

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 (Part 2)

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This paper continues observing the main achievements of studies on the history of philosophical education, science and culture of China in the universities of the capital of independent Ukraine since its proclamation in 1991 and to this day. In 2021, we celebrated the 30th anniversary of our Motherland's difficult but irreversible return to the circle of famous world powers as a historical descendant of Ukraine-Rus as a known co-creator of European civilization. This jubilee coincided with the 30th anniversary of Ukraine's development of the vector of its geopolitical partnership in the Asia-Pacific, primarily with the People's Republic of China. As evidenced by the results of this cooperation in education and science, considered in the first paper of this series, not only many Ukrainian academic institutions, first of all, the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine played the main role in the growth of modern domestic, in particular philosophical, Chinese studies. As it turned out, this role is also performed by a number of Kyiv universities, f.e. Sinologists of the Taras Shevchenko National University of Kyiv, such as V. Sednev, S. Kostenko, N. Kirnosova, Y. Shekera, G. Bokal, O. Boichenko, V. Urusov, S. Rudenko, etc. Like their colleagues from other Kyiv universities, namely: the National University of "Kyiv-Mohyla Academy" (NaUKMA), Borys Grinchenko Kyiv University, Kyiv National Linguistic University, Vadym Hetman Kyiv National Economic University, – they jointly made a significant contribution to the study of Chinese philosophical thought. It is noteworthy that this progress was obtained as a result of their active teamwork with the Sinological Centers of the said academic institutes, the Ukrainian Association of Sinologists, Chinese studies hotbeds of each other, and other Ukrainian universities and Chinese colleagues. This paper deals with the general analysis of the study, mainly of the history of Taoism, Confucianism and Chinese Buddhism, in these five universities of the capital of Ukraine, primarily in the Center for Oriental Studies the second one of them, the Confucius School of the third and the Sinological subdivisions of the fourth, as well as in the group of Sinological centres of universities in other regions of Ukraine.

Keywords: Chinese philosophy, philosophical Sinology in Ukraine, the Center for Oriental Studies of the NaUKMA, the Confucius School of Borys Grinchenko Kyiv University, the Sinological subdivisions of the Kyiv National Linguistic University, V. Kiktenko, V. Rezanenko, I. Kostanda, V. Pirogov, R. Lah

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Introduction

In our previous article on this topic was repeatedly mentioned a number of thorough works on the history of Ukrainian Chinese studies from ancient times to the present, especially the monographs (Kiktenko, 2002; Kiktenko, 2018) of its well-known figure and researcher from the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, head of the Asia-Pacific Department of this institute, Doctor of Philosophical Sciences Viktor Kiktenko. All these researches allow us to acquire the general idea of scientific achievements of the famous Sinologists of Ukraine, f.e., in eight directions of their studies accentuated and covered by V. Kiktenko, including the philosophical one. And at the same time, the progress of Chinese studies in the capital and regional universities of independent Ukraine usually goes unnoticed by very few domestic researchers on this topic, especially such historians of Ukrainian Oriental Studies of the XIX – early XXI centuries as G. Indychenko, E. Kovalyova, L. Matveeva, E. Tsygankova and others. Unfortunately, one of the notable pieces of evidence of this is the sad news of significant painful losses of modern domestic Sinology among university lecturers. This news is both a note in “Gazeta.ua” (2007) about the untimely death of the co-founder, together with V. Kiktenko and S. Geranin, of the Ukrainian Association of Sinologists, ex-lecturer of the Taras Shevchenko National University of Kyiv Vladyslav Sednev, and two papers dedicated to the memory of ex-graduates and, simultaneously, the prominent Sinologists-lecturers of the Institute of Philology of this university Serhiy Kostenko (Popova and Isayeva, 2019) and Yaroslava Shekera (Dyba, 2020). However, along with their scientific contribution as proof of the high level of development of Chinese philosophical studies in the universities of Ukraine in the past thirty years, arguments in favour of its successful continuation are increasingly appearing. An example of this, among others, is the report (Urusov, 2020) of Volodymyr Urusov, a lecturer at the Center for Contemporary Chinese Studies at the mentioned university and a member of the said association, at the XIV International scientific conference “Chinese Civilization: Traditions and Modernity” held in Kyiv in 2020 at the initiative of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and a number of educational and scientific institutions of Kyiv, f.e. Vadym Hetman Kyiv National Economic University. In addition to this report on the studies on the history of ancient Chinese philosophy at the historical faculty of the Taras Shevchenko National University of Kyiv, other materials on this topic have recently been published, f.e.: reports such as (Korpan, 2020), notes (Pavluk and Mudrak, 2018), papers (Kiktenko, 2019) etc. Thus, *the purpose* of our search of studies on the history of philosophical education, science and culture of China in the Kyiv universities, as we did on the example of the Taras Shevchenko National University of Kyiv, is a general overview of their results in Sinological units of NaUKMA, Borys Grinchenko Kyiv University, Kyiv National Linguistic University and Vadym Hetman Kyiv National Economic University.

