

“Philosophy of War” in Non-Western Intellectual Traditions: the Experience of the Indigenous Population of North America and China

Sergii Rudenko

Doctor of Philosophical Sciences, Professor,
Guangdong University of Petrochemical Technology (Maoming, Guangdong Province,
China); Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)

E-mail: rudenkosrg@gmail.com

<https://orcid.org/0000-0001-9069-0989>

Yaroslav Sobolievskyi

Doctor of Philosophical Sciences, Associate Professor,
Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)

E-mail: yasobolevskyi@knu.ua

<https://orcid.org/0000-0001-8251-2744>

Rudenko, Sergii and Yaroslav Sobolievskyi (2022) “Philosophy of War” in Non-Western Intellectual Traditions: the Experience of the Indigenous Population of North America and China. *Future Human Image*, Volume 17, 29-38. <https://doi.org/10.29202/fhi/17/5>

There is a special relationship to the phenomenon of “war” in the history of philosophy, political science, cultural studies, and other humanitarian disciplines. War has always been an integral part of history, politics, religion, and culture despite its destructive power and inhuman consequences. In modern philosophy, there is a very controversial concept – “philosophy of war,” which is considered by some intellectuals to be a special part of the philosophy of politics, while others, on the contrary, deny the existence of this phenomenon. In an attempt to study this phenomenon from the outside, in this article, the authors deliberately set themselves the task of analysing the main ideas of the “philosophy of war” in non-Western intellectual traditions, such as geographically opposed China and the Indigenous peoples of North America. In these intellectual cultures and philosophical traditions, there are basic ideas, in comparison to which it is possible to outline special points of contact. For example, the peace-loving indigenous peoples of North America, whose history is not devoid of bloody events, did not know such a large-scale phenomenon of war, similar to Western history. However, in spiritual culture, we

© Rudenko, Sergii, 2022

© Sobolievskyi, Yaroslav, 2022

find evidence of reflection on military events, such as military poetry, the purpose of which is to sing of virtues. For the Chinese philosophy of war, these themes are deeply rooted. Military-political treatises have always been an integral part of China's spiritual tradition.

Keywords: Philosophy of War, Indigenous Peoples of North America, China, History of Philosophy, Intellectual Tradition.

Received: 23 February 2022 / Accepted: 1 May 2022 / Published: 29 May 2022

Introduction

The philosophy of war as a system of knowledge is very complex; this phenomenon is characterised by internal contradictions and the complexity of the subject. Heinrich Lloyd (1729–1783) first used the concept “philosophy of war.” In 1766, he published *The history of the late war in Germany between the king of Prussia and the Empress of Germany and her allies* (1766). For the second edition in 1781, he added *Reflections on the principles of the art of war*. H. Lloyd considered the philosophy of war to be the highest and most challenging part of military art. However, the philosophical understanding of the phenomenon of war began with the beginning of the intellectual tradition. In different cultures at different times, there were armies there were wars, but like any civilisational phenomenon, the war was subject to philosophical reflection. Through the collective efforts of various scientists over the centuries, a system of knowledge has developed, which is now called the philosophy of war.

The object of the philosophy of war is war. This phenomenon is studied by military science, political science, sociology, psychology, cultural studies, religious studies, and philosophy. Each science studies war from a certain point of view. Each science is interested in individual properties and relationships. Interestingly, none of the sciences gives a complete and holistic understanding of it since this is a highly complex phenomenon. There are difficulties associated with a high degree of uncertainty in an attempt to define the concept of “war.” In addition, this concept is associated with topics that relate to the concepts of life, death, being, space, time, good and evil, etc. In addition, the study of war involves the analysis of tactics and strategy and the study of political, economic, social, and spiritual aspects. Because of understanding the philosophy of war, many philosophical questions arise, namely the question of the role of war in the history of humankind, its value orientations, the causes of conflicts, the relationship of war with other types of human activity, and the ontology of war, etc.

In his article *The Philosophy of War and Peace* (2016), researcher Oleg Bazaluk studies the fundamental concepts of the “philosophy of war,” namely the concepts of “war” and “peace.” “The formation, actualisation, and protection of ideas, as well as the history created around them, is a separate chapter of the philosophy of war and peace. Failure to understand this problem leads to gross errors in the strategy and tactics of states and unions, to a change of governments, terror, and wars. The particular aspect of this problem is the migration policy, mistakes which, for example, have already affected the European security strategy. Psi-spaces that reject the world of historical ideas on whose territory they are located in a potential conflict, the solution of which is possible only through educational technologies or new migration. It is erroneous and potentially dangerous to place in the place of localisation a psi-space united around one world of historical ideas, psi-spaces that unite around another world of historical ideas” (Bazaluk, 2016: 249).

