

Modern Academic Sinology in Ukraine: Philosophical Research Area in the 1990s – 2020s

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The article offers an overall score of the main philosophical achievements of Ukrainian academic Sinology from the very dawn of the independent Ukraine's era up to this day. The contribution of its leading figures to the study of the history of Chinese philosophical education, science and culture since the very beginning to the present day is the main object of the research. Over thirty years of philosophical Sinology's development at the A. Yu. Krymskyi Institute of Oriental Studies of the National Academy of Sciences of Ukraine (NAS of Ukraine) and the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, first of all scholarly works of V. Kiktenko and S. Kapranov, are in the spotlight here. The article also deals with the Sinological studies of their colleagues both from these two institutes, namely V. Pyrohiv, V. Hamianin and A. Usyk, and from other domestic academies, as the ones of O. Shparyk from the National Academy of Educational Sciences of Ukraine, the Institute for Pedagogical and Adult Education. The scholarly heritage of V. Sednev as doctoral student of the Institute of World Economy and International Relations of the NAS of Ukraine and the one of O. Boichenko from the Center for Humanitarian Education of the NAS of Ukraine are also reviewed here. It is noteworthy that the life paths of not only these two, but also many other Ukrainian Sinologists were closely connected exactly with the Taras Shevchenko National University of Kyiv and Chinese studies in it. We have already explored the progress of philosophical Sinology both at this and a number of other universities in the capital of Ukraine, for example the National University of "Kyiv-Mohyla Academy", and at some regional Ukrainian institutes and universities. This study revealingly testifies to their fruitful cooperation both with Sinologists of the NAS of Ukraine and with the Ukrainian Association of Sinologists, arose on the basis of this cooperation.

Keywords: Ukrainian Academic Philosophical Sinology, the Ukrainian Association of Sinologists, the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, V. Kiktenko, S. Kapranov, V. Pyrohiv, V. Hamianin, A. Usyk, V. Sednev, O. Boichenko, O. Shparyk.

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Introduction

The obvious progress of modern Ukrainian academic Sinology is an important element of the contemporary domestic academic Oriental studies institutionalization, which began more than three decades ago. The A.Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, as a peer of the birth of an independent Ukraine in 1991 and its leading scientific institution for the study of the peoples of the Orient, has become the primary center of national academic Chinese studies. Its most prominent figure in Ukraine and abroad is Doctor of Philosophical Sciences Viktor Kiktenko, who now is the Head of the Asia-Pacific Department of this institute and also co-founder and editor-in-chief of the journal “Ukraine-China”, and scientific editor of the journal “Chinese Studies”. Co-founder of the Ukrainian Association of Sinologists, he actively contributes to the shaping and, at the same time, studying of the history of the philosophical research area of Ukrainian, in particular academic, Sinology of the 18th – early 21st centuries. And his well-known colleagues in this association, such as its co-founder late Vladyslav Sednev, former professor of Taras Shevchenko National University of Kyiv and doctoral student of the Institute of World Economy and International Relations of the NAS of Ukraine, took an active part in the growth of that area. No less famous Sinologist is Serhii Kapranov, who works both as a senior researcher in the Department headed by V. Kiktenko and as an employee of the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. Scholars and diplomats Volodymyr Pyrohiv and Vasyl Hamianin, as V. Kiktenko’s and S. Kapranov’s ex-colleagues at the founded by the world-famous Orientalist O. Pritsak the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, are also noted Sinologists. A significant contribution to the mentioned philosophical research area was made by both Alla Usyk (2019), Ph. D. in Philosophy from the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine, and late Olexander Boichenko, Doctor of Philosophical Sciences from the Center for Humanitarian Education of the NAS of Ukraine. Also notable is the participation of scholars from other institutes of the NAS of Ukraine in the rise of the philosophical research area of the modern Ukrainian academic Sinology. Among them is Tetiana Brovarets from M.T. Rylsky Institute of Art Studies, Folklore and Ethnology of NAS of Ukraine. The achievements of Sinologists from other national academies of Ukraine also attract attention, such as the ones of Oksana Shparyk from the Institute for Pedagogical and Adult Education of the National Academy of Educational Sciences of Ukraine. Thus, *the purpose* of this research is to provide an overview of the main results of the rise of philosophical research area of the modern Ukrainian academic Sinology both in the National Academy of Sciences of Ukraine and other domestic national academies of sciences.