Development of Sinology in Ukrainian Universities in the Context of Their Interaction with Academic, Public and Governmental Institutions: Progress from Domestic to International Cooperation

A systematic analysis of the periods, specifics of the passing and results of philosophical inquiries of Chinese studies in the capital's universities of Ukraine for the previous three decades, as follows from the prior consideration of the topic of this paper, still remains a matter of the future. Its implementation, in our opinion, requires a careful assessment of the work within their walls of domestic and foreign Sinological educational and scientific units and centres in their effective interaction with overseas, primarily Chinese, universities and academic institutions. This analysis will also require a comprehensive study of the domestic cooperation of the said Kyiv universities in philosophical Chinese studies, which enables this international cooperation with the representative spectrum of regional universities in Ukraine. This kind of analysis should include consideration of the interaction of Sinological research of scientific academic and university – teaching and student, communities of Kyiv and some other cities of Ukraine, particularly Lviv, Kharkiv, Luhansk and Starobilsk. These cities are quite notable locations for the progress of philosophical Chinese studies in such universities: Ivan Franko National University of Lviv, V. Karazin Kharkiv National University, H. Skovoroda Kharkiv National Pedagogical University, Taras Shevchenko National University in Luhansk. Their cooperation is reflected in holding various international symposia and other educational and scientific events together with the specialists and departments of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. It all goes on in the context of their close interaction with the authorities of Ukraine and worldwide and with numerous publishing houses and, in general, foreign and emerging domestic public philosophical discourses. The growth of Sinology in the universities of independent Ukraine occurs during the active introduction in them of new educational practices under conditions of rapid digitalization of domestic higher education. Urgent reform of the latter for the sake of its safe integration into the European Higher Education Area is a response to the acute challenges of the global network society. In the latter, the classical university type is replaced by the research one as the latest form of combining education and science with active development on their basis, among other things, Oriental philosophical societies and startups.

It is the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, given these changes, that is a model of systematic renewal of the activities of academic science in Ukraine, in particular in the strategic Eastern vector of its progress. As a leading domestic scientific institution on Oriental studies, particularly Sinology, this institute promotes both the work of state authorities of Ukraine and many other countries, including international organizations such as the UN and the OSCE, and embassies of Eastern states, largely China. No less important area of activity of this institute is its long-term cooperation with Ukrainian higher education in the field of acquiring and popularizing knowledge in Oriental sciences, increasingly precisely from Sinology: “Employees of the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine participates in the development and teaching of Oriental Studies courses at the Department of Oriental Studies, Faculties of Geography and History and the Institute of International Relations of Taras Shevchenko National University of Kyiv, at the Faculty of Humanities of the National University of “Kyiv-Mohyla Academy,” at the Diplomatic Academy

of Ukraine at the Ministry of Foreign Affairs of Ukraine, at the faculties of the International Solomon University, International Institute of Linguistics and Law and the Kyiv Institute of Oriental Linguistics and Law, at the Kyiv Slavic University, Kyiv Gymnasium of Oriental Languages №1, at the Department of Oriental Studies, Lviv University and the National University of Ostroh Academy” (Matveeva, 2008: 12). And an example of the development of this cooperation is the joint contribution of domestic Sinologists to the study of the semi-forgotten pages of the history of Ukrainian Oriental Studies in the diaspora in the East, namely the activities of the Society of Ukrainian Orientalists in Harbin in the 1930s. Its study was started, among others, in the journal “The World of the Orient” by a well-known modern Ukrainian Sinologist, an employee of both the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, ex-graduate of NaUKMA Sergei Kapranov and continued in this and other periodicals of the first of these institutes, f.e. in “Chinese Studies,” by Roman Lah. These studies of the latter, a graduate student of Ivan Franko National University of Lviv and, like S. Kapranov, a member of the Ukrainian Association of Sinologists, are filled up by paper (Bourdyliak, 2014) by Serhii Bourdyliak, ex-graduate of the Hennadii Udoenko Diplomatic Academy of Ukraine at the Ministry of Foreign Affairs of Ukraine, Consul General of Ukraine in Shanghai (2009 – 2014), and now Ambassador Extraordinary and Plenipotentiary of Ukraine in the Islamic Republic of Iran (since December 2015).

It is interesting that the year of the proclamation of Ukraine’s independence and, at the same time, the year of the founding of the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine became the last year of the Ukrainian branch of the All-Union Association of Chinese Studies, formed during Gorbachev’s “perestroika” in 1988, the Department of Literature, Linguistics and History of the USSR Academy of Sciences. On the initiative of both the former head of this branch, V. Sednev, and his colleagues and friends V. Kiktenko and S. Geranin, the Ukrainian Association of Sinologists was founded in November 2003 as, in fact, its successor. One is a public association of citizens, institutions and organizations engaged in the study of China and the development of Ukrainian-Chinese relations. Many of its activists, including members of its board, are ex-graduates of the Taras Shevchenko National University of Kyiv, whose scientific work has been closely connected with the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine for many years. A fine example of this is Vasyl Hamyanin, the Counselor-Envoy of the Embassy of Ukraine in China (2011 – 2012), Charge d’Affaires of Ukraine in China (2012 – 2013), and Ambassador Extraordinary and Plenipotentiary of Ukraine to the Republic of Indonesia (since July 2021). The fruitful interaction of the said institute with the mentioned association, as well as with a number of capital universities of Ukraine, such as the Taras Shevchenko National University of Kyiv and the Vadym Hetman Kyiv National Economic University, was the key to their successful implementation of well-known Sinological publishing projects, first of all, magazines “Ukraine-China” and “Chinese Studies.” For the last two decades, many Chinese studies of the leading Sinologists of Ukraine were published both in the first one of them, which began to be issued in 1999 as an information and analytical review by the Bureau of Far Eastern Studies the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, and the second one, was founded in 2011. A considerable part of these works, such as, first of all, the papers of the same V. Kiktenko and S. Kapranov, as well as R. Lah, P. Kretov, V. Khilinich, N. Popova, N. Isayeva, etc., are devoted to philosophical education, science and culture of China and the history of their study in Ukraine and the world. This cooperation also enabled the successful

