible both for the spread of the Chinese language in various countries of the world and for the familiarization of their population (intellectuals and the general public) with the history of China. Another essential task identified by Hanban is to preserve the language in the circles of the Chinese diaspora. The fact is that many young ethnic Chinese belonging to the second and third generations of emigrants, for the most part, know only the spoken language (and, often, this is a particular dialect of Chinese and not the classical version). At the same time, they may not have Chinese writing at all.

In general, it can be noted that the mentioned cultural and educational structure fulfills its

mission — to contribute to the global, soft and dialogic popularization of Chinese spiritual values, to make China more understandable to the rest of the world, to achieve moral leadership, successfully applying cultural diplomacy approaches. Within Confucian thinking, moral leadership is also part of “soft power”. This vision resonates with the Chinese cultural and intellectual traditions, echoing with a traditional anthropological project.

As it is known, the basis of the original paradigm of the Chinese system of government is Confucianism. Despite its hierarchy, the Confucian paradigm is built on the principles of ethics. They expect moral superiority from the ruler, which (among other personal qualities) facilitates the adoption of wise decisions to support the security and prosperity of the state. As long as the ruler and his actions meet the criteria of Confucian morality, one is considered worthy of the “mandate of Heaven” and the comprehensive support of one’s citizens. If one deviates from moral standards, then it is considered that he is no longer worthy of heavenly intercession and loses the right to own a “mandate” (Chan, 2007: 179).

China’s successful cultural expansion, demonstrating the ideals of a new Confucianism, is only one side of modern Chinese strategy. If we look at the economic policy of the PRC of recent decades, in particular, foreign economic (Arroyo, 2008), it can be assumed that the Chinese “economic strategies” are also designed for the long term and aimed at cooperation with representatives of other civilizational and cultural spaces. A striking example is the Belt and Road Initiative (BRI) strategic program, which China has been successfully implementing in recent years.

Taken into account the current trends in the development of the international relations with the participation of China, as well as the turning political events of recent years in China itself, we can assume that this country is reviving its significant civilizational status successfully now. The fact is that China has almost always been a super-state and surpassed other civilizations of the world (including European one) in many development indicators: in terms of population and population growth rate, literacy rate, gross domestic product, and the like. Not to mention the national cultural identity that prevailed in Imperial China much earlier than in the West.

However, China, when it was an empire under the rule of great ancient dynasties — The Qin dynasty, The Han dynasty, The Tang dynasty, The Song dynasty, The Yuan dynasty, The Ming dynasty, The Great Qing dynasty, was still a regional superpower. Despite its economic, scientific, educational, military-political, and cultural leadership status in East Asia at that period, China dissociated itself from non-Chinese civilizations. China limited its interaction with them to trade and the minimum necessary diplomatic relations.

The situation described above ended in the 19th century. This great empire has already become accustomed to leadership, to its status of “Celestial Empire”, has found itself in a situation of the need to take into account the technological capabilities, socio-cultural achievements, and geopolitical ambitions of Europe. For some time, China was dependent on Britain and other Western states, then on Japan, until the end of World War II. Only from the middle of the 20th century, China once again embarked on the path of a revival of one’s true great civilizational status. We, like many other researchers, tend to think that the Chinese success strategy is becoming global because China is not just soon, but today it is demonstrating the economic leadership in the world in many ways. This state of things allows us to designate the geopolitics of China as “a return to mega-empire”.

Mega-empire is an empire that exists not only in the space of its territory, and not only within the framework of a single monolithic nation. It goes far beyond its borders, offering models of cooperation and development in many other countries, even if they have entirely

different political and socio-economic systems and cultural codes. Once such mega-empires were the empire of Alexander the Great and the Roman Empire. They spread their effective examples of the political and socio-economic structure, technologies, and other attributes of material and spiritual culture.

It makes sense to analyze the cultural influence of China in the modern world in the context of the so-called “information power”, which is functionally connected with educational and cultural institutions, the media, and intellectual property institutions (Stovpets, 2017: 54). Today, China is confidently growing its world status in the field of intellectual activity, actively realizing its potential as a country-innovator. From year to year, the number of Chinese developments, brands, patents, scientific discoveries, technological advances are growing. It indicates the turn of the Chinese economy towards innovation, which gives reason to expect the emergence of new anthropological challenges that naturally arise in societies as a result of the transition to a post-industrial matrix (in the economy) and a post-modern paradigm (in the general cultural space).

These transformations of material and spiritual content have a direct impact on the anthropological project, which underlies this or that society. After all, innovations represent a complex socio-cultural phenomenon, the determinants of which are specific features of the social environment, and the current anthropological project. Therefore, it is logical that the vector of social transformations related to information and communication and other determining innovations, from the technical, economic and legal spheres, is moving now into the socio-cultural plane (Stovpets, 2016a: 11). And this is especially noticeable in China, which, for example, created and made universal (in its social space) Chinese national communication technologies (search engines, instant messengers, social networks, online trading platforms, etc.). They are not inferior to Western counterparts in popularity in China itself, and in some aspects (in particular, in terms of the level of tool functionality integration, by the criteria of efficiency and ease of use) they are even ahead of similar technological tools used in Europe and the USA. All of this significantly affects people’s lifestyles. The information society in China is developing very dynamically, which leads to increased human potential and the gradual renewal of the “Chinese Anthropological Project”.

Why is today’s China an economic superpower? In our opinion, it is a consequence of the economic philosophy that country has been implementing since the late 1970s. However, not only that. “Mega-empire” is impossible without the active translation of its cultural tradition and value-meaning constructs. Therefore, not accidentally Xi Jinping declares publicly that China, through its development, makes a considerable contribution to the development of humankind. Also, it is announced that China forms around itself the community “Community of Shared Future for Mankind”, also known as the “Community of Common Destiny”. China productively combines cultural diplomacy approaches with economic cooperation with “Common Destiny countries” by investing in joint projects.