The cognitive tools for the philosophical understanding of war are the methodological principles, concepts and principles that are developed by the philosophical sciences and through which it interprets the theory and practice of war. Thus, the philosophy of war creates an extremely generalised and, consequently, integral image of war. This science became possible thanks to the philosopher's particular balanced and wise view of the nature of war.

A western paradigm of the philosophy of war

Humankind has waged wars throughout its history. War has historically been waged continuously. That François Odysse Barot formulated that law of continuity: "If we take a fairly long period from the life of peoples, from 1496 BC to 1861, i.e., a period of 3357 years, we will see that for 227 years of peace there are 3130 years of war, i.e., one year of peace – 13 years of war. Thus, based on history, the whole life of peoples is presented in the form of continuous war; the latter is, as it were, their normal state, and the short periods of peace between long periods of war are, as it were, only a truce" (Barot, 1864: 20). Different philosophers, politicians, and artists are completely different in their approaches to understanding the essence of war – some of them praised the war, others condemned it – for example, Plato, M. Montaigne, B. Pascal, J.-J. Rousseau, I. Kant, and others condemned the war as a phenomenon; some in their treatises described humankind's "utopian" projects without wars. However, some defended the war, namely Heraclitus, Aristotle, Machiavelli, G. Hegel, F. Nietzsche, and others. Thus, by the lack of a unanimous opinion even about the very essence of the war, it is clear that this phenomenon is so ambiguous that it entirely depends on the philosophical basis for consideration.

The Oxford Handbook on the Ethics of War has some interesting words about the Western paradigm of military theory. "Although contemporary analytical just war theorists rarely focus on their debt, they owe much to a Western tradition of thinking about the just war, grounded in Ancient Greece and Rome, substantially developed by the early Church fathers and later the Scholastics, and becoming most influential among the post-Westphalian theorists of public international law. This Western tradition is, of course, just one among others (and, of course, treating it as a single tradition is somewhat artificial). Nor was it hermetically sealed: Western just war theorists drew on the work of their various counterparts. But our focus in this Handbook is on contemporary analytical just war theory, and its roots are in this Western tradition" (Lazar & Frowe, 2021: 4-5).

The book *The Western Way of War: Infantry Battle in Classical Greece* (1994) claims that the Greeks of the Classical Age not only invented Western politics and democracy (majority rule) but also the idea of Western war. In his research, Victor Davis Hanson shows how a brief confrontation between armed men produced a clear and immediate dispute resolution. "Firepower and heavy defensive armament – not merely the ability but also the desire to deliver fatal blows and then steadfastly to endure, without retreat, any counter-response – have always been the trademark of Western armies. Through "hammer blows," thought Clausewitz, the real purpose of any conflict could be achieved: the absolute destruction of the enemy's armed forces in the field. Here, too, can be found the genius of Napoleon, who saw, as Jomini conceded, "that the first means of effecting great results was to concentrate above all on cutting up and destroying the enemy army, being certain that states or provinces fall of themselves when they no longer have organised forces to defend them." It is this Western desire for a single, magnificent collision of infantry, for brutal killing with edged weapons on a battlefield

between free men, that has baffled and terrified our adversaries from the non-Western world for more than 2,500 years" (Hanson & Keegan, 2009: 9).

Philosophical understanding of the phenomenon of war by the sages of the indigenous population of North America

In exploring non-Western paradigms of the philosophy of war, we will first turn to the history of the indigenous peoples of North America. The territory of North America historically holds an insoluble dilemma because the land on which the United States of America exists primarily does not belong to this nation. It is an opinion held by the natives of America, who also emphasise the very curious fact that the drafters of the US Constitution ignored the existence of numerous Indian peoples. "Equality is (...) the leading feature of the United States. (...) [T]hat vast extent of unpeopled territory which opens to the frugal and industrious a sure road to competency and independence will effectually prevent for a considerable time the increase of the poor or the discontented, and be the means of preserving that equality of condition which so eminently distinguishes us" (Madison, 1966: 184). The Founding Fathers laid the cornerstone of the land of the free on the plundered property. In their statements, historians and philosophers often resort to extremely radical formulations.