holding of fourteen representative international scientific conferences, “Chinese Civilization: Traditions and Modernity” in Kyiv, as one of the leading annual events in Ukrainian-Chinese educational and scientific interaction, in particular in the field of Chinese philosophical studies, and a number of many other public events.

One of the potentially important centres for the growth of domestic Sinology, including philosophy, is the Ukrainian-Chinese Center for Culture and Education Development, founded in Kyiv in 2016. It was established with the assistance of the Ministry of Culture of Ukraine, the Ministry of Education and Science of Ukraine and the Center for International Education of Ukraine, as well as the Ministry of Education and Science of the PRC and the Chinese Embassy in Ukraine. The fruitful activity of the Confucius Institute in many domestic universities, f.e. in the Taras Shevchenko National University of Kyiv, and the Kyiv National Linguistic University, deserves special attention. The positive influence of the said institute on the rise of the Ukrainian philosophical Sinology is noticeable, not least, in the bright example of Taras Shevchenko National University in Luhansk. In April 2021, this university in Poltava and Starobilsk hosted for the eleventh time the traditional international scientific and practical conferences “Ukraine-China: Dialogue of Cultures” and “Modern Trends in Oriental Studies.” They were held with the leading participation of the Department of Oriental Languages of the Faculty of Foreign Languages of this university, in particular, such famous lecturers of Chinese as Julia Malakhova, Olexander Podmaryov, and Iryna Chepurna. The topics of the reports of the participants of these conferences in the section “Chinese Civilization: Traditions and Modernity” testify to the interest of the Sinologists of the mentioned university in the history of philosophy and religion of Ancient China. Evidence of this is the reports prepared under the leadership of O. Podmaryov by the students of the university, f.e. “Yanizm as Ancient Chinese Philosophy” by V. Udovenko and “The Role of the Chinese “Pentateuch” in the Formation of Modern Chinese Ideology” by O. Khalimon. The attempts of young scholars to draw parallels between this heritage of China and the philosophical and religious legacy of Ukraine are also noteworthy, as in the report “Chinese and Ukrainian Mythology: Similarities and Differences” (2020), prepared by a student of this university K. Gladchenko under the direction of N. Fedicheva. Along with these reports on the pages of the proceedings of these two conferences in different years saw the light and abstracts of reports by scholars from universities in Kyiv and other cities of Ukraine, f.e. “Society of Ukrainian Orientalists in Harbin (1936)” (2019) of mentioned R. Lah. He is one of the most famous young domestic Sinologists from Ivan Franko National University of Lviv, an active contributor to authoritative Ukrainian Oriental Studies periodicals, and participated in numerous conferences.

By the way, the winner of the First All-Ukrainian Competition of Chinese Language Translators, held this year by the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, the Ukrainian Association of Sinologists and Wuhan University, is Y. Komodi, the Ivan Franko National University of Lviv student. Orientalists of the two most famous universities of Kharkiv, namely the V. Karazin National University of Kharkiv and the H. Skovoroda Kharkiv National Pedagogical University, pay no less attention to Chinese studies, in particular to the philosophy of Ancient China. Thanks to the long-term cooperation of lecturers of the Faculty of Foreign Languages of the first of them and the Faculty of Foreign Philology and the Faculty of History of the second universities, they jointly held in Kharkiv in 2017 – 2021 five All-Ukrainian Scientific and Methodological Conferences, “Issues of Oriental Studies in Ukraine.” With the leading participation of the Department of Oriental Languages and Intercultural Communication of the V. Karazin National University