Academic philosophical Sinology in independent Ukraine: the shaping of its image in the context of growth and self-reflection from the end of the Stalin era to the present day

The examination of the history of academic philosophical Sinology in Ukraine is impossible without a systematic analysis of philosophical Chinese studies in the Ukrainian SSR and the USSR as a whole, as follows from the conclusions of our two papers (Vdovychenko, 2021; Vdovychenko, 2022). Such a survey provides for the continuation of review of the origin

and development of the university studies both in the Ukrainian SSR and Ukraine on the history of Chinese philosophical education, science and culture, begun in these publications. The author of this article examined in them the rise of philosophical Sinology research mainly in the field of studying the evolution of Taoism, Confucianism and Chinese Buddhism at the universities of the capital of the Ukrainian SSR and now Ukraine. This rise intensified primarily at the Taras Shevchenko National University of Kyiv during the Khrushchev “thaw” in the USSR. Shortly after the completion of more than thirty years of Stalinism in the Ukrainian SSR and the USSR, the textbook “The Development of Philosophical Thought in Ancient China” (1958) was published at this university. Written by the professors of the Department of History of Philosophy V. Dmytrychenko and V. Shynkaruk, this edition was dedicated to the 10th anniversary of the foundation of the People’s Republic of China on October 1, 1949. Investigated in the paper (Rudenko & Liashenko, 2020), the history of this manual witnessed the revival and, in fact, a new stage in the progress of Ukrainian philosophical Sinology after the Stalin era. It is noteworthy that its co-author was V. Shunkaryk, which was one the most famous graduates of Taras Shevchenko National University of Kyiv and director in 1968 – 2001 of the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. And Sinology of the Ukrainian SSR in the post-war period (1945 – 1991) became the heir to the successes and losses of the four previous stages identified and studied by V. Kiktenko in a series of his monographs, such as (Kiktenko, 2018). The first three of them are also the so-called all-Russian periods of domestic Chinese studies, namely: 1. pre-scientific (1701 – 1806); 2. scientific and educational (1806 – 1913) and 3. practical Sinology (1913 – 1918). The last of them was the dawn of Ukrainian, but still pre-Soviet, Sinology, and the first half (1918 – 1944) of the period of Chinese studies in the Ukrainian SSR or the scientific and ideological stage (1918 – 1991) became a time of terrible losses of domestic Sinology from Stalin’s repressions.

The very fruitful progress of modern Ukrainian Chinese studies represents the current or fifth, according to V. Kikenko, scientific and educational period or the stage of shaping since 1991 to the present day of the national school of Sinology in Ukraine. We studied its development both in a number of Kyiv universities, first of all at the National University of “Kyiv-Mohyla Academy,” the Vadym Hetman Kyiv National Economic University, the Kyiv National Linguistic University and Borys Grinchenko Kyiv University, and some regional universities and institutes in Lviv, Kharkiv and Luhansk. But one of the most illustrative examples of the success of this process is the long-term fertile cooperation of the Taras Shevchenko National University of Kyiv and the number of institutes of the NAS of Ukraine. The leading place among them all three last decades has been occupied by 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. Their scholars make a significant contribution to the teaching of Sinology disciplines primarily at this university. On the part of the latter, this cooperation was actively supported by the sinologists of the Department of Chinese, Korean and Japanese philology (renamed the Department of Languages and Literatures of the Far East and South East Asia in 2016), Institute of Philology of the Taras Shevchenko National University of Kyiv, namely Chinese translators and professors late Serhii Kostenko, late Yaroslava Shekera and Nadiya Kirnosova. Their numerous philosophical and literary studies, devoted mainly to Ancient China, were published in the periodicals of the A.Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and the Ukrainian Association of Sinologists, first of all in the journals “The Oriental Studies”, “The World of the Orient”, “Chinese Studies” etc. At the same time, the publications of the Sinologists of the two said institutes, primarily the ones of V.