The American Indian Wars took place on the territory of America from the moment of the colonisation of the continent by the first settlers until the end of the 19th century. It was a series of armed conflicts between the indigenous population of North America and the troops of the colonies, and later the United States of America and Canada. Dozens of wars that lasted for centuries claimed the lives of, according to various estimates, tens of thousands of people. Conflicts over lands, resources, customs, and culture have been at all times, and the history of America is no exception. The essential difference between the Indian wars and the European ones was that the indigenous population of North America never represented a single people but separate tribes. Thus, local conflicts occurred with the participation of residents of individual tribes or tribal unions. According to professor Sergii Rudenko: "Since their first contact with Westerners, Native Americans have faced open racism, indifference on the one hand, and compassion, respect, and even admiration on the other" (Rudenko & Sobolievskyi, 2020: 179).

The theme of the philosophy of war is acute for the worldview of the indigenous population of North America, however, as well as for all developed humankind. There is a large amount of research on the philosophy of war, the history of military operations, and the influence of politics and society. It is worth mentioning some of the work of different thinkers important for understanding the essence of the problem. For example, Daniel M. Cobb, in *Philosophy of an Indian War: Indian Community Action in the Johnson Administration's War on Indian Poverty, 1964-1968* (1998), explores the Johnson administration's provocative innovation, the Community Action Program (CAP), and how its philosophy of maximum participation has fostered tribal self-determination.

Wub-e-ke-niew, in his book *We Have the Right to Exist a Translation of Aboriginal Indigenous Thought: The First Book Ever Published From an Ahnishinahbæotjibway Perspective* (1995) said, "The Ahnishinahbæotjibway and other Aboriginal Indigenous people have always lived harmoniously, and did not have the Europeans' cultural and linguistic traditions of war and peace. Because we did not speak the Europeans' language of war, the Europeans had to add on to their old tradition of 'rights of conquest,' and develop new strategies for taking Aboriginal Indigenous peoples' immensely valuable property" (Wub-e-ke-niew, 1995: XIII). According

to the indigenous people of North America, they traditionally lived in harmony. Of course, there were conflicts and battles, but there were no such concepts of war and peace in the European sense.

The Native American thinker believes that the key to understanding the European way of thinking can be found in philosophical texts. For example, he believes that *The Prince* (1513) by Niccolo Machiavelli, which contains stories of intrigues, conspiracies, wars and battles, could be such a text. Many, still ancient, philosophers wondered: what is a just war? Aristotle believed that war could be considered just when it comes to protecting the country's interests or establishing dominance over barbarian states. Cicero, on the contrary, called a just war, which repels the onslaught of the aggressor. The medieval philosopher Thomas Aquinas believed that a just war is one that defends in the name of retribution. A somewhat dissenting opinion was expressed by Niccolo Machiavelli, mentioned by Wub-e-ke-niew, who considered the just war to be the necessary one, and that weapon is sacred, for which the only hope. Therefore, indigenous peoples were convenient allies in wars with other Europeans for Europeans. Wub-e-ke-niew clearly expresses his thought: "Throughout their history on these Continents, the Europeans have used their Indians as pawns in their wars with each other, as well as tools of genocide against Aboriginal Indigenous peoples" (Wub-e-ke-niew, 1995: 18).

The researcher notes that the history of the indigenous peoples of America has traditionally lived in harmony both among themselves and in harmony with the world and nature: "Over the millennia, the Aboriginal Indigenous Nations of these Continents had developed ecologically harmonious, nonviolent networks of society which were not conducive to the co-evolution of epidemic diseases-but the same balanced ecologies and unimpeded contact which had prevented deadly plagues from festering in isolated populations, maintaining a servoir for future epidemics, also made us extremely vulnerable to the introduction of the Europeans' diseases" (Wub-e-ke-niew, 1995: 14-15). According to the author, it is the whole essence of the way of thinking of the Native Americans. In addition, if language is the house of being, then, in this case, it is worth paying attention to language and words. Not all phenomena have words, but they always testify to the phenomenon's presence. "There are no words for war or peace in the Ahnishinahbxi jibway language. There is no word for God, no word for Devit no word for Chippewa, and no word for Indian. Our language and our culture are inseparable from our all-encompassing religious philosophy; for us, all time, all thought and all action, is within the non-violent context of Grandfather Mide and Grandmother Earth. Our land and our forests are, and have always been, an integral part of our religion, our philosophy and our very identity as Ahnishinahbxi jibway" (Wub-e-ke-niew, 1995: 34-35). Historically, missionaries who have been at the forefront of studying the culture and philosophy of indigenous peoples have sought to adapt the minds of new converts. All this was done to adapt them to their hierarchical European worldview and the *philosophia perennis* of Christian thought: "In its ceaseless controversy with the pagan world (...) Christianity had not to adapt itself to the world; but the world, and the political world too, had to be adapted to the immovable principles of Christianity" (Rommen, 1945: 28). Thus, the phenomenon of war came into history, and the concept of war came into philosophy. With the advent of new lexical units, the way of life of the indigenous people of North America has also changed.