of Kharkiv and the Department of World History of the second of these universities, many materials on the history of philosophy and religion in China were published in the conference proceedings. Indicative is the reports of lecturers of the first-mentioned departments, namely “Philosophical, Linguistic, Literary Preconditions for the Emergence of the Genre of Paired Inscriptions” (2018) by K. Zhukova in the section “Linguistics of the Orient” and “The Image of the Dragon as a Symbol of the Chinese Nation” (2019) by I. Kosheleva and Liu Kuok Khan in the section “Philosophy and Culture of the Orient.” A number of articles on these topics were published in other periodicals of these universities, such as the “Formation and Development of Confucianism in China” (2019) by an Associate Professor of the Department of Theory of Culture and Philosophy of Science, Andriy Bezrodnyi (with graduate student Ho Yan) in the bulletin of the V. Karazin National University of Kharkiv in the series “Theory of Culture and Philosophy of Science.” Candidate of Philosophy A. Bezrodnyi is the author of articles and reports on Confucianism at international symposia, such as the papers “Formation and Further Development of Confucianism” (2015) and “Confucian Understanding of Man” (2016) (both written along with Ho Yan). Together with the latter, he also prepared a report, “Human in the Writings of Confucius» (2015), for the Second Asian Conference on the Arts, Humanities and Sustainability (Fukuoka, Japan). Certain important aspects of China’s history of philosophy and religion are considered in their works by the staff of the Department of Oriental Languages, H. Skovoroda Kharkiv National Pedagogical University, f.e. its head Natalia Ruda in her manual “Language and Local History of China” (2020).

Articles “The Influence of Chinese Philosophy on the Musical Culture of the Country” (2020) by Associate Professor of Tchaikovsky National Music Academy of Ukraine M. Antoshko and “Taoist Monuments in the Past and Present: Mainland China” (2014) by Feng Shui master, Institute of Taoist Management and Counseling V. Khilinich are bright examples of expanding the range of philosophical Sinology in independent Ukraine. It is significant that the two lines of the evolution of Taoism studied in the second of these articles, namely the mainly liturgical-ritual Tianshi Dao and associated with meditation and alchemy Maoshan, have repeatedly been the subject of discussion in the Ukrainian public space. This, in particular, took place on March 26, 2021, at the online methodological seminar “Dao De Jing: in Translations and Interpretations,” held in Kyiv with the support of the Ukrainian Association of Sinologists. The focus of its participants was the translation from the old Chinese of the “Dao De Jing” with the comments of an independent researcher, chairman of the public association “Ex Oriente,” retired professor of Keio University (Japan) Andriy Nakorchevskiyi. This edition, “Dao De Jing: The Canon of the Way and Capability” (2021), which became the first in the series “Worldview Texts of Oriental Cultures” published by the Kyiv PH ArtHuss, is the next after previous attempts to translate into Ukrainian this famous work of the illustrious Lao Tzu. Among them are the translations of J. Linyov and Yang Hin Shun, S. Kosyanchuk and others, including the one edited by Y. Shekera, one of the most famous and most fruitful modern Ukrainian translators of philosophical poetry of ancient China. Her many years of studying the cosmogony of the latter, Taoism, Confucianism and Chinese Buddhism, on the basis of her own translations of their legacy from “Shi Jing” to the lyrics of the Tang and Song empires is on a par with the similar experience of her Ukrainian fellow translators. We will mention among them both the translation of the “Tale of Ancient China” (ed. by Zhy Yu) by I. Zuev and O. Lyshega and the translation of Confucius’s treatise “Lyn Yu” by J. Zhytin, published in 2019 by the Kharkiv PH “Folio.” In the same year, the pearl of the “Safran” PH was the publication of the Taoist book of parables “Zhuangzi” of the Chuang Tzu translated

into Ukrainian by the Lviv Buddhist monk Wang Gak. Among a number of translations into Ukrainian of “The Art of War” by the equally famous Sun Tzu, in addition to the attempts of Hryhoriy Latnyk and Hanna Lytvynenko, we should also mention the translation of the one by Serhiy Lesnyak, a NaUKMA ex-graduate and historian of philosophy, which was published in 2015 by the Lviv PH “Old Lion.” No less important for introducing the Ukrainian reader to the world of philosophical poetry and prose of ancient China is the translation experience of Sinologists of both the Taras Shevchenko National University of Kyiv V. Urusov and N. Kirnosova and of the Kyiv National Linguistic University D. Merzlyuk and I. Kostanda, and their colleagues from these and other universities of Ukraine.

Research of the Philosophical Education, Science and Culture of China in the Universities of Kyiv: the Experience of the 1990s – 2020s