Kiktenko and S. Kapranov, many times adorned the pages of periodicals of this most famous and authoritative Kyiv university, for example, its “Bulletin”, a series of “Oriental Languages and Literatures”. The very important role in coordinating the scientific cooperation between scholars of the NAS of Ukraine, their Chinese colleagues and Sinologists from all over the world, is played by the mentioned association, headed by V. Kiktenko. The Ukrainian branch of the All-Union Association of Chinese Studies, formed during Gorbachev’s “perestroika” in 1988 at the Department of Literature, Linguistics and History of the USSR Academy of Sciences, was the direct predecessor of the Ukrainian Association of Sinologists. It was the former head of this branch V. Sednev and his colleagues and friends V. Kiktenko and S. Geranin, who together founded the said association in 2003.

Like the three of them, the foundations of Ukrainian post-war Sinology in the 1950s – 1980-s were laid by their professors and fellow students from universities and the Academy of Sciences of the Ukrainian SSR, for example well-known then and now scholars R. Brodsky, Z. Enolsky, A. Kovalevsky and A. Shanin. In addition to these professors and graduates of the state universities of Kyiv, Kharkiv and Lviv, the Chinese studies in Ukraine were developed by no less brilliant connoisseurs of both the Chinese language and culture, such as a graduate of the Warsaw Institute of Oriental Studies M. Knoroz and a graduate of the Harbin Polytechnic Institute M. Lytvynenko. Let’s pay special attention among them to the founder of the school of Ukrainian translation of Chinese literature late I. Chirko, a former senior researcher at the Institute of Ukrainian Studies of the said Academy and a professor of Chinese at Kyiv State University and Ministry of Foreign Affairs of the Ukrainian SSR. His no less famous colleague was the Ukrainian Sinologist late B. Vetrov, at that time an employee of the Institute of Oriental Studies of the USSR Academy of Sciences. The contribution to domestic Chinese studies of the second half of the 20th century by the graduates of Kyiv State University L. Leshchenko, V. Volkovinsky and Doctor of Philology V. Rezanenko is also very remarkable. The last of them is the author of the first monographs in the USSR on the subject of the semantic-graphic system of Chinese hieroglyphic script. These scholars and their colleagues, like the same V. Sednev and V. Kiktenko, jointly developed domestic university and academic Chinese studies, using the experience of the repressed by Stalinism in the 1930s and 1940s Ukrainian Oriental studies. At the same time, they enriched its achievements with the experience of educational and scientific relations with the PRC and the world, received by them during the Khrushchev “thaw”, “stagnation” and, mainly, Gorbachev’s “perestroika”. We compared the conclusions of our analysis on the history of Ukrainian university Sinology of the last three decades, in independent Ukraine, carried out in two publications (Vdovychenko, 2021; Vdovychenko, 2022), with the results of the main monographs on the history of Ukrainian Chinese studies (Kiktenko, 2002; Kiktenko, 2018). We came to the conclusion that since the collapse of the USSR, Ukrainian Sinology has passed the path of its original shaping as a full-fledged component of modern world Sinology. It is in the context of their complex development and self-reflection that Sinologists of the Ukrainian SSR and already independent Ukraine form an original image of modern domestic Chinese studies on the world scientific arena. It is open to the widest range of foreign approaches and methods, and is based upon Ukrainian-language processing of data on the socio-cultural life of China from antiquity to the present day.