As for the dialectical principle of struggle, which underlies the phenomenon of war, it is inherent in the worldview of indigenous peoples. It is worth mentioning that myths about twins characterise the mythology of the North American people. Often these twins enter into a state of war. They personify the binary opposition of good and evil. They were grandchildren of the great-grandmother Atahensic (Littleton, 2005). Because of the cultural transformation

associated with the acquisition of horses from the Spaniards, the peace-loving indigenous peoples of North America developed the concept of military power. Because of this, new words appeared that determined the way of life: "honour," "warrior's code", "vow." There are cases when the appearance of the word "honour" increased the number of duels in some countries. In North America, the phenomenon of war songs has emerged, which is interesting from the point of view of the philosophy of war. Virtues were sung in these songs: insolence, courage, and not retreating in battle. Warrior songs, usually short, expressed the goal and creed of the military brotherhood.

In the book *War Wisdom: A Cross Cultural Sampling* (2015), Christian P. Potholm successfully combines a massive amount of information with his analysis, making it possible to identify him as a philosopher of war. In any case, this is done with great care. The advantage of his book is that it contains many quotes about war from different eras and different cultures. He analyses the philosophical thoughts about the war of avengers from different countries, including China, Japan, Persia, Mongolia, Europe and America (including Indian peoples), and Africa. Particular emphasis is placed on the controversial nature of military wisdom and common themes and motifs that emerge across cultures, societies, and periods. For example, he finds common ideas in the war songs of different cultures and draws parallels between American Indians and Chinese warriors. "For Chinese Chang Yu. the joy of the soldier was the 'Chariots strong, horses fast, troops valiant, weapons sharp – so that when they hear the drums beat the attack, they are happy.' Augustin Eugene Scribe expresses this personal fulfilment in the war in *La Dame Blanche*. "Ah, what delight to be a soldier." Or listen to the warrior song of the Plains Indians, in this case, the Oglala Sioux, "Warrior Song":

I am the kit fox.
I live in uncertainty.
If there is anything difficult.
If there is anything dangerous to do.
That is mine.

From the Plains Indians of the nineteenth century back to the Greek hoplites in the sixth century BCE, this is a common refrain" (Potholm, 2015: 17). To explain this general refrain, the author takes, for example, the words of Xenophon in *Anabasis*, who quotes the Spartan commander Clearchus. For centuries, warriors and their death in battle have been revered in different cultures. Many argued that it is better to die a warrior than to live to old age.

In their war song, Crow warriors sing the ideas of the eternity of Heaven and Earth, which are associated not only with spatial landmarks but also with transcendent beings. The temporality of human existence in front of the eternal essence is emphasised. Since the division of the destinies of different sexes is emphasised, men are assigned the role of noble death, and men must die. Indeed, in order to curb his fate and avoid death from old age, a warrior must take responsibility for his life. It is very curious that in order to prove a worthy life, there is a need for a worthy death.

"Sky and earth are everlasting,
Men must die.
Old age is a thing of evil, Charge and die!" (Parsons, 1992: 32)

The *Cambridge History of Warfare* (2005) is a history of different wars, although not only. In addition to battles, maps, and descriptions of strategies, there is a very interesting context. The authors of the book comprehensively study the Western path of war from the time of Ancient Greece to the Balkan civil wars. Social organisation, technology, and tactics determine the Western military idea. These factors have become the harbingers of Western military superiority. That is why, against the background of the Western military paradigm with its maintenance of armies and fleets, it will be very interesting to study other peoples and civilisations. Although Geoffrey Parker said: "Even culture develops its own way of war" (Parker, 2005: 1). Christian P. Potholm would agree with this idea, mainly since he writes: "In fact, when collecting sayings about war, one might assume that there would be a great deal of variation by culture, age, and society. It would seem that there should be widely differing views about war by history, geography, and culture. Yet surprisingly enough and even allowing for possible divergence within preliterate societies or those undersampled, there turns out to be a very widespread set of thematic constructs that transcend individual societies and cultures and stand firmly across time and space" (Potholm, 2015: 3).

