

A Study of the History of Chinese Philosophy in Independent Ukraine: The Sinological Experience of Kyiv Universities in the Late 20th and Early 21st Centuries

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The article deals with the achievements of the development of domestic studies on the history of philosophical education, science and culture of China in the Kyiv universities of independent Ukraine. The thirtieth anniversary of the beginning of the entry of independent Ukraine, after the final collapse of the USSR in 1991, to world socio-political life as its full participant, is celebrated this year. This year, at the same time, marks a historic starting point for a qualitatively new stage of bilateral relations between Ukraine and the People's Republic of China. A search of the history of China's philosophy by Ukrainian scholars from the A. Yu. Krymskyi Institute of Oriental Studies of the National Academy of Sciences of Ukraine and the H. S. Skovoroda Institute of Philosophy of the National Academy of Sciences of Ukraine, as well as from a number of other relevant institutes, is extremely important in the growing cooperation of academic science and universities of these two countries. It is noteworthy that the significant contribution to this process of leading Ukrainian Orientalists V. Kiktenko, S. Kapranov and their colleagues from these institutes is closely linked with important achievements in the development of philosophical Chinese studies in a number of universities in the capital of Ukraine, such as the Taras Shevchenko National University of Kyiv and Borys Grinchenko Kyiv University. The high scientific potential of V. Rezanenko, N. Kirnosova, O. Boichenko, G. Bokal, Y. Shekera, and some other Sinologists from the Institutes of Philology of both these universities and their other units, as well as the potential of their colleagues from the National University of "Kyiv-Mohyla Academy," Vadym Hetman Kyiv National Economic University, the Kyiv National Linguistic University, is distinctly reflected in the proceedings of symposia and in the periodicals of the said universities.

Keywords: Chinese philosophy, modern Ukrainian studies, A. Yu. Krymskyi Institute of Oriental Studies, Taras Shevchenko National University of Kyiv, V. Kiktenko, S. Kapranov, V. Rezanenko, N. Kirnosova, O. Boichenko, G. Bokal, Y. Shekera

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Introduction

The history of domestic studies in the history and culture of the Near, Middle, and the Far East began to be systematically explored by the community of Ukrainian Orientalists just after its independence, namely during the last three decades. The results of these searches were repeatedly covered in the papers of the staff of the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine in its periodicals, first of all in journals “The Oriental Studies” and “The World of the Orient.” The second of them published articles by E. Kovalyova, L. Matveeva, E. Tsygankova and T. Shcherban, which considered the emergence of modern domestic Oriental studies in a number of higher education institutions of the Russian Empire, and later – in the Ukrainian SSR, in particular in the form of the All-Ukrainian Scientific Association of Oriental Studies (1926 – 1931). At the same time, a number of essays on the history of the new Oriental studies in Ukraine by the head of the Asia-Pacific Department of the said institute, Doctor of Philosophy Viktor Kiktenko deserves special attention. It was just him, one of the founders and President of the Ukrainian Association of Sinologists, the author of two thorough monographs on the history of Ukrainian Chinese studies (Kiktenko, 2002; Kiktenko, 2018) and some papers on its modern progress, for example (Kiktenko, 2019), who together with his colleagues, in particular V. Rezanenko, S. Kapranov and Y. Shekera, laid the solid foundations of all modern domestic philosophical Chinese studies. Their scientific destinies are jointly connected with the development of these researches in well-known Kyiv universities, in particular with the activity of both the global network of Confucius Institutes and a number of Sinological centers, such as the Confucius School of Borys Grinchenko Kyiv University and Center for Oriental Studies of the National University of “Kyiv-Mohyla Academy” (NaUKMA). More than 30 years of virtuous educational and scientific activity of these scientists, their colleagues and students are presented both in collections of materials of numerous Chinese studies symposia and on columns of a number of authoritative and curious, though small-circulation periodicals. Their list ranges from the bulletin “Oriental Languages and Literatures” and the collection of works “Humanitarian Studies” of the Taras Shevchenko National University of Kyiv and “Scientific Notes of NaUKMA” and “Magisterium” of the National University of “Kyiv-Mohyla Academy” to the collection of the scientific works “Ukrainian Oriental Studies” of the mentioned Confucius School. Thus, *the purpose* of this our research is to provide an overview of the main results of the development of studies on the history of philosophical education, science and culture of China in the universities of Kyiv in the era of independent Ukraine in the context of clarifying the content and specifics of modern domestic philosophical Sinology.