“Mega-Empire” as a specific social architecture at all times has always been based on two postulates: *the army* (the reports of Xi Jinping repeatedly fix the task of making the PRC army the most powerful army in the world by 2050) and *the economy*. Evidence of economic power is, in particular, the ability of China to support its partner countries continually by attracting investment in their economies. An example of such investments is financing the development of infrastructure — highways, warehouses, logistics complexes within the Belt and Road Initiative (BRI).

Next, we come to the question of the degree of China’s integration into the so-called

post-modern reality, demonstrating the successes of this state in implementing the national and international economic development strategies. However, we need to clarify something to understand the paradigm sequence “Premodernity — Modernity — Postmodernity”, on the concept of which we also rely on our philosophical and anthropological searches. We agree with the thesis that the same chronological moment for representatives of different social groups and cultures produces some non-identical ways of coexistence. Namely, this phenomenon in socio-humanitarian discourse is framed conceptually by the concept of “social time” (Sorokin & Merton, 2004: 113). At the same time, informatization, globalization, and other technological and anthropological factors make significant adjustments to the socio-cultural dynamics of the historical process and the characteristics of social time.

Postmodernism is a possible future era. However, even for the avant-garde part of Western civilization, postmodernity has not come yet. We are witnesses of tectonic socio-cultural and anthropological transformations of the transit from modern to post-modern. Logically, the specifics of this transition for Western and Eastern civilizations should be studied with an understanding of the particulars of its current modern-day state, when postmodernity should be considered as a close or distant prospect of completing the transit mentioned above.

China, in previous times, in most cases, watched somewhat distantly the turbulent events in the West, limiting its communication with Western civilization with trade operations. For the Chinese value system, the worldviews of Europeans were quite alien (Svyrydenko & Fatkhutdinov, 2019). Everything that happened in the history of European civilization for about 500 years (15-19 centuries), led to the fact that at the beginning of the twentieth century, the construction of the “modern project” in Europe was completed.

One can agree with the opinion that the spiritual foundations of the modernization of European culture are read in the philosophy of the Enlightenment, in particular, in the rationalization and dissemination of ideas of the political, economic and spiritual independence of the individual, the recognition of one’s rights to one’s initiative and sovereignty, one’s identity as a public good.

In our previous studies of the features of transit to the post-modern state of development, we formulated the following thesis: “With the transition from “pre-modern” to modern, a person of the Western civilization receives a kind of a set of basic cultural codes that become decisive for his development. A person gets modern education, modern consciousness, modern language, modern technologies, social practices, and modern institutions” (Stovpets, 2016b: 117). The ideology of modernity makes special bets on the human potential of the individual, and, as a tool for revealing this potential, defines liberalism and individualism (contrasting them with statism and collectivism). And here we come to the problems of postmodernism in “Western” and “non-Western” societies.

If one talks about such signs of postmodernism as decentralization, de-ideologization, erosion of national-state sovereignty, excessive individualism. Today, we do not see sufficient reason to speak about postmodernity paradigm in China. However, we see that New Confucianism, socialism with Chinese characteristics, statism, political pragmatism, a nation-state are the minimal set of signs that determine the life of modern Chinese society, and all of these have *modernity* features indeed. It is also worth considering the features of the Chinese legal mentality, which can be summarized as “philosophical and legal syncretism” (Stovpets, 2019a: 59).

Indeed, in the economic sphere, China has leaped the post-industrial formation (bringing Chinese society closer to “postmodernity”). Under the leadership of Hu Jintao, in the first

decade of this century, China continued to strengthen its status as an economic superpower. However, Hu Jintao's domestic policy had two main components: the continuation of economic reforms and the preservation of traditional public policy. The recipe, which was implemented in social practice in a productive form, was a combination of the approaches of economic liberalization with the policy of social control.

This course was continued with the advent of Xi Jinping in China in 2013. At the same time, this leader took into account the successful experience of his predecessors. If Hu Jintao, during his presidency in China, supplemented the ideology of a "socialist harmonious society" with the concept of scientific development (based on the achievements of Deng Xiaoping and Jiang Zemin), then Xi Jinping adopted the idea of "integrated state power". It provides for a solid foreign policy of the PRC, which claims to be the world conductor of free trade and economic globalization. The political creed of Xi Jinping is the Great Power Diplomacy with Chinese Characteristics. The concept mentioned above made a significant contribution to the development of the discourse of "soft power". It was born in the process of adapting the well-known theory of Joseph Nye (Nye, 2004). Moreover, this complex power consists of "hard power", "soft power" and the coordinating power of the state, and it is the latter (through socio-political structures) that receives leverage for more practical use of "soft power" (Callahan & Barabantseva, 2011: 231).

Why, in fact, do we have the reason to assert that the "modern" with clear evidence so far dominates the "post-modern" in the life of today's China? The fact is that China (along with other key countries in Asia) is experiencing an upsurge in the national identity. Civic (non-ethnic) nationalism quite confidently integrated into China's public policy. It is not by chance that Xi Jinping proclaimed "the great revitalization of the Chinese nation" as one of the main slogans of his reign. An appeal to the idea of a "great nation" is a characteristic sign of the worldview of the modern era, after which the conceptualization of the "national state" took place. As it's known, the peak of the construction of a system of sovereign nations was observed in pre-war Europe of the late 19 — early 20th centuries. According to some researchers, today, some Asian countries are most close to the so-called Westphalian type of state producing the corresponding meta-narratives (Alagappa, 2003: 87).

Desiring to reduce the potential impact of globalization on Chinese society, productively resolving the "local-global" contradictions, as well as fixing the tendency to "great revival", the project "The Chinese Dream" has recently been implemented in the social practice (Xi Jinping, 2013). This concept is multifaceted because it integrates both the modern socio-economic interests of China and the cultural-historical, political-ideological sphere, and worldview issues. This concept should be the subject of further philosophical research.