This modern experience of translating into Ukrainian China’s philosophical heritage from antiquity to the present, first of all in domestic universities since 1991, is significant evidence of the institutionalization of academic and higher education in Ukraine, mainly the humanities, as opposed to its de facto non-independent status in the USSR. The revival in independent Ukraine of the fruitful progress of Oriental studies, in particular Sinology, interrupted by the Stalinist repressions of the 1930s in the Ukrainian SSR during the “Shot Renaissance” era, is also conditioned by its departure from the politicized Russian-speaking paradigm of Soviet Oriental studies to a wide range of foreign and, in fact, original domestic approaches and visions of its progress. To replace the large array of Chinese studies textbooks, manuals and research of the USSR still frequently used by Ukrainian Sinologists, such as the Russian-language two-volume “The Ancient Chinese Philosophy” published by the Moscow PH “Mysl” in the 1970s and V. Burov’s manuals on the history of ancient and modern Chinese philosophy, come foreign-language, largely, in fact, Chinese-language editions. Along with the thorough six-volume “Spiritual Culture of China: Encyclopedia” (2006 – 2010), edited by Academician M. Tytarenko and published by the Institute of Far Eastern Studies of the Russian Academy of Sciences (IFES RAS), Ukrainian Sinologists, such as V. Kiktenko and S. Kapranov, also actively involve non-Russian sources in their researches. They use in their studies numerous Sinological works of both Western European and North American scholars, such as J. Needham, and the texts of Chinese philosophers: from the compilers of “Shijing,” Confucius, Lao Tzu and up to modern thinkers, in the original language. And this became possible, in particular, due to the strategic cooperation between Ukraine and PRC at the state and public levels, such as the establishment in 2011 in Kyiv of the international “Cultural Research Center of Ukraine and China “LanHua.” Together with the Consulate General of Ukraine in Shanghai, Shanghai YinLong Ltd. and the Shanghai Office of the Chinese Business Cooperation Association facilitated the opening both of the Ukrainian Cultural Exchange Center in Shanghai in 2013 and the “Ni Hao” Language and Culture Center in Lviv. The article (Ivashkiv, 2017) is very informative and detailed evidence of cooperation between known universities of these countries, namely the Shanghai International Studies University and the Ivan Franko National University of Lviv. Visiting professor of the first of them and head of the Department of Ukrainian Folklore named after Academician F. Kolessa of the second of them, Vasyl Ivashkiv, described in detail his and his colleagues’ visit to the leading Chinese universities in Beijing and Shanghai in 2015 to establish cooperation between them.

One of the many evidences of the last thirty years of very close cooperation between Ukrainian and Chinese scholars in the field of philosophical Sinology is the large-scale interaction of ethnic communities of Ukrainians in China, Ukrainian scholars and universities with a number of Ukrainian studies centres in Chinese universities, especially with the said university in Shanghai, extensively examined in this article. The foundation of domestic philosophical Chinese studies, in addition to the mentioned Chinese centres of a number of institutes of the NAS of Ukraine and a number of domestic, regional universities, was laid, to a large extent, by Sinological centres of the capital's universities: O. Pritsak Oriental Studies Center at NaUKMA, the Institute of Philology, Taras Shevchenko National University of Kyiv, namely the Department of Oriental Languages and Translation and the Confucius School, the Institute of Oriental Languages of the Kyiv National Linguistic University, the Borys Kurtz Institute for Contemporary China Studies at the Vadym Hetman Kyiv National Economic University. The mentioned centre was founded in NaUKMA in 2009 on the basis of the library and archival collection of the initiator and first director of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine O. Prytsak. And next to it, since 2012, the Oriental Studies Circle, established in 1999 thanks to the students of this university Yu. Zavgorodnyi and S. Kapranov have been operating again. At the initiative of this group, led by Natalia Pavlyk, a student of NaUKMA master's program in philosophy, since 2017, at the annual international scientific conference "Philosophy: the New Generation" in NaUKMA, a section on Oriental studies has been launched. At the twelfth conference of the same year, the first interesting reports were "Word and Unspoken": "Xiao Flute. Aspect of the Sacred in Chinese Traditional Music" by D. Gadjos and "Tao as a (Un)Spoken Word" by S. Kapranov. The following year, the section "Oriental Studies" and the round table "Problems of Historical and Philosophical Studies in the East" took place at this conference. Of particular note is the contribution to the Sinology of the founder of the Center for Oriental Studies at NaUKMA, ex-graduate of the Taras Shevchenko National University of Kyiv, Doctor of Philology V. Rezanenko. He was one of the first scientists in the Ukrainian SSR to study the writing of Japan and China in monographs "Elements of the Semantic-Graphic System of Hieroglyphic Writing" (1988) and "Semantic Elements of Signs of Hieroglyphic Writing" (1989).

Thanks to him, this centre holds a meeting of the scientific seminar "Source Studies in the Methodology of Chinese Studies" every year at the "Days of Science" of NaUKMA, on which, for example, in 2011, the topic "The Problem of Legitimacy of the Methodology of Chinese Studies in Ukrainian Sinology" was discussed. The list of reports of its participants on philosophical issues is noteworthy, such as: "The Problem of Legitimacy of the Methodology of Chinese Studies in Ukrainian Sinology" by V. Rezanenko, "The Principle of Li as a Methodological Basis of the Confucian Doctrine of Statehood" by B. Zmorovich, "Taoist-Confucian Conception of Human Nature as a Methodological Basis for the Development of the Confucian Ethical and Political System" by T. Demchik, "Worldview and Moral and Ethical Factors Legitimizing the Confucian Ethical and Political System" by I. Kholod, "Taoist-Buddhist Metaphor of Emptiness and Its Representation in Chinese Poetry of the Song Era" by Y. Shekera, etc. This range of reports is very clearly expressed directly proved by V. Rezanenko himself, the focus of both his own attention and the attention of other speakers, mainly on the history of Taoism and Confucianism. In addition, NaUKMA held four international scientific conferences from 2008 – to 2019 dedicated to the memory of O. Pritsak, a famous student of A. Krymskyi, founder and first director of the Harvard Ukrainian Research Institute (1973 – 1989). At the first of these conferences, "The Legacy of