Chinese Studies in Independent Ukraine and Educational and Scientific Activity of Kyiv Universities: Historical and Philosophical Dimension of International Cooperation

Relations between the Ukrainian and Chinese peoples known since Scythian times and associated with the Great Silk Road, and since 1949 – after the formation of the People’s

Republic of China (PRC), have always been strengthened, including educational, scientific and cultural ties. Over the last three decades, these relations have reached an unprecedented level of socio-cultural interaction. One of its most notable pages is active and fruitful cooperation of them in the humanities – education and science, started in January 1992, shortly after the establishment of diplomatic relations between Ukraine and PRC. The main participants in this interaction from the very beginning were the recently established then leading domestic scientific institution on Oriental studies, namely the A. Krymskyi Institute of Oriental Studies of the National Academy of Sciences (NAS) of Ukraine, as a research institute of the Department of History, Philosophy and Law of this academy, and the Institute of World Economy and International Relations of the NAS of Ukraine, founded in the 1991 and closed in November 2013 by the decision of the Presidium of NAS of Ukraine. It is noteworthy that the well-known researchers of both these institutes at that time, namely V. Kiktenko and Vladislav Sednev, together with their colleague Serhiy Geranin, formed an initiative group for the establishment in Kyiv in 2003 of the Public Association “Ukrainian Association of Sinologists.” Over the past two decades it has gained the status of a leading public center for the study of China and the development of Ukrainian-Chinese relations, especially in the field of education and science. Head of the Asia-Pacific Department of the first of the said institutes and Director of the Center for Contemporary China Tianxia Link LTD., V. Kiktenko is known as a leading modern representative of Chinese philosophical studies in Ukraine. He is also well-known as a co-organizer of the fourteen already traditional international scientific conferences “Chinese Civilization: Tradition and Modernity” held by this association in Kyiv in 2006-2020. At the same time, an important role in their establishment, as well as in laying the foundations of modern Ukrainian, in particular philosophical, Sinology in the leading Kyiv universities, was played by a doctoral student of the Institute of World Economy and International Relations of the NAS of Ukraine Vladyslav Sednev. Participant in the First Ukrainian-Chinese Scientific Conference “Ukraine-China” held in Kyiv in 1993, in particular, the author of the report “Development of Chinese Studies in Ukraine,” he joined the process in the 1980s as one of its initiators in Kyiv universities yet in Soviet time.

V. Sednev was one of the first outstanding lecturers of Oriental studies in independent Ukraine, who formed the image of modern Sinology in some capital’s universities, first as an Associate Professor of the Department of History and Law of Asia, Africa and Latin America at the Kyiv State University, and soon as Vice-Rector of the Department of Languages and Civilizations of the Far East at the Kyiv State Linguistic University. He was the author and co-author of a series of textbooks and articles published in Kyiv in the 1970s and 1980s on the history of Soviet-Chinese official relations, including those related to the history of Chinese culture. V. Sednev testified in them to the clear ideological transition of the Soviet power from a critical attitude to “Maoism” and foreign policy of PRC to a systematic reassessment of Soviet-Chinese relations due to Gorbachev’s “perestroika.” He also became one of the first domestic researchers of the phenomenon of PRC as a “global power” on the threshold of the third millennium, in particular, was the developer of Ukrainian-Chinese cooperation in the field of high technology. At the same time, he paid no less attention to the problem of studying Oriental languages in domestic universities in the light of considering the transition of these countries from the dialogue of pedagogical systems to the dialogue of cultures and civilizations. He devoted to this topic the section “Civilization Model of Modern China,” written by him for the second book of the final volume “Civilizations of the East in the Context of Globalization” (2008) of the collective monograph “Civilization Structure of the Modern World: in 3 Vol.”