Discussion Statements

The article proposes to consider an array of diverse cultural, economic, geopolitical stratagems used by China, from the perspective of a holistic approach. Since economics and culture are closely related (and both of these areas are finally closed to humans), their symbiosis leads to emergent qualities that are constituted in a social concept called "The Chinese Dream". Structural, functional, and system analysis suggests that the Chinese strategic model is essentially connected with the idea of continuous economic expansion towards obtaining world leader status, with the parallel global presence of Chinese culture through the creation of its cells in different countries. It can be concluded with a certain degree of conditionality that

understanding the conceptual foundations of the evolution of the Sinite civilization (headed by China) will make international relations more predictable and promising, creating a space for productive cultural communication and cooperation.

Conclusions

Thinking about the current model of the representation of modern Chinese geopolitics in the cultural and economic plane, we can fix some observations. Firstly, it should be noted that since the introduction of the Opening Up and Reform Policy, the emphasis has been done on maximizing the development of human potential. This fact “opened” the broad opportunities for personal self-realization in private areas (primarily in the business environment), causing the significant liberalization of life.

The productive combination of the paternalism with competitive principles (in the domestic market), the growth of the Chinese middle class, the intensification of academic mobility, the increase in the level of innovativeness of the PRC economy, as well as the revival of Confucianism and other traditions in culture, — the whole this complex makes the Chinese anthropological project successful on a global scale today.

As for China’s foreign cultural strategy, the main tool for its implementation is the intention to ensure its cultural presence in various countries of the world, implementing cultural diplomacy approaches in the global world. This task, in general, is accomplished by opening the Confucius Institutes and Confucius Classes, as has been mentioned above. China today practices some forms of popularizing its own culture, implementing many international cultural exchange programs (such as The Visiting Program for Young Sinologists, Chinese Bridge, and others, coordinated by the Ministry of Culture and Tourism of the PRC, the Ministry of Education of the PRC, and the Chinese Academy of Social Sciences (CASS), etc.). In its entirety, all these institutions make China by their activities, closer and more understandable to other cultures. In the end, they add their contribution to the positive perception of the entire Sinitic civilization, the core of which is China.

The economic strategy of China contains two interrelated components. The international financial part of modern Chinese strategy correlates with the well-known trade and infrastructure project named “Belt and Road Initiative” (BRI), with well-developed investment practices, cross-border infrastructure development, and the like. However, the internal economic component is no less important here, the state of realization of which affects the rest of the modern globalized world. We are talking about the active development of the Chinese middle class, the so-called “Moderately prosperous society” (Xiaokang), which forms the material basis of the concept of “The Chinese Dream”. The spiritual basis of economic transformations is the Sinitic cultural tradition, in particular, New Confucianism, the revival of Chinese philosophy, and the spread of the Chinese language.

The concept of the “Chinese dream” is a socio-cultural, political-ideological, and socio-economic idea of a hybrid (in a positive sense) nature. It absorbed both the features of individualism (to encourage individual private entrepreneurship, moderate consumerism, competition). It proclaimed the collective ideals of the “great rebirth” of the Chinese nation to achieve great common goals. The “Chinese dream” is successfully realizing itself as an instrument of ethical justification for China’s further economic growth.

We were able to demonstrate that modern Chinese society is developing mainly on the ideals of modernity when the nation-state was considered the highest public domain. The post-

modern era, which is likely to begin for China in the foreseeable future, will offer a unique post-modern project with Chinese characteristics, in the center of which there will be a specific anthropological project. We do not exclude that the latter will differ significantly from its western models, and it will become a source of anthropological challenges on a global scale.

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Toward a law of healthy peoples: From the Perspective of the Right to Health

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*With the outbreak of the Coronavirus disease (COVID-19) pandemic, the international community is forced to face the global health crisis again. Even though, throughout the course of history, the human race has seldom succeeded in getting rid of infectious diseases and global health inequalities completely. Faced with this tragic situation and extreme inequality, some philosophers have put forward some exciting plans, and it is undoubtedly regrettable that Rawls, one of the most outstanding contemporary political philosophers and ethicists, has not addressed this issue in his *The Law of Peoples*. However, if Rawls wants its philosophical blueprint for the future world – the law of peoples as a “realistic utopia” to be feasible, he has to face the challenges of global health and make a reasonable response. Otherwise, the magnificent building of this “realistic utopia” will collapse. Therefore, the author tries to develop Rawls’ international justice theory by introducing the idea of the right to health into the law of peoples, so as to hopefully provide a feasible philosophical plan to solve the global health problems.*

Keywords: Global health, John Rawls, *The Law of Peoples*, the Right to Health

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Introduction

Human history is arguably the history of combating diseases, especially infectious diseases. The most prominent of these diseases are plague, cholera, and smallpox, which once and still caused havoc on humanity. Conditions such as tuberculosis that were thought to be under control have been resurgent in recent years. Even more worrying and scaring is the emergence of new malignant diseases, whether AIDS or Severe Acute Respiratory Syndrome (SARS) and also the current COVID-19. With the outbreak of the Coronavirus disease (COVID-19) pandemic, the international community is forced to face the global health crisis again.

But the fact is not that simple. More precisely, the above statement does not have much to do with people in rich countries in some ways. 60% of the population in the world's poorest countries will die from infectious diseases, compared with less than 10% in rich countries.¹ Cholera, plague, and other diseases have been sporadic in developed countries. As for AIDS, which had once spread in some developed countries, developed countries were now far lower than developing countries owing to extensive health education and the use of effective antiviral drugs, both in terms of infection rate and mortality.

In addition to being more vulnerable to infectious diseases, people living in developing countries are far less likely to have access to clean water, basic sanitation, antenatal care, and basic immunization services than members of developed countries. In this way, there is a huge difference between people in different countries in the opportunity to sustain life itself. In 2017, Sub-Saharan Africa and Southern Asia accounted for approximately 86% (254,000) of the estimated global maternal deaths with sub-Saharan Africa alone, accounting for roughly 66% (196,000).²

Perhaps nothing else in the world is more shocking than the huge gap between life and death opportunities. Confronted with this unequal situation, philosophers need to reflect: what measures should be taken to change the current situation? What moral obligations should developed countries assume for developing countries? What kind of goal or ideal should we pursue is the most fair and desirable?