Omeljan Pritsak and Modern Humanities” (2008), namely in its section “Worldview Aspect of the Methodology of Chinese and Japanese Studies: The Problem of Finding the True,” a number of considerable speeches were given on philosophical issues of Sinology. These are the following ones: “Joseph Needham and Chinese Scientific Philosophy: Historical and Cultural Analysis” by V. Kiktenko and “Understanding the Essence of Man in the Tradition of Chinese Chan Buddhism on the Example of the Kohon Rokuso Dankyo (“Altar Sutra” of the Sixth Patriarch Hui Neng)” by M. Kobets. A quite curious speech, “Chinese Symbol of Tai Chi and Sinusoidal Graphemes of Trypillia Ornaments (Symbolic-Cosmogonic and Graphic Comparisons)” by O. Godenko-Nakonechna from Dnipropetrovsk University of Internal Affairs was supplemented by reports by scientists from the Taras Shevchenko National University of Kyiv like “Reflection of Philosophical Categories of “De” and “He” of Confucian Tradition in Idiomatic Inversions of the Chinese Language” by O. Slipchenko and “Constants of National Mentality in the Mirror of the Chinese Language” by I. Golubovska.

At other of these four conferences: from “In Memory of Omeljan Pritsak: The Second International Scientific Conference” (2009) to the International Scientific Conference dedicated to the 100th anniversary of O. Pritsak’s birth (2019), reports were made, which led Ukrainian Sinology to the study of classical philosophical China’s heritage at the latest interdisciplinary-humanitarian intersection. These were reports by V. Rezanenko himself, such as “Confucian Principles of Socialism with Chinese Specifics” (2014), and his colleagues, such as “The Role of Syncretism of Religious and Philosophical Scholars of the Far East in Shaping the Contextual Worldview of the Eastern Type of Personality” by H. Franko. One of the important pieces of evidence of the development of Oriental studies at NaUKMA is periodicals, first of all, “Scientific Notes NaUKMA,” which were published from 1996 to 2017, and from 2018 were divided into 12 journals, including “NaUKMA Research Papers in Philosophy and Religious Studies.” Unfortunately, for the last four years, they have not published on the history of philosophical education, science and culture in China, although from 1996 – to 2017, the “Scientific Notes NaUKMA. Theory and History of Culture” contained two papers by S. Kapranov on the history of the culture of Ancient Japan and the one “Scientific Potential of the Japanese School NaUKMA” (2003) by V. Rezanenko. At the same time, at the beginning of the first decade of this century, in the mentioned series “Theory and History of Culture” and “Social Sciences,” a group of papers related to philosophical Sinology by Yuri Pavlenko, Marina Tkachuk and Marina Zaviyska was published. These are, f.e., the paper of the second one, which mentions the teaching of the history of Chinese philosophy by O. Novitsky at St. Volodymyr’s University in Kyiv and the Sinological dissertations of students of the Kyiv Theological Academy, and the third article, which deals with the study by K. Jaspers of the systems of Confucius and Lao Tzu. And we attributed three articles from the same magazine, the series “Theory and History of Culture,” for 2009, namely: “Reception of the Book of Changes by Russian Chinese Scholars of the Late XX – Early XXI Centuries” by Julia Zinovieva and “Mircea Eliade as a Researcher of Taoism” and “Confucian Temple in Shanghai: The Past in Present” by S. Kapranov, to the publications of this periodical on the philosophical problems of Sinology. Since 1998, NaUKMA has published an appendix to the mentioned notes entitled “Magisterium”, a separate journal since 2009. We reviewed seventy-one issues from 1998 to 2017 in the series: “Historical Studies”, “Historical and Philosophical Studies,” “Literary Studies,” “Culturology,” and others, in which there are a number of Japanese studies articles by the same S. Kapranov, such as “Japanese Studies in Ukraine: The Main Stages of Development Before 1991” (2007) and the one related to

Ukrainian-Chinese relations “About Ukraine in Japanese: A Little Known Publication of Kharbin Ukrainians” (2011).

The progress of studies in the history of philosophical education, science and culture of China at the Institute of Philology, Borys Grinchenko Kyiv University, namely at the Department of Oriental Languages and Translation, which is a full member of the World Association for Chinese Studies (WACS) and the European Association for Chinese Studies (EACS), is largely connected with V. Rezanenko. His Confucius School works on the basis of this department. V. Rezanenko is now a professor of the latter and is, with Professor I. Sribnyak, co-editor of the collection of scientific works “Ukrainian Oriental Studies” as a periodical of both the said Institute of Philology and the Faculty of History and Philosophy of this university. This is a magisterial Orientalist, including Sinological, scientific periodical, which from issue 1 (2006) to issue 7-8 (2013-2014) was published as a collection of the Institute of Oriental Languages, Kyiv National Linguistic University, and later is issued under the auspices of the said new publishers. It was in the mentioned double issue 7-8, which marked the crossroads of the magazine’s history, the two peculiar papers by V. Rezanenko on the history of Sinology in Kyiv universities were placed: “Confucius School of Borys Grinchenko Kyiv University as a Center for Research of Sources and History of Chinese Statehood” and “Priorities and Prospects of Chinese and Japanese Studies at Borys Grinchenko Kyiv University.” An exemplary illustration of their program guidelines is, in particular, a number of articles by members of this Confucius School, f.e.: “Taoist and Confucian Moral and Ethical Principles of the Taoist Path: to the Formation of Personality of the Bearer of Traditional Chinese Culture” by M. Zayats, “Man, by “Shuowen,” in the Ontological Context of the Canons of “Lun Yu” and “Dao De Jing” by M. Ushakov, “Religious and Philosophical Aspect of the Concepts of Subjective and Personal in Chinese Culture” by A. Yozhikov. In the same periodical, there are some other articles by V. Rezanenko, such as “Wen-Culture of Personality According to Confucian Morality and Ethics” (along with M. Zayats) and, especially “Modeling of Semantic-Graphic Structures of Kaish-Style Characters on the Basis of Ying Yang Structure of the Taoist Circle.” These articles testify both to V. Rezanenko’s deep development of the subject of his Sinological studies in the 1990s and 2000s, in particular to his report at the First All-Ukrainian Scientific and Practical Oriental Studies Conference (1998), and, at the same time, to the significant professional growth of Chinese studies in NaUKMA Center for Oriental Studies headed by him.