Sednev and Kiktenko, as well as their colleagues from the mentioned academic institutes and universities, jointly determined by their educational and scientific activity in the early 1990s the establishment in the minds of the scientific community of Ukraine, domestic students and the general public of a fundamentally new image of PRC as one of Ukraine's leading partners and one of the leading centers of civilizational development of mankind from ancient times to the present. Largely thanks to them, the demythologization of the attitude of the Ukrainian post-soviet public to China is carried out, due, not least, to the massive acquaintance of Ukrainians with the realities of socio-cultural life in PRC in the 1990s. This process contributed to the formation over the next two decades in the public consciousness of the citizens of Ukraine of a lasting positive image of China as a very important partner of our country in the field of education and science.

The emergence of a qualitatively new type of Ukrainian Orientalist, primarily, in our opinion, just a Sinologist, has become possible both in the domestic higher school, classical universities and in the alternative public educational and scientific space, not least due to the fruitful cooperation of academic scientists from a number of authoritative and, simultaneously, newly established universities in Kyiv from the 1970s to the present. No less significant in its duration and scientific significance than V. Sednev's teaching work is V. Kiktenko's active cooperation with such Kyiv universities as the East-West Institute of Kyiv National Linguistic University, the Institute of Oriental Linguistics and Law, International Solomon University (ISU), etc. It is noteworthy that the branch of domestic philosophical Chinese studies systematically developed by him is very effectively cultivated by the scientific staff of the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, first of all by the staff of its Sector of History of Eastern Philosophy, Doctors of Philosophical Sciences Y. Zavgorodnyi and A. Strelkova, i.e., in a published by them collective monograph (Zavgorodnyi, 2013). Thanks to them, in 2006, the Society of Researchers of Oriental Philosophies was founded on the basis of this Sector, the main task of which is the development of philosophical Oriental studies as a new direction of the Ukrainian humanities. One of the most famous members of this society is a senior researcher of the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and, at the same time, a researcher of the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, Serhiy Kapranov. He, like his friend Y. Zavgorodnyi, is a graduate of NaUKMA and has been teaching at his alma mater and in ISU for a long time, and for some time, he was a lecturer at Kyiv University "Eastern World." S. Kapranov, like V. Kiktenko, is one of the most authoritative and most published in Ukraine domestic researchers of philosophical education, science and culture of China and Japan from ancient times to the present. Studying Japanese civilization in its relations with a number of other cultures of the Ancient East as the author of papers on Sanskrit in the culture of Japanese Buddhism or on the main currents of Japanese Confucianism during the Edo period, he paid special attention to Taoism. This is clearly reflected, in particular, in his research on early European explanations of the Tao and the study of "Tao de Ching" in Europe in the nineteenth and twentieth centuries, as well as in his speech in a TV program "Invasion" on "Taoism is the Path to Immortality" (the TV channel "Gamma", February 26, 2016).

One of the most experienced Ukrainian Sinologists is a recognized specialist in Oriental Hieroglyphic Writing, Doctor of Philology Volodymyr Rezanenko, well-known lecturer at NaUKMA and Borys Grinchenko Kyiv University. Inspirer and co-founder of the Center for Oriental Studies of the NaUKMA, the initiator of the already traditionally held at the "Days of Science" of the university meetings of the scientific seminar "Source Studies in the Methodology

of Chinese Studies,” he is the creator and head of the Confucius School of Borys Grinchenko Kyiv University. Like S. Kapranov, V. Rezanenko combines his long-standing interest in the history, writing and culture of Japan with the study of Chinese philosophy and culture. Noted domestic public figure, head of the Ukrainian Association of Scientific, Technical and Cultural Cooperation with the countries of the Asia-Pacific region, he, since the 1970s, has been one of the first long-term researchers of the phenomena of Japanese and Chinese semantic and graphic writing. V. Rezanenko studies the topic of adequate interpretation of religious and philosophical teachings of China on the example of problems of the semantics of cyclic signs of the Taoist circle and the semantic-graphic structure of hieroglyphic symbols of the five elements of Chinese cosmogony, analyzing the principles of classical schools of Chinese philosophy through the prism of explanation internal forms of Chinese characters. Oleksandr Boichenko, Doctor of Philosophy, Scientist at the Center for Humanitarian Education of the NAS of Ukraine, was a much younger graduate of the very same university as V. Rezanenko. He studied the history of the same schools of Chinese philosophy in two dissertations defended by him in the alma mater: “The Relationship between Natural and Human as a Problem of Ancient Chinese Philosophy (Comparative Analysis of Taoist and Confucian Interpretations)” (2000) and “Statehood in Ancient Chinese Philosophy: Paradigms of Comprehension” (2012). No less significant achievement of this promising, but, unfortunately, deceased scholar, who was a condisciple of the author of this article in the Taras Shevchenko National University of Kyiv during 1992 – 1997, is his last monograph (Boichenko, 2003) and a number of last articles devoted to the history of Confucianism, Legalism and Mohism.