This institutionalization of domestic Chinese studies has been going on in the context of the institutionalization of Ukrainian university and academic Sinology since the 1990s in a multiculturalizing and globalizing world. This process causes the final withdrawal of Ukrainian Sinology from the Soviet Oriental studies with their Moscow-centric Marxist-politicized

Russian-speaking paradigmatics. Chinese studies in Ukraine since the late 1940s – early 1950s has passed more than half a century: from the course “History of Colonial and Dependent Countries” and some special courses, like Z. Enolsky’s “History of Oriental Studies in Russia: Sinology, Indology, Arabic Studies”, to the bright variety of modern university disciplines and major academic surveys. We are witnessing the establishing of the newest Ukrainian –speaking, Ukrainian-centric paradigm of modern domestic Sinology and also its fruitful philosophical research area, which is creatively open to the challenges of modern humanities. In one of his most fundamental monographs on the history of Ukrainian Sinology (Kiktenko, 2019), the author categorized and considered in the second chapter its eight research areas, namely: history, linguistics, literary criticism, political sciences, economics, pedagogy, museology and philosophy. An important role in the progress of each of them is played by Sinology research centers of many Ukrainian universities, such as: the Center for Oriental Studies of the NaUKMA, the Confucius School of B. Grinchenko Kyiv University, Sinological subdivisions of the Kyiv National Linguistic University etc. The very fruitful activity of the Confucius Institute in many of them, for example, in the Taras Shevchenko National University of Kyiv, deserves special attention. Together with them, this contribution is made by the mentioned institutes of the NAS of Ukraine and some other domestic national academies. Successful results in the field of philosophical Sinology were achieved both by employees of the M. Rylsky Institute of Art Studies, Folklore and Ethnology of NAS of Ukraine, for example T. Brovarets, and of the Center for Humanitarian Education of the NAS of Ukraine, namely O. Boichenko. Studies of scholars from the Institute for Pedagogical and Adult Education of the National Academy of Educational Sciences of Ukraine, like O. Shparyk, are worth a watch.

These scholars and their colleagues comprehended, among other things, the folklore origins of the mythopoetics of Ukraine and China in their philosophical, and historical and cultural comparison. A very vivid example of this is the paper “Motive “Catching of the Moon” in Chinese and Ukrainian Folk Fairy Tales about Animals” (2022) by professors I. Hryshchenko and O. Ivanovska. Let’s note a series of reports and papers by T. Brovarets on the topic of “Chinese” plots on Ukrainian epigraphic towels, such as (Brovarets, 2020). In the works of R. Lakh, S. Burdulyak and, first of all, V. Kiktenko (Kiktenko, 2018) and S. Kapranov (Kapranov, 2011; 2013), a wide range of topics on China’s cooperation with Ukraine on education and science was raised. Among these topics are the issue of teaching students from the Far East at the Kyiv Theologian Academy in the 19th century and the history of the Society of Ukrainian Orientalists in Harbin (1936-1937). However, it is precisely the numerous aspects of studying the philosophical grounds of Confucianism, as well as Taoism and Chinese Buddhism, that attracted much more attention of these scholars and their colleagues from the NAS of Ukraine and other domestic national academies of sciences. Many philosophical and Sinological studies of O. Boichenko, V. Hamianin, A. Usyk, O. Shparyk, as well as the ones of V. Kiktenko and S. Kapranov, are a case in point of this. O. Boichenko was a well-known researcher of these schools of philosophy both in a monograph (Boichenko, 2003) and numerous papers, and in two thesis: “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). Exploring the theme of this relationship, he later moved on to a systematic understanding of the philosophical anthropology of Ancient China as a whole. A. Usyk, in turn, focused on the study of the shaping of the foundation of traditional morality in ancient China and analyzes it from her Ph. D. thesis “The Teachings of Confucius and Confucianism in the Context of the

Chinese Philosophical Tradition (Ethico-Social Aspect)” (1999) to the monograph “Intentions for the Formation of Traditional Chinese Morality” (2019). She focused in them, as in several cycles of her reports and papers, on ontology, anthropology and, mainly, the social ethics of Confucianism. Studying the problem of understanding the nature of man in early Confucianism and paying special attention to the ethical and social aspect of the teachings of Confucius, she jumped to the study of the intentions of the creation of traditional Chinese morality. Having carried out a structural comparative analysis of mythological systems and ethical teachings both in Ancient China and Ancient Greece in a series of early articles, A. Usyk moved on to reflection on the roots of Chinese rationality and the value of Confucian morality as a means of harmonizing society.

These studies of the history and theory of Confucianism of