In conclusion, it can be said that the spiritual tradition of Native Americans, on the one hand, is highly problematic due to the lack of historical documents, but on the other hand, thanks to the analysis of folklore, it is possible to determine the key ideas of the "philosophy of war." It is possible to name the primary virtues, the concepts of honour and valour, opposition, fear and fearlessness, peace and war.

Philosophical understanding of the phenomenon of war by the sages of China

The military-philosophical thought about the causes and essence of war arose in Chinese society relatively early. These views are framed in military treatises that are part of the *Wu jing qi shu*. Military-theoretical thought appeared in China during a specific period when the simple idea was affirmed in the ruling circles that a force of arms most effectively carried out the creation of Tianxia. Therefore, the ancient Chinese rulers, high dignitaries, and some philosophers were mainly interested in strengthening the army and the state. The basis of the canon of military science *Septateuch* is made up of two treatises: *Sun Tzu* and *Wu Tzu*. Both of these treatises have a special wealth of ideological content and contain many military-philosophical ideas. The main views expressed in the works of ancient authors influenced the public consciousness and philosophy of Chinese society because almost the entire history of China consisted of an endless chain of wars.

The Chinese kingdoms waged a constant military-political struggle among themselves because each kingdom strove for constant strengthening. To achieve the result, not only diplomats were needed, but also soldiers. The famous treatise *Sun Tzu* was devoted to the study of military ideas. It is considered the most ancient in the world of its kind. It was written during the acute phase of the struggle between the principalities in the Eastern Zhou period of ancient China. This treatise is distinguished by a systematic presentation, in which all the ideas and principles of military affairs are described in precise formulations. Such conciseness borders on the paradoxical. Many researchers sometimes note this in the form of aphorisms and paradoxes. Therefore, many of them seem mysterious.

As researcher Christopher C. Rand states in his article *Chinese Military Thought and Philosophical Taoism* (1979-1980): "In investigating the military treatises of the early and

medieval periods of Chinese history one soon intuitively that martial thought in China profited significantly from the development of philosophical Taoism during the Han and pre-Han periods. Aside from the pragmatic and moral dimensions of warfare, the philosophical bases of strategy and tactics seem to have been imbued with views of energetics and man-cosmos relationships normally associated with classical *tao-chia* adherents. But this apparent intellectual permeation goes beyond mere incidental influences (...) That is to say, the commonalities between martial thought and Taoism can be explained by a general theory of intellectual historiography for China founded on the idea of variable, interrelated complexes of problems and solutions" (Rand, 1979-1980: 171).

Sun Tzu is an eternally strategic masterpiece, constantly analysed and interpreted by researchers worldwide. Among all the translations, the translation into English by D. E. Tarver, who not only meticulously selects the appropriate terms and concepts, he tries to convey the essence of the work. "For example, in Book Four, on temperament, the original text reads, 'Lifting an autumn hair is no sign of immense strength.' In this translation I simply wrote, 'To lift a small thing requires no great strength.' The meaning is the same, but it's easier to understand. I did not want to go on and on about what he meant by 'an autumn hair.' I only want to know what he meant, and how it applies to me" (Sunzi & Sun, 2002: XVIII).

The author admits that war is an ideal training ground for teaching ancient philosophies, the purpose of which is to achieve victory over the enemy. The book contains advice on how to outwit the enemy, regardless of your army's size or the enemy's army. In addition, therein lies the unique code of philosophy. Wisdom was one of the reasons for the emergence of philosophy, and the ancient Greek image of Odysseus, the cunning king of Ithaca, became a significant image that influenced the development of philosophical thought. It is true both for Western cultures and for non-Western ones since the phenomenon of war is universal and has its origins in the archaic past: "If you have the moral authority to challenge your opponent, and your troops know and believe this, then you will all act and think in the same way. All will work for the common goal. Everyone will be fully engaged and motivated to win. Your troops will believe in you, and you will be able to trust them with your life. Heaven will assist you, and nothing will stop you.

If you do not have the moral authority, or if your troops do not believe you do, then you will lose. "If you are not absolutely certain of the rightness of your action or of the faith of your troops, do not engage your opponent, or he will destroy you. Wait until you can build a solid image in your community and among your troops. Examine yourself first" (Sunzi & Sun, 2002: 4). The theory of military affairs in ancient China was developed closely with particular philosophical views of the Confucians and Legists. For the first time in the history of humankind, military-philosophical thought has risen to a deep theoretical generalisation of the experience of warfare and related political, military and economic issues. For the "philosophy of war" of Ancient China, war itself was not considered in isolation but in conjunction with political and economic factors.

Conclusion

As a result of studying the phenomenon of non-Western paradigms of the philosophy of war, two cultures were chosen that are significantly different from each other, although they have every reason to believe in a shared history. We are talking about the military wisdom of the indigenous population of North America, the so-called Native Americans, and the

Chinese military philosophy. The main reason these particular cultures were chosen is that they are independent of Western philosophical thought. They are entirely independent. These two cultures' spiritual and intellectual heritage has given rise to many unique concepts and attitudes. The ideas of the philosophy of war, which are very relevant in modern times, find their new understanding because of these iterations. As research has shown for the philosophical ideas of Native Americans, historically, peace-loving and harmonious relationships with the world and society are characteristic. This pacifist attitude does not deny the fact that for any culture, the problems of armed conflicts are an integral part of it. The weapons and animals imported by the colonialists contributed to the strengthening of militarised actions, which in turn left a mark on spiritual culture. In the epic, rhetoric, and military poetry, binary oppositions enemy-friend, peace-war, honour-disgrace appear. These virtues and vices are also found in other cultures. For example, the culture of ancient China gave the world a unique artefact, a treatise on the art of war known as *Sun Tzu*. This philosophical treatise theorised the accumulated military experience of the dramatic centuries-old history of China and has not lost its relevance today. There are both literal translations of the text and adapted ones, but all of them are designed to convey military wisdom, not only how to win but also how to avoid war.

References

- Barot, F.O. (1864) *Lettres Sur la Philosophie de L Histoire*. Baillière.
- Bazaluk, O. (2016) The Philosophy of War and Peace. *Humanities Bulletin of Zaporizhzhia State Engineering Academy*, 66: 239-250.
- Cobb, D. M. (1998) Philosophy of an Indian War: Indian Community Action in the Johnson Administration's War on Indian Poverty, 1964-1968. *American Indian Culture and Research Journal*, 22: 71-102.
- Geoffrey, P. (2005) *The Cambridge History of Warfare*. New York: Cambridge University Press.
- Hanson, V. D., and Keegan, J. (2009) *The Western way of war: Infantry Battle in Classical Greece*. Berkeley: University of California Press.
- Lazar, S., and Frowe, H. (2021) *The Oxford handbook of ethics of war*. New York: Oxford University Press.
- Littleton, C.S. (2005) *Gods, goddesses, and mythology*. New York: Marshall Cavendish.
- Lloyd, H. (1781) *The History of the Late War in Germany: Between the King of Prussia, and the Empress of Germany and Her Allies*. London: Printed for S. Hooper.
- Madison, J. (1966) *Notes of Debates in the Federal Convention of 1787*. Athens: Ohio University Press.
- Parsons, E.W.C. (1992) *North American Indian life: customs and traditions of 23 tribes*. New York: Dover Publications.
- Potholm, Ch. (2015) *War Wisdom: A Cross-Cultural Sampling*. Lanham: University Press of America.
- Rommen, H.A. (1945) *The state in Catholic thought: a treatise in political philosophy*. St. Louis: B. Herder Book Co.
- Rudenko, S.V., and Sobolievskiy, Y.A. (2020) Philosophical Ideas in Spiritual Culture of the Indigenous Peoples of North America. *Anthropological Measurements of Philosophical Research*, 18: 168–182. <https://doi.org/10.15802/ampr.v0i18.221428>

- Sunzi, & Sun, B. (2002) *The art of war: Sun Tzu, in plain English*. New York: Writers Club Press.
- Wub-E.-Ke-Niew (1995) *We Have the Right to Exist a Translation of Aboriginal Indigenous Thought: The First Book Ever Published From an Ahnishinahbæotjibway Perspective*. New York: Black Thistle Press.