Illustrious Sinologists Ganna Bokal and also, unfortunately, the late Yaroslava Shekera, both of whom are graduates, as well as their already said colleagues, of the Taras Shevchenko National University of Kyiv, and the first studied at the Faculty of Philosophy, and the second – at the Institute of Philology, devoted themselves to teaching at the alma mater for almost the last two decades. G. Bokal is the author of interesting essays on the history of early Taoism (Bokal, 2010), Tibetan Buddhism, and, at the same time, on the history of ancient Indian philosophy in the professional philosophical periodicals of her native university. Curiously, she devoted the paper (Bokal, 2013) to the problem of clarifying the meaning of the concept “Eastern philosophy” in view of her assessment of the contribution of domestic Orientalists to awareness of such Oriental “lines of philosophical culture” as “Indo-Vedic” and “Chinese-Confucian”. Y. Shekera initiated three major Chinese studies projects in alma mater, f.e. organized a textbook of Chinese literature of the third and sixth centuries, “Philosophical Poetry of Medieval China” (2010) and wrote a textbook on the history of Chinese literature of the sixth and thirteenth centuries (Shekera, 2013).

She embodied in them the experience of her work as both an Associate Professor of Department of Chinese, Korean and Japanese philology, Institute of Philology of the native university, and also an Associate Professor of Oriental studies at the Open International University of Human Development “Ukraine.” Her numerous profound publications on the history of Taoism and the representation of its foundations in the poetic heritage of ancient China became the real decoration of the bulletin “Oriental Languages and Literatures” of this institute and of no less authoritative periodicals “The Oriental Studies” and “The World of the Orient” of A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine. Nadiya Kirnosova, a well-known domestic translator from Chinese, is an Associate Professor of the Department (renamed the Department of Languages and Literatures of the Far East and South East Asia in 2016) and an active scientific secretary of the Ukrainian Association of Sinologists. A graduate

of NaUKMA, she is a recognized specialist in the field of phonetics of the Chinese language and linguistics, as well as the history of Chinese literature as Y. Shekera. Studying, first of all, Chinese pilgrimage prose and its genre-thematic paradigm, she carefully examines the topic of how to organize data in Chinese characters, such as the reflection of objective and subjective knowledge about the world.

Study and Popularization of the History of Chinese Philosophy, Philosophical Education, Science and Culture in China in the Universities of Ukraine: the Experience of the Kyiv Universities of the Late 20th – Early 21st Centuries