Philosophers' plan: from Peter Singer to Thomas Pogge

1. Singer's principle of equal consideration of interests and positive duty to assist

Peter Singer, one of the most famous contemporary philosophers, studied global health early in the 1970s when millions of Bangladeshi people in East Bengal were suffering from severe hunger and death threats due to lack of necessary food, shelter and health care. Should people in rich countries assist these refugees in such circumstances? Singer gave a positive answer. Singer's argument is like this

A1 The suffering and death caused by lack of necessary food, shelter and medical measures are evil,

A2 If, within our means, we can prevent such suffering and death without sacrificing even a little bit of comparable moral importance, then morally, we ought to do so.

If these two premises are correct, then

B1 Bangladesh refugees are now under the threat of suffering and death described in A1,

B2 As a member of the developed world, we can only donate a very small part of our income without sacrificing anything of comparable moral importance to convert into food and medicine urgently needed by the victims, thus preventing the occurrence of death, which undoubtedly meets the conditions described in A2.

Therefore, the conclusion can only be that we should assist the victims without delay.

By "without sacrificing anything of comparable moral importance" Singer means "without causing anything else comparably bad to happen, or doing something wrong in itself, or failing to promote some moral good, comparable in significance to the bad thing that we can prevent" (Singer, 1972). Singer points out, The idea of "moral importance" does not need to be distinguished, because it can be proved without any particular value or ethical principle. B2

¹ www.oneworldhealth.org/global_burden last visited on 9 March, 2015.

² www.who.int/news-room/detail/19-09-2019-maternal-deaths-decline-slowly-with-vast-inequalities-worldwide, last visited on 20 January, 2020.

is right for the vast majority of people living in industrialized countries, whatever defensible “moral importance” point of view.

Singer’s argument is based on the principle of equality in the weakest sense — the principle of “equal consideration of interests,” the essence of which is that in ethical prudence, we should give equal consideration to the similar interests of all those affected by our actions. This means that if a possible action only affects X and Y, and if the X loses more than the Y gains, it is preferable not to take such action. By accepting the principle, we can not say that, despite the above description, because we care more Y than care X, it is better to act in this way than not. The true meaning of the principle is: “an interest is an interest, whoever’s interest it may be” (Singer, 2011). The basic element of this principle is that, when considering the interests of the person concerned (whatever their interests), it must apply to everyone, regardless of race, sex, or IQ.

Singer acknowledged that, in some cases, the principle of equal consideration of interests could lead to unequal outcomes. Suppose that after the earthquake, we encountered two wounded persons, one of whom had lost one leg and was also at risk of losing one toe on the other leg; the other was less injured, and one leg, though injured, was expected to be preserved. Unfortunately, our medical supplies are just enough for one casualty. If we use them for the former, we can only save one toe at most; if we use them for the latter, we can save one leg. Faced with this dilemma, what should we do? Singer thinks we should use medicine to keep the latter’s legs. Out of impartial consideration, if we use our limited medical resources for the less seriously wounded, then we can better promote the interests of those affected by our actions. After all, the loss of one leg is more serious than the loss of one toe. And this is what the principle of equal consideration of interests requires us to do. “Thus, equal consideration of interests can, in special cases, widen rather than narrow the gap between two people at different levels of welfare. It is for this reason that the principle is a minimal principle of equality, rather than a thorough-going egalitarian principle” (Singer, 2011).

Based on the principle of equal consideration of interests, Singer believes that people in rich countries should not hesitate to assist the poor in other countries. What criteria should be adopted for such assistance? Singer argues that anyone in affluent societies who has enough money to spend on luxury goods and leisure should donate at least 1% of their income to people who have difficulty getting enough food, clean drinking water, basic shelter, and medical care. Those who fail to meet this donation standard should be seen as failing to fulfill their fair share of global responsibility and thus making a severe moral mistake. But Singer still stresses that this is a minimum Standard. Those who think carefully about their ethical obligations will realize that they should pursue a higher standard (Singer, 2016).

Singer’s argument, which focuses on near-death and related relief from famine and extreme poverty, does not add much to his discussion about how we ought to do beyond that. At the same time, I agree with Michael Black that Singer mainly regards the moral choice of actors as the core of his analysis. The actors here sometimes represent the government, but more often represent the individual, and need to decide whether to spend money on individual plans or desires, or on saving the lives of the poor on the death line. But the problem with this approach is that in the domestic field, we not only pay attention to personal morality, but also pay attention to the moral judgment of social institution and practice, that is, political morality. A complete global ethic, therefore, calls for an examination of the nature and form of the international community, including international institutions and practices, which is an essential missing part of Singer’s theory (Blake, 2010).

2. Pogge's No Harm Principle and Negative Duty

Singer advocated an active duty of assistance from developed countries to developing countries to alleviate the health crisis that prevailed in the latter. Such obligations, in turn, are characterized by the requirement that developed countries and their peoples donate a certain proportion of their gross domestic product or income to developing countries. This statement reflects the great concern about the health problems related to poverty. After all, intuitively, if poverty can be eliminated, many health problems can be “solved.”

On the other hand, some scholars have suggested that in order to solve the health crisis of developing countries, developed countries should bear a negative obligation to developing countries, which is manifested in that developed countries can not impose a harmful global institutional order on developing countries. Otherwise, they should make corresponding compensation and reform this harmful global order. For example, Thomas Pogge points out that each of us has strong moral reasons to ensure that our actions do not harm others. If others are hurt by your fault, you have stronger moral reasons to help these victims than others are hurt by other factors, which are out of your control. Similarly, if the Governments of rich countries and the global institutional order that they support and actively promote substantially lead to the occurrence of medical conditions in poor countries, then rich countries violate a negative obligation to ensure that any institutional order they support does not harm poor countries, then rich countries have a responsibility to mitigate and eliminate such medical conditions and to bring about changes in that institutional order (Pogge, 2002).