A number of articles of figures of Oriental Studies at Borys Grinchenko Kyiv University in “Ukrainian Oriental Studies,” such as “Confucius: Eternal and Unusual in Our Everyday Life” by M. Ivanova from O. Pritsak Oriental Studies Center at NaUKMA, is an example of NaUKMA’s cooperation with the Borys Grinchenko Kyiv University. And the most representative in terms of coverage of Chinese philosophy in this collection of works is his more than once mentioned issues 7-8, which contained a series of thorough papers on the history of Taoism, Confucianism and Chinese Buddhism. This is both the careful article “Human Dimensionality of the Concept of Existence in the Religious and Philosophical Teachings of China: Towards Anthropocentrism” by V. Rezanenko himself and a number of publications by his colleagues: “Taoist-Buddhist Moral Principles of Building a Civil Society of the Far-Eastern Model” by I. Lozovyi, “The Concept of “Celestial” in the Poetic Text of the Poem by the Sung Poet Lu Yu” by Y. Shekera, “Anthropocentrism of Religious and Philosophical Teachings of China as a Methodological Basis for the Formation of Man-Personality of the Confucian Type” by I. Lukjera and “The Ratio of Legitimate and Legal in the Taoist-Buddhist-Confucian

Model of Organization of Society and Its Management” by M. Levonova. No less bright and essential is the fee for Ukrainian Sinology at the Kyiv National Linguistic University (Kyiv State Pedagogical Institute of Foreign Languages (1948 – 1994) and Kyiv State Linguistic University (1994 – 2001)). Halyk Artemchuk, a member of the Ukrainian National Commission for UNESCO and a long-term rector of this university for a long period of its existence under all that three names (from 1988 to 2010), reminded us about this in his note (Artemchuk, 2006), which opened the first issue of “Ukrainian Oriental Studies”. Stressing that the training of philologists in Chinese and Japanese began at the Kyiv National Linguistic University in 1989, he emphasized that Ukraine’s independence proclamation became a powerful impetus for the progress of Oriental studies here. H. Artemchuk pointed to the role of a pioneer in these studies of the Department of Oriental Languages, founded in 1991, which since 1994 has been transformed into the Department of Oriental Languages and Civilizations. He also noted the prominent place of the Institute of Oriental Languages of this university, established in the same years, with the friendly support from A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, in the progress of Ukrainian Oriental studies. It is noteworthy that he praised the fruitful achievements of their joint international scientific and educational interaction with universities in the East, especially the PRC. In particular, he noted the serious assistance of the Chinese Embassy in Ukraine to this university in teaching and methodological support of the educational process (Artemchuk, 2006: 3).

It will be recalled that it was the Director of the said Institute of Oriental Languages Ihor Sribnyak, an ex-graduate of the Taras Shevchenko National University of Kyiv, Doctor of Philosophy of the Ukrainian Free University in Munich, and now head of the O. Pritsak Oriental Studies Center at NaUKMA (since December 2009), who initiated the edition of “Ukrainian Oriental Studies”. For the last three decades, the Faculty of Oriental studies has been established on the basis of this institute. Until 2013, it included the Department of Languages and Civilizations of the Far East, headed by Volodymyr Pirogov, former director of the East-West Institute and Counsellor for Education and Science of the Embassy of Ukraine in Japan (2004 – 2007). The subject of his study is the sign-symbolic system of Chinese characters, a bright example of which is the article “Architectonics of Hieroglyphic Writing as a Reflection of the Cosmogonic Picture of the World of the Ancient Chinese” (2014). And Iryna Kostanda, also a lecturer at the Department of Chinese Philology at this university, is a well-known researcher of the philosophical heritage of Ancient China through the prism of the analysis of linguistic and historical-literary Sinological topics. She, f.e., considered in the article “Traditional Classification of Text Forms in the Context of Codification Processes of the Wenyang and Baihua languages” (2020) these forms in view of the ancient classification of Chinese literature into four categories “Jing Shi Ji Qi”, in particular the texts of the Confucian tradition. Speaking this year at the international video conference “The World of Values and Values in the World” with the report “Means of Implementing the Function of Influence in the Advertising Text and the Chinese Religious and Philosophical Treatise “Dao de Jing” (2021), she devoted it to the analysis of the main written monument of Taoism attributed to Lao Tzu. One of the very youngest but already famous Sinological institutions of Kyiv universities is the Borys Kurtz Institute for Contemporary China Studies, Vadym Hetman Kyiv National Economic University, since 2018. For many years, the latter has been involved in the preparation of the scientific international conference “Chinese Civilization: Traditions and Modernity” along with the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, having the task of organizing a systematic research partnership with domestic and foreign