In our opinion, the assessment of the level of development of philosophical Chinese studies in the capital universities of independent Ukraine presupposes not only a generalized review of the figures of its leading representatives and their ideas, begun in the mentioned works of V. Kiktenko. It also requires evaluation of the achievements of research work both by themselves and their colleagues and students in the context of analyzing the array of inquiries on the history of philosophical education, science and culture in China contained in the periodicals of all these universities. The focus of this part of our article is the progress of the study of the history of Chinese philosophy by Ukrainian scientists over the past three decades in five capital universities, first of all in the Taras Shevchenko National University of Kyiv, and also: National University of “Kyiv-Mohyla Academy,” Borys Grinchenko Kyiv University, Kyiv National Linguistic University and Vadym Hetman Kyiv National Economic University. Oriental studies of subdivisions of these universities, as well as a number of Sinological research centers in their composition, are very closely related to significant advancement in the learning of this issue in the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and also in the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. The Chinese studies of staffs of the Institute of Philology and the Faculty of Philosophy of the first of these universities deserve special attention. It is presented in the bulletins “Oriental Languages and Literatures” and “Philosophy,” as well as in collections of scientific papers, f.e. “Humanitarian Studies,” and in the digests of the international scientific conference “Days of Science of the Faculty of Philosophy.” No less interesting is the experience of studying the history of Chinese philosophy and also its philosophical culture in NaUKMA by members of its Center for Oriental Studies and the Oriental Circle, which is covered in “Scientific Notes of NaUKMA”, in particular in their updated format from 2018, and additional “Magisterium.” An important source of consideration of the achievements of NaUKMA Sinologists is the materials of the “Days of Science” of this university, such as the seminar “Source Studies in the Methodology of Chinese Studies” traditionally organized by the mentioned center, and international conferences such as three ones dedicated to the memory of the co-founder and the first director of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine Omeljan Pritsak. Collection of scientific works “Ukrainian Oriental Studies” is one of the most notable Ukrainian Sinological periodicals, founded by the Institute of Oriental Languages of the Kyiv National Linguistic University, which is currently published by the Institute of Philology and the Faculty of History and Philology, Borys Grinchenko Kyiv University.

A significant contribution to the progress of philosophical Chinese studies in Ukraine belongs to the said Vadym Hetman Kyiv National Economic University, which since 2006 has been actively involved in the preparation and holding together with the A. Yu. Krymskyi

Institute of Oriental Studies of the NAS of Ukraine of the international scientific conference “Chinese Civilization: Traditions and Modernity.” Held by him for the fourteenth time in Kyiv in November 2020 together with the National Institute for Strategic Studies and the Ukrainian Association of Sinologists, it was presented in the section “Studies of Chinese Civilization: History, Philosophy and Culture,” as always, by profound and relevant reports of students and professors of these universities. We note among them two speeches by candidates of historical sciences of the Taras Shevchenko National University of Kyiv, dedicated to its great contribution to educational and scientific ties with PRC and Chinese studies at this university: “Chinese Students at Taras Shevchenko KSU (1950s – early 1960s)” by O. Kupchyk and “Practice and Problems of Studying Sources on the History of Ancient China at the Historical Faculty of Taras Shevchenko National University of Kyiv” by V. Urusov. Covering the training since 2015 at the mentioned Faculty of students majoring in Oriental studies (Chinese studies), the known lecturer of the Center for Studies of Modern China at this university V. Urusov noted their study of Confucian, Taoist and Buddhist canons and many other sources on the history and culture of ancient China. Both the proceedings of this conference and the scientific journal “Chinese Studies” jointly founded by these two institutions clearly testified to the very successful continuation of the first bilateral symposia of the early 1990s, especially the First Ukrainian-Chinese Scientific Conference “Ukraine-China: Ways of Cooperation” (1993). Along with V. Kiktenko’s and S. Kapranov’s publications, in particular, the paper of the second of them, “The “Tao de Ching” Study in Europe in the First Half of the 19th Century”, this year’s journal “Chinese Studies” contains an article “The Tao Concept: Metaphysics, Ethics and Mimetics in the Collective Imagination” by the ex-graduate student of the Kyiv National Linguistic University P. Kretov. Also, the magazine “Ukraine-China,” which, with support of the Chinese Embassy and the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, has been published by the Ukrainian Association of Sinologists for more than twenty years, has repeatedly issued papers on cooperation between Ukrainian universities, especially in Kyiv, with Chinese educational institutions.