One of the premises of Pogge's argument is that poverty is the most important factor contributing to the existing health crisis in developing countries. On this basis, another famous assertion by Pogge is that the characteristics of the current global order have led to large-scale extreme poverty, which continues and can be predicted to produce extreme and premature deaths (Pogge, 2005). Because rich countries have great advantages in negotiating power and professional skills, he argues, rich countries and their negotiators can use them to influence the arrangements of the global order to make it more in the interests of their governments, companies and citizens, which in the end deviates the program best to avoid poverty. This has led to the growing marginalization of the global poor, whose interests have been ignored both in domestic and international decision-making. Governments and citizens of rich countries are, therefore, primarily responsible for the current global institutional arrangements.

If the current global institutional order imposed by developed countries had resulted in large-scale extreme poverty, which, as one of the most important factors, had led to a health crisis in developing countries, developed countries had harmed them in the area of health. Thus, developed countries have violated their negative obligation not to participate in the implementation of an institutional order that would harm developing countries. Then developed countries have a duty to compensate for the harm they have caused.

Although Pogge's view has great attraction, there are some problems in his argumentation. Even if the global institutional order imposed by the developed countries harmed the developing countries and should therefore be held liable for compensation, according to the argument that the developed countries should assume a negative duty of no harm to the developing countries, the developed countries need only eliminate the elements of the existing institutional order that hurt the developing countries, but do not have the obligation to support a global institutional order that benefits the developing countries. In other words, “no harm” does not equal support.

Second, both Singer and Pogge believe that public health problems in developing countries are primarily caused by poverty. I do not want to deny this, but I just want to say that there is a lot of evidence that even in impoverished areas, it is possible to maintain a more desirable public health. An example of this was reported in the World Health Report 2008: the economic situation in the Congo has deteriorated sharply over the past 30 years. Despite the withdrawal of State support from the health sector and the worsening of large-scale poverty, primary health-care services in Rutshuru, an area in eastern Democratic Republic of the Congo, did not collapse, on the contrary, the number of health centers and services provided have increased, and the quality of care for patients with acute and chronic diseases has improved. These results clearly benefit from a robust health-care system in the region. Through the experience of Rutshuru regions, WHO pointed out that regional health care guided by the primary health care system is a robust organizational model that can withstand extreme adverse environments. It can be seen that internal institutional factors can not be ignored in the public health situation of a country and a region. But neither Singer nor Pogge considered this point.

Therefore, although the philosophical plans proposed by Singer and Pogge for global public health problems have their own attractiveness, both of them have theoretical deficiencies and lead to shortcomings in dealing with the global public health crisis. In the last part of this paper, I try to develop Rawls' theory to put forward my own opinion on this issue. In my opinion, although, regrettably, Rawls has not specifically addressed the issue of global public health, his argument about assistance obligations provides an instrumental approach for us to address it.

Why A Law of Healthy People?

1. Loopholes of Rawls' Law of Peoples

Rawls does not address global health directly in *The Law of Peoples*. Like singer and Pogge, Rawls is simply trying to make his own philosophical claims about global poverty. In the non-ideal part of the Law of Peoples, Rawls argues that free and decent people should undertake an obligation of assistance to burdened society in order to help the latter establish a reasonable and just or decent system. "Burdened societies, while they are not expansive or aggressive, lack the political and cultural traditions, the human capital and know-how, and, often, the material and technological resources needed to be well-ordered" (Rawls, 1999).

A well-ordered society should follow three guidelines in implementing its assistance obligation. The first rule is that a well-ordered society does not need to be productive. "Great wealth is not necessary to establish just (or decent) institutions. How much is needed will depend on a society's particular history as well as on its conception of justice" (Rawls, 1999). The second criterion is to realize the importance of the political culture of the overburdened society when thinking about how to implement assistance obligation. "The causes of the wealth of a people and the forms it takes lie in their political culture and in the religious, philosophical, and moral traditions that support the basic structure of their political and social institutions, as well as in the industriousness and cooperative talents of its members, all supported by their political virtues (Rawls, 1999). Rawls stresses that there is a little recipe for well-ordered people to help burdened societies to change their political and social culture. But the emphasis on human rights will change inefficient institutions and the behavior of rulers who are indifferent to the welfare of their people. The third criterion for fulfilling assistance obligations is that assistance is intended to help burdened societies, enable them to manage

their own affairs reasonably and rationally, and eventually become members of the Society of well-ordered Peoples. When this is achieved, no more assistance will be required, even if the well-ordered society may still be relatively weak.

From Rawls' definition of a burdened society, he does not seem to notice the serious impact that the public health crisis may have on a community. The reality is that, since the 1990s, the spread of HIV has led some African countries to lose early gains. The severe AIDS crisis has led to a significant decline in average life expectancy at birth in some of the world's poorest countries and a sharp increase in the gap with richer societies. The widespread morbidity and mortality from diseases such as AIDS and malaria can significantly reduce agricultural productivity and destroy farmers' livelihoods. However, the shortage of labor due to public health problems is clearly much more severe than the lack of human capital and know-how, material, and technical resources.

Of course, we cannot ask Rawls to explore all the issues in *The Law of Peoples*. Rawls himself points out, "As a consequence of focusing on the idea of a realistic Utopia, many of the immediate problems of contemporary foreign policy that trouble citizens and politicians will be left aside altogether or treated only briefly" (Rawls, 1999). However, the global health problem is closely related to the Law of Peoples as a "Realistic Utopia," so it can not be ignored. As we all know, the central theme of Rawls' domestic theory of justice is the basic structure of society, that is, the distribution of basic rights and obligations by the leading social system and the way to determine the distribution of benefits arising from continuous social cooperation. Social cooperation is different from simple social adjustment activities, such as those regulated by an order issued by a central authority; on the contrary, social cooperation is guided by publicly recognized rules and procedures, and contains the idea of equitable conditions of cooperation, which each participant can reasonably accept (Rawls, 1993).