scientific, educational and research institutions in the field of Sinology. Together with the National Institute for Strategic Studies and the Ukrainian Association of Sinologists, these institutions held this conference for the fourteenth time in Kyiv last year. It was represented in the section “Studies of Chinese Civilization: History, Philosophy, Culture” by many quite informative and topical reports of professors and students of the said Kyiv universities. The texts of reports in this and thirteen other collections of materials of this conference, as well as the noted success of Sinological centres of Kyiv universities on all topics of philosophical Chinese studies, clearly revealed how their authors combine a systematic review of the ethical, aesthetic, social, anthropological and other aspects of Taoism, Confucianism and Chinese Buddhism with the evaluation of the peculiar vicissitudes of their evolution and the inflorescence of manifestations in Chinese culture.

Olga Drobotyuk, director of the, said Borys Kurtz Institute, a member of both the EACS and the Board of the Ukrainian Association of Sinologists, and Associate Professor of the Department of International Politics at the V. Hetman Kyiv National Economic University, oversees the work of three of its Chinese science sectors, most notably China’s Global Mission Sector. The latter study systematizes and analyzes trends in China’s global influence in the following areas: 1. Analysis of the current foundations of Chinese global leadership, 2. The consulting in the field of finding optimal areas and formats of cooperation between China and Ukraine, 3. Search for grant opportunities for research. This sector has among its goals the study of the origin, formation and execution of the philosophy of Chinese global hegemony. A very notable fact is the participation in the Organizing Committee of the last XIV International Scientific Conference “Chinese Civilization: Traditions and Modernity” both O. Drobotyuk and a lot of her colleagues at this university, and many young and already well-known Ukrainian Sinologists from the universities of Vinnytsia, Zhytomyr, Zaporizhia, Kyiv, Lviv, Odesa, Sumy, Ternopil, Khmelnytsky and other cities of Ukraine. In our opinion, this is another rather convincing evidence of the confident movement of modern Ukrainian Chinese studies through innovative interdisciplinary academic and university progress. And the accomplished fact is that since 2011 Ukraine and PRC have been building strategic partnership relations, actively increasing cultural and educational-scientific cooperation, and since 2009 China has become our largest trading partner (Kamyshev, 2020). Given this, the development of modern Ukrainian Sinology, especially its philosophical aspect, is a very important guarantee of lasting Ukrainian-Chinese interaction, especially in the framework of China’s worldwide The Belt and Road Initiative (BRI).

Conclusions

The results of our research are as follows.

1. The development of philosophical Sinology in the universities of independent Ukraine, both in the capital, especially in the Taras Shevchenko National University of Kyiv, and in the regional ones, such as Ivan Franko National University of Lviv, Taras Shevchenko National University in Luhansk, Vasyl Karazin Kharkiv National University, etc., continues in the format of the interaction of all their Chinese units with academic, public and governmental institutions of Ukraine and China at the levels of their domestic and international cooperation.
2. The interaction of the leading domestic academic Oriental studies institution, namely the A. Y. Krymskyi Institute of Oriental Studies of the NAS of Ukraine,

and the related Ukrainian Association of Sinologists, with many Ukrainian universities, including the Hennadii Udovenko Diplomatic Academy of Ukraine at the Ministry of Foreign Affairs of Ukraine, famous international organizations, governments and embassies of the Eastern states, determine the successful institutionalization of domestic, including philosophical, Sinology in the context of the flourishing practice of Ukrainian-language translations of China's philosophical heritage.

3. A weighty contribution to the study of the history of philosophical education, science and culture of China from ancient times to the present day is made by the Sinological units of NaUKMA and the Borys Grinchenko Kyiv University, namely the Center for Oriental studies of the first and the Confucius School of the Institute of Philology of the second. With the participation of their founder V. Rezanenko, scientific Sinological symposia are taking place in these universities, and in the collection of scientific works "Ukrainian Oriental Studies" and other periodicals, researches are published mainly on the history of philosophy of Ancient China.
4. Like their colleagues-Sinologists from other Kyiv and regional universities, Chinese scholars of the Kyiv National Linguistic University and Vadym Hetman Kyiv National Economic University, namely the staff of Sinological units of the first one and members of the Borys Kurtz Institute for Contemporary China Studies, now actively study both the philosophical aspects of the socio-cultural life of PRC, the modern achievements of philosophical education, science and culture of China, and, much deeper, Taoism, Confucianism and Chinese Buddhism.

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