Taras Shevchenko National University of Kyiv is a leader among universities in the capital of Ukraine in educational and scientific partnerships with the universities of PRC. It has existing agreements with Beijing and more than twenty other Chinese universities in 2021, including the Confucius Institute, on many various projects, for example, joint training of graduate students. And the international Conference of this Institute has become a tradition dedicated to its achievements and prospects, which in his reports, like “Cooperation of the Confucius Institute of the Taras Shevchenko National University of Kyiv with Educational Institutions of Ukraine and China” in 2017, highlighted its director O. Goncharenko. With the activity of this institution is closely connected the work of the Department of Languages and Literatures of the Far East and South East Asia, Institute of Philology, whose staff, mainly Y. Shekera, N. Kirnosova, and their colleagues issued articles mainly on the history of ancient Chinese literature and philosophy in the “Oriental Languages and Literatures”. Since 1997, when this bulletin was founded, Chinese studies have been published in it, covering the development of Chinese philosophical education, science and culture since ancient times, such as in the papers by S. Kostenko, O. Kozoriz, O. Slipchenko, I. Shcherbakov, N. Kirnosova and, mainly, Y. Shekera, to the 21st century, as in the papers of the same N. Kirnosova and D. Haryshyna. The progress of Sinology at this institute in the 1990s and 2000s is largely due to the research and educational work of Serhiy Kostenko, an article in memory of whom (Popova & Isayeva, 2019) published two years ago in the magazine “Ukraine-China.” A recognized examiner of

the language and lexicography of ancient China, such as the researcher of the etymological dictionary of characters “Shuowen Jiezi” and the life of its author Xu Shen, he sought to trace the links between language and culture, to reveal symbolic codes of old Chinese philosophical treatises and iconic works of Chinese literature (Popova & Isayeva, 2019), i.e., in the paper “On the Problem of Periodization of Ancient Chinese Literature” (1998). Interestingly, most of the Chinese studies in this bulletin covers more than two thousand years of development of Chinese folklore and literature, addressing the problem of their conditionality by ancient Chinese philosophy and offering an analysis of its leading schools in terms of their role in shaping the language and, in general, the cultural tradition of China.

If the article “Plots of Ukrainian and Chinese Fairy Tales, Images of the Main Characters (Comparative Analysis)” (2010) by Olexander Kozoriz raises the topic of the probable connection between Ukraine and China at the very beginning of their mythologies, the article “Buddhist philosophy of China and Central Asia and Its Influence on Far Eastern Literature” (2009) by Yaroslav Shcherbakov, a lecturer at the Department of Oriental Languages and Translation, is based on his dissertation “Buddhist Motives in Yuan Drama.” The most representative in this list is a series of papers on the history of Chinese literature of the Middle Ages and the influence on it of the philosophy of ancient China by M. Shekera, the materials of which were used by her in the said monographs and who has repeatedly explored the influence of Buddhism on Chinese literature, f.e. (Shekera, 2015). In the papers “The Metaphor of Sleep in Taoist Philosophy and in Su Shi’s Poetry (1037-1101)” (2010) and “The Taoist Concept of Emptiness in the Treatises of Lao-Tzu and Chuang-Tzu as the Basis of the Chinese Worldview” (2012), she again raised the cross-cutting theme for her scientific analysis of the role of Taoism in the history of Chinese culture, to which a significant amount of her articles in “The World of the Orient” and other Ukrainian periodicals are devoted. In one of her last lifetime papers, “The Nature of Meditativeness of Chinese Classical Poetry and Ukrainian Poetry of the XIX – early XX Centuries: An Experience of Comparative Analysis” (2019) Y. Shekera made one of the first attempts to compare the works of famous Ukrainian modern poets B. Grinchenko and M. Voronoi with Chinese poetry of the eighth – twelfth centuries, in the light of a thorough analysis, including the ideas and masterpieces of the Buddhist poet-monk Hanshan. At the same time, in articles by N. Kirnosova, O. Kozoriz and their colleagues, f.e. “Cognitive Linguistics in China: History and Terminology” (2012) and “Objective and Subjective Beginnings of Knowledge About the World Reflected in Chinese Characters” (2015) of the first of them and in “The Largest Semantic Field of China’s Noosphere” (2016) of the second, raised a question of specifics of the development of the Chinese language picture of the world and its conditionality by Chinese traditional mode of life, language practice, and philosophy. In addition, the assistant of the Department of Languages and Literatures of the Far East and South East Asia, Institute of Philology, Darya Haryshyna, researcher of the concept of the human personality of Lu Xin as the famous participant of the “Movement for a New Culture”, considered in the article “Philosophical Understanding of the Human Personality: Western and Chinese Models” (2019) the topic of the specifics of Chinese ethnopsychology in the light of the assessment of the historical place of anthropological issues in Confucianism, Taoism and Buddhism.