It can be seen that one of the important characteristics of Rawls' idea of social cooperation is that social cooperation is voluntary rather than forced, and the individual citizens involved in it should bear responsibility for their actions (Freeman, 2007). This will inevitably require the ability of the members involved in social cooperation, which Rawls has many times stressed. "A decent hierarchical society's conception of the person, ...Rather it views persons as responsible and cooperating members of their respective groups. Hence, persons can recognize, understand, and act in accordance with their moral duties and obligations as members of these groups" (Rawls, 1999). It is natural to simplify this problem in ideal theory. However, the failure of the obligation to assist as part of the non-ideal theory to explore the incapacity caused by public health problems is the theoretical loopholes of the Law of Peoples. And this lack also makes Rawls set too low a standard for the decency of the peoples to ensure their members' ability to participate in social cooperation.

According to Rawls, the conditions for the decent peoples to become members of Society of Peoples, i.e., the criteria for decency are: first, that the decent peoples recognize the need to achieve their legitimate goals through peaceful means, such as diplomacy and trade, rather than aggression; second, that the proper people's legal system is guided by its common good philosophy of justice to ensure the human rights of its members; and that it imposes moral duties and responsibilities of goodwill on all within its territory; and that the practitioners of the legal system, judges and government officials, indeed, have a reasonable belief that the law is guided by a common good philosophy of justice (Rawls, 1999). Among them, to ensure that their members enjoy basic human rights is an important requirement for the people to be decent. The list of human rights listed by Rawls includes the right to life, liberty, property,

formal equality, as expressed in the rules of natural justice, etc. In this human rights list, the right to life is most relevant to global health issues. Rawls says the right to life has a very broad connotation, including the right of people to various measures and means to maintain survival and security (Rawls, 1999).

Rawls' view of human rights is very closely related to the American scholar Henry Shue's exposition on "basic rights." Shue argues, A moral right provides (1) the rational basis for a justified demand (2) that the actual enjoyment of a substance be (3) socially guaranteed against standard threats. The substance of a right is whatever the right is a right to. A right is not a right to enjoy a right—it is a right to enjoy something else, like food or liberty. And standard threats, are those common, or ordinary, and serious but remediable threats. Shue continues to claim that, "if a right is basic, other, non-basic rights may be sacrificed, if necessary, in order to secure the basic right. But the protection of a basic right may not be sacrificed in order to secure the enjoyment of a non-basic right. It may not be sacrificed because it cannot be sacrificed successfully. If the right sacrificed is indeed basic, then no right for which it might be sacrificed can actually be enjoyed in the absence of the basic right. The sacrifice would have proven self-defeating" (Shue, 1980).

In practice, the primacy of basic rights usually means that they must first be firmly established before other rights can be ensured. Because people not only "have" other rights in a certain law-abiding or abstract sense, but also use the content of rights. So the key point is that people can "enjoy" or "exercise" other rights. Shue claims three basic rights: (1) the right to (physical) security, i.e., the right to be free from murder, torture, injury, rape or sexual abuse; and (2) the right to subsistence, or the minimum right to economic security, i.e., free from pollution of air and water, adequate food, clothing and shelter, and minimum preventive public health care; (3) The right to freedom. All types of basic rights correspond to three types of obligations: (1) the obligation to avoid deprivation and not to deprive others of the content of their basic rights; (2) the obligation to protect others from deprivation; and (3) the obligation to assist, the obligation to assist those who are deprived (Shue, 1980).

Shue points out that his purpose in writing "basic rights" is to discuss the right to subsistence, that is, the basic core content of the so-called "economic rights," should belong to the right to be given priority. In contrast to the right to security, the right to subsistence as a basic right is highly controversial. While recognizing that the right to subsistence and security are essential for the maintenance of life, many scholars tend to view the right to subsistence as second in importance to the right to security. One important difference is that the right to security is a "negative" right, while the right to subsistence is a "positive" right. A positive right requires others to do something, while a negative right simply requires others to refrain from doing something, i.e., not doing anything that violates the right. However, Shue believes that it is wrong to divide the right to subsistence and the right to security according to the dimension of positive/negative rights, because both of them correspond to positive and negative obligations, so trying to divide rights rather than obligations into positive rights and negative rights can only be misleading. At the same time, since the argument that the right to security is a fundamental right can be similarly applied to the right to existence, it is natural to conclude that the right to existence is also a fundamental right.

Fundamental rights are minimum reasonable claims that everyone can make against others. This minimum requirement can be made by everyone and must be met at least by anyone, any government, and community. A moral minimum is embodied in such a minimum requirement, i.e., a threshold for tolerating human behavior, whether personal or institutional.

The fundamental rights concept of Shue has had an essential impact on Rawls' view of human rights. Rawls also points out that human rights in *The Law of Peoples* manifest a special category of emergency rights and set a necessary rather than sufficient standard for the suitability of domestic political and social systems. Such a standard is a "minimum standard," so it is not convincing to demand the waiver of these rights (Rawls, 1993).

Under such a standard, human rights in *The Law of Peoples* include the following rights: (1) The right to life: including the right to all means of subsistence, the right to security; (2) The right to freedom: including freedom from slavery, serfdom and forced labor, and effective measures for freedom of conscience to ensure freedom of religion and freedom of thought; (3) Property rights: acquisition of individual property rights; (4) The right of association; (5) The rights of emigration: such rights should not be mere formal rights, but people should also provide assistance to migrants where possible (Rawls, 1999).

From the above, Rawls' understanding of the meaning of the right to life directly refers to Shue's elaboration on the right to security and the right to subsistence, and expresses his agreement with Shue's assertion that the right to subsistence is a basic right. But the right to subsistence is the right to free air and water from pollution, adequate food, clothing and shelter, and minimal preventive public health care, so that a suitable opportunity can be obtained to achieve a life of almost normal length and considerable health and vitality. The interpretation of the right to subsistence was made more than 20 years ago, when there was no serious public health crisis caused by diseases such as AIDS, and the global environmental problems were far from serious today, so that the content of the right to subsistence contained only air and water free from pollution, adequate food and shelter, and minimal preventive public health care, which did not fully reflect the right to health. But Rawls fails to break through the concept of the right to subsistence and construct a law of "healthy" peoples that incorporates the right to health in the context of the global public health crisis nearly 20 years later, which is really regrettable.

2. A Law of "Healthy" Peoples: Development of Rawls' Law of Peoples

The author thinks that Rawls' ambivalence reflects his hesitancy about whether the right to subsistence fits a neutral view of human rights. Rawls emphasizes the objectivity of the *Law of Peoples*, which is manifested in that the content of *The Law of Peoples* does not depend on the time, place or culture of its origin, but on whether it meets the criterion of reciprocity and whether it belongs to the public reason of free or decent people's society. To this end, Rawls advocates a neutral view of human rights. This neutrality is reflected in: (1) human rights are one of the most important ethical considerations, as they impose a minimum requirement of legitimacy on political power; and (2) human rights have broad applicability and applies to almost all countries, regardless of their political traditions, economic level, and legal system; (3) human rights have ideological neutrality, i.e., human rights are a common concern of any ideological category of government; and (4) human rights issues are separable from partisan politics, meaning that requiring a state to end human rights violations does not necessarily require a change in its political system (Scanlon, 2003).

In fact, from Rawls' related exposition, he does not try to deny the importance of the right to subsistence or any other similar rights, the key lies in how to demonstrate and determine the connotation or content of the right to subsistence, which Rawls failed to provide us with an answer or a question that seems to be avoided by him. When Shue tells us that the

right to life refers to the right to free air and water, adequate food and shelter, and minimal preventive public health care, there is also a lack of adequate justification. Naturally, this is a rather difficult problem, but I think a minimum right to health must be covered by the right to subsistence or any similar right, which forms the basic needs that should be met by both free and decent people.

From the right to subsistence to the right to health, it seems to be moving from one maze to another. While the content of the right to health is enshrined in The Universal Declaration of Human Rights and The International Covenant on Economic, Social and Cultural Rights, the existence of the concept of the right to health and its definition remain questionable, and the concept of the right to health appears to be self-defeating—how can the full state of health of the individual be ensured? After all, this is a very subjective question, even if two people live in the same environment, and can get the same living conditions and medical conditions, the health of both is still likely to differ significantly. Just as The UN Committee on Economic, Social and Cultural Rights mentioned, “genetic factors, individual susceptibility to ill health and the adoption of unhealthy or risky lifestyles may play an important role with respect to an individual’s health” (The UN Committee, 2000).

However, recognition of this does not necessarily lead to a denial of the right to health, but only makes it clear that the definition of the right to health must exclude subjective factors that have an important impact on health. If a person who knows that smoking and drinking can lead to certain diseases is still doing so, which ultimately results in impaired health, this can not be attributed to anyone, nor can it be said that his or her right to health is impaired. Therefore, the right to health must not be understood as the right of everyone to (maintain) complete health, which is neither possible nor realistic; on the contrary, I agree to some extent with the interpretation of the Committee on Economic, Social and Cultural Rights, “the right to health must be understood as a right to the enjoyment of a variety of facilities, goods, services and conditions necessary for the realization of the highest attainable standard of health” (The UN Committee, 2000).

We may refer to these “facilities, goods, services, and conditions” as objective conditions for access to health to distinguish the aforementioned subjective factors. These objective conditions are the content of the right to health that we should discuss. Therefore, the content of the right to health can neither be exhaustive nor too narrow. First, there is no doubt that the right to health is closely related to other human rights, and if people are exposed to torture, injury, and lack of personal freedom, then the right to health is difficult to achieve. However, since these elements are already covered by the right to security, their inclusion in the right to health is cumbersome and unnecessary.

Secondly, countries have different levels of economic development and different access to resources, so that the welfare systems of some developed countries can not be taken as part of the right to health. Otherwise, as Rawls puts it, some kind of system or just an expectation is presupposed, and consensus can not be reached within the community of peoples. On the other hand, the content and standards of the right to health can not be too low and too narrow, and must cover something that can not be derogated from under any circumstances, otherwise it loses its meaning and value as a moral threshold.

Based on these considerations, the right to health should include three levels. First, environmental conditions. As discussed above, a safe and healthy living environment has an important impact on human health. The recent history has sharply reminded people of the important link between human health and environmental conditions. These environmental

conditions, in addition to what Shue says pollution-free air and water, are pollution-free land, living space free from radiation of radioactive materials, etc.

Second, living conditions. Including basic food, clothing, and shelter to protect people from hunger and cold. The enjoyment of safe and adequate food from hunger is part of the right to health that everyone should enjoy. On the other hand, basic housing can not be understood to mean that everyone has a house as private property, but at least everyone has access to shelter from the wind and rain. For this reason, the author prefers “shelter” to “housing supply.”

Third, basic health care and medical conditions. Health care encompasses all goods and services (systems) designed to protect and promote health, including interventions for the prevention, treatment, and mitigation of disease, whether directed at individuals or the general population. What Shue calls “minimal preventive public health care” is only part of it. To that end, it is essential to have hospitals, clinics and other medical facilities and services that meet the needs, and to have qualified health-care staff, including doctors and other medical personnel. These facilities, goods and services, and especially those essential medicines, regardless of the specific medical system adopted, should be accessible to all at a reasonable cost and not beyond their affordability.

It can be seen from the above that the right to health corresponds to certain obligations. The author thinks that, according to Shue’s view, the obligation corresponding to the right to health also contains both positive and negative obligations, and the two requirements are sometimes difficult to separate completely. In particular, states have an obligation to provide their populations with environmental, living, health and medical conditions that meet at least the above requirements, in accordance with their respective levels of development, and to that end take appropriate legislative, administrative, judicial, budgetary and policy initiatives to protect and promote their realization (positive obligations). The positive obligations of states to that end are clear. At the same time, states also have a negative obligation to refrain from polluting environment such as air, water, and land under various pretexts, in particular by avoiding the release of harmful substances from nuclear testing and the nuclear industry, harming human health by avoiding the imposition of harmful traditional cultural practices on individuals and by preventing access to information and resources on health care, especially for vulnerable groups. This negative obligation is also sometimes manifested in the fact that states cannot allow third-parties to limit and impair the right to health of their people and remain indifferent.

If a state is unable to meet these obligations within its own resources, other States and international organizations have an obligation to assist it for the realization of the essential elements of the right to health. In particular, in emergencies, including public health crises, where a state is unable to respond on its own, other states should provide it with goods and services in a reasonable manner. Similarly, other states and international organizations should respect the right to health enjoyed by people in other countries and ensure that mechanisms, measures, and actions do not adversely affect the right to health. Thus, the transfer of contaminated waste to developing countries by developed countries violates the negative obligation of the right to health.

Thus, the expansion of the right to life referred to in Rawls’ Law of Peoples is interpreted as including at least a minimum right to health concept, and the author tries to provide a Rawlsian perspective for dealing with the global public health problems: a Law of Healthy Peoples. I believe that Rawls does not take into account the severe reality of the global health crisis in The Law of Peoples and make a corresponding philosophical reflection on it, which

is inconsistent with the idea of “The Law of Peoples as Realistic Utopia.” In a Law of Healthy Peoples, however, one of the criteria for the decentness of the people is to ensure that their members enjoy the right to health; in non-ideal theory, the criterion for judging a burdened society is that they not only lack the political and cultural traditions, human capital and know-how, as well as material and technical resources necessary to become a well-ordered society, but may also be societies that are threatened by a public health crisis. It is the duty of free and decent people to assist the burdened society in order to help the latter build a just or decent society.

Thus, in The Law of Healthy People, the right to health is regarded as a fundamental human right, and its realization becomes one of the important criteria for decentness. At this point, inequality in the health of peoples can be analyzed in Rawls’ view that inequality is not always unjust, when it is unjust, because it has an unjust effect on the basic structure of the society of peoples and on the relations between peoples and their members. Thus, inequalities in the health status of peoples can be manifested in two situations: first, not only are there many inequalities, but some states do not have access to the basic content of the right to health. Secondly, despite inequalities, states have ensured the realization of the right to health in a just or decent system. In the first case, where people in some countries are not guaranteed even the most basic human rights, where life and health are at great risk, and where differences can cause them to feel inferior and undermine their self-esteem, such inequalities can not be justified and need to be addressed to alleviate the suffering and inferiority that people suffer. In the second case, where the content of the right to health has been realized, and people’s right to health is guaranteed, the health status of people may vary across countries, but this inequality can not be said to be unjust at this time. As mentioned earlier, complete health or good health conditions can not be guaranteed. If people try to improve their overall health condition, they can continue to optimize their resource allocation and institutional design while working to establish an excellent cultural practice conducive to life and health.

Compared with Singer and Pogge’s research plan, The Law of Healthy People has strong theoretical inclusiveness. It can be seen from the discussion above that both positive duty to assist and negative duty of no harm are both insufficient. And after incorporating the concept of the right to health into The Law of Peoples, the purpose of the duty of assistance is to help burden society to establish a just or decent system that ensures the realization of the right to health. The obligation of the right to health itself contains both positive and negative requirements. Therefore, from this perspective, The Law of Healthy People has actually covered both Singer and Pogge’s theory.

On the other hand, there is still a clear difference between The Law of Healthy Peoples and the research approach of Singer and Pogge. Both Singer and Pogge reflect on global health only from external factors, not on internal factors. However, the aforementioned example of the Rutshuru vividly illustrates the significant impact of internal institutional factors on the overall health of the population. This is in line with the argumentation of The Law of Healthy Peoples since the ultimate aim of the duty of free and decent people to assist a burdened society is to help build up within it a system to ensure the realization of the right to health, rather than simply giving material resources. Under such a goal, the assistance of material resources from outside may be necessary, but not sufficient. For example, with regard to the fight against AIDS in developing countries, developed countries should be required to provide basic antiviral drugs to developing countries at a reasonable cost. At no time should intellectual property rights protection be used as grounds to prevent access to adequate essential medicines and related

medical facilities, much less as a means of political pressure. This is a positive and negative obligation of other states to which the right to health corresponds. At the same time, however, developing countries are called upon to take initiatives to eliminate traditional and customary practices actively: in some countries, for example, husbands consider it unacceptable that their wives refuse to have sexual relations with them, and they even take unprotected sex as their right. Because of such practices, it is difficult for these countries to curb the AIDS epidemic.

Conclusions

There are striking differences in the health status of people around the world. Although Peter Singer and Thomas Pogge's philosophical proposals on global public health are attractive to some extent, they both have theoretical deficiencies in dealing with global public health problems. Rawls does not address global health directly in *The Law of Peoples*, but tried to put forward his own philosophical claims on global poverty. In the non-ideal part of *Law of Peoples*, Rawls argues that free and decent people should shoulder a duty of assistance to burdened society in order to help the latter establish a reasonable, just or decent system. Rawls' burdened society shows that he has not noticed the serious impact that the public health crisis may have on a society, which is inconsistent with the idea of "The Law of Peoples as Realistic Utopia." This loophole has led Rawls to set too low a standard of decency for peoples, as reflected in Rawls' view of human rights, which fails to fully reflect the connotation and requirements of the right to health. To this end, the author argues that a minimum sense of the right to health should be incorporated into the *The Law of Peoples* to build a *Law of Healthy Peoples*. The right to health includes certain environmental conditions, living conditions, basic health and medical conditions, and has become one of the important criteria for decency. Free and decent peoples must assist burdened societies in order to help the latter establish a reasonable, just or decent system, thus ensuring the realization of the right to health in the last. The *Law of Healthy People* has a strong theoretical inclusiveness, which can make up for the shortcomings of Singer and Pogge's theory.

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