An example of an in-depth analysis of this topic in Ukraine in the 1990s in the almanac “Multiversum” of the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, as well as in the bulletin “Philosophy. Politology” of the Faculty of Philosophy of the Taras Shevchenko National University of Kyiv, are articles by a graduate of this university, Doctor of Philosophy

Olexander Boichenko. He raised in them “the problem of natural and human” and the exegesis of their interdependence at the stage of formation of ancient Chinese philosophy, in particular in early Taoism (Boichenko, 1998) and Confucianism (Boichenko, 1999), and summarized all the conclusions in the candidate’s thesis “The Relationship Between Natural and Human as a Problem of Ancient Chinese Philosophy (Comparative Analysis of Taoist and Confucian Interpretations)” (2000). The monograph (Boichenko, 2003), published by the Center for Humanitarian Education of the NAS of Ukraine, in which O. Boichenko worked until the end of his life, was the result of his investigation on this topic. And during the writing of his doctoral thesis “Statehood in Ancient Chinese Philosophy: Paradigms of Comprehension” (2012), namely in 2009 – 2011, he drew attention to the views of Legalism and Mohism on social life and statehood, as well as on the teachings of Confucius and the ideas of his followers Mencius and Xunzi in this regard, including the article “The Doctrine of Education and Upbringing in the Philosophy of Early Confucianism” (2012) in the digest of the scientific works “Humanitarian Studies.” The paper “Philosophy of Confucian Education” (2018) by associate professor V. Khavronenko in the bulletin “Sofia” of the same university is devoted to the same topic. G. Bokal, an associate professor of the Department of History of Philosophy at the Faculty of Philosophy, is also a famous researcher of the history of Chinese philosophy, published in periodicals both alma mater, such as in the bulletin “Philosophy” (Bokal, 2009) and “Humanitarian Studies” (Bokal, 2010), and the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. Asking in the first of these articles the question of authentic terms in the historical and philosophical study of ancient China, and in the second one considering the principle of “inaction” in the philosophical legacy of early Taoism, she summarized in a paper (Bokal, 2013), published in the journal “Philosophical Horizons,” her above-mentioned vision of the phenomenon of “Eastern philosophy.”

One of the illustrative examples of G. Bokal’s reading of this phenomenon is her report “Relevance of the Study of Logical and Epistemological Specifics of Chinese Philosophy,” delivered by her as the head of the subsection “Problems of History of Oriental Philosophy” at the international scientific conference “Days of Science of the Faculty of Philosophy – 2015,” Taras Shevchenko National University of Kyiv. Its materials point at the very close attention of its participants to ancient Chinese philosophy in view of their study of the principles and history of Taoism (“Tao as the Highest Law and Substantial Basis of the Universe” by T. Danilov and “The Concept of Harmony and Its Main Characteristics in Postclassical Taoism on the Example of the Text “Huai Nan Tzu” by A. Petritsyuk) and also Confucianism (“Logical and Semantic Analysis of the Confucian Principle “Zhengming” by V. Khavronenko and “The Principle “Zhengming” in the Philosophy of Confucianism” by O. Gordienko). As follows from the materials of the said conference in this and previous years, the attention of their partakers was drawn to the history of ancient Chinese philosophy and its studying in Ukraine in the 20th – early 21st century. Of particular note is the participation of Doctor of Philosophical Sciences, Professor Serhii Rudenko, Center for Chinese-European studies at the Guangdong University of Petrochemical Technology (Maoming, PRC) in the theme “The Images of Europe and Asia in Current Cross-Cultural Practices” at this conference in 2020 and in section 16 “Chinese-European Studies” at the conference this year. Deputy Dean of the Faculty of Philosophy, Taras Shevchenko National University of Kyiv, spoke at the first of them on the topic “The Studies on Ancient Chinese Philosophy in Soviet Ukraine” on the basis of the article (Rudenko & Liashenko, 2020) about a significant event in the history of domestic philosophical Chinese studies. Its topic is the publication by then well-known figures

of the Kyiv philosophical school of the second half of the 20th century from the mentioned university in its publishing house one of the first Ukrainian-language manuals (Dmytrychenko & Shynkaruk, 1958) on the history of ancient Chinese philosophy to the 10th anniversary of the origin of the People's Republic of China. As the moderator of the mentioned section 16 at the conference "Days of Science of the Faculty of Philosophy-2021", Taras Shevchenko National University of Kyiv, S. Rudenko made a speech "The Understanding of the Other in Western and Chinese Philosophy" and outlined the project on comparative studies, developed by him in the general framework of the international initiative of PRC The Belt and Road Initiative (BRI).

According to experts, this is the largest geoeconomic project in human history that should consolidate the vast Eurasian space and part of Africa, namely more than 65 countries with a total population of more than 4 billion people (Kiktenko, 2018). It is, simultaneously, a leading global initiative and a serious challenge for the educational and scientific process in Ukraine, the European Union, and the world as a whole. Celebrated in 2019, the 70th anniversary of the founding of the People's Republic of China coincided with the celebration in China and Ukraine of the 25th anniversary of the establishment of diplomatic relations between them. These two celebrations, which fell on the Year of China in Ukraine, became an important reason for their joint comprehensive assessment of their cooperation in the humanitarian sphere. Undoubtedly, the interaction of the Ukrainian higher school, first of all the Taras Shevchenko National University of Kyiv, and higher educational institutions of both the capital and all the regions, with Chinese friends plays an important role in its gaining momentum. An important guarantee of this, in the context of establishing a permanent, mutually beneficial bilateral partnership between them in all areas of cooperation, is the rapid development of Chinese philosophical studies. The initiators and leaders of it both in the academic and university and in the public spaces of Ukraine were and are graduates and employees of the said university V. Sednev, S. Kostenko, N. Kirnosova, Y. Shekera, G. Bokal, O. Boichenko, S. Rudenko, etc. An unprecedented breakthrough in the field of Oriental studies has been going on in Ukraine for the last three decades thanks to them and their teachers, colleagues and students from the institutes of the NAS of Ukraine and other capital's universities. Our next articles are devoted to their accomplishments in the field of Chinese studies, namely the revival and, in fact, the birth of Ukrainian philosophical Sinology in the postmodern globalized world.

Conclusions

The results of our research are as follows.

1. An important place in the formation of domestic Sinology, which began after Ukraine's independence and had been going on for the last three decades, is occupied by Chinese educational and scientific activities of a number of well-known metropolitan universities, first of the all Taras Shevchenko National University of Kyiv. They jointly develop this one of the leading branches of modern Ukrainian Oriental studies in deep cooperation with the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and many domestic and world centers of Sinology.
2. All these years, the Institute of Philology and the Faculty of Philosophy of Taras Shevchenko National University of Kyiv have been making a certainly significant contribution to Sinology together with Chinese studies centers of NaUKMA, Kyiv National Linguistic University, V. Hetman Kyiv National Economic University and

Borys Grinchenko Kyiv University. Sinologists of these institutes and faculty, as well as, in particular, members of the NaUKMA Center for Oriental Studies and the ones of the Confucius School of the latter of the mentioned universities, together with the Ukrainian Association of Sinologists and institutes of the NAS of Ukraine, carry out essential philosophical Chinese studies.

3. Chinese studies of the Institute of Philology of Taras Shevchenko National University of Kyiv is represented by literary, linguistic, and philosophical works of S. Kiktenko, Y. Shekera, N. Kirnosova and their colleagues, and the relevant studies of the mentioned faculty are researches and projects of O. Boichenko, G. Bokal, S. Rudenko, etc. Their achievements, including the Chinese studies of other famous graduates and professors of this university, especially V. Rezanenko and V. Sednev, largely determine the face of Ukrainian philosophical Sinology and its substantial potential in the international scientific arena.
4. The wide and relevant ideological and thematic interdisciplinary intersection of these studies and activities goes from the consideration of the origins of Chinese philosophical education, science and culture to the current stage of their progress. The study of the said scientists is notable for their focus on the evolution of the philosophical foundations of Taoism, Confucianism and Buddhism, mainly their anthropological and ethical aspects, in light of the analysis of the reflection of their guidelines in writing, language, literature and, in general, the whole socio-cultural life of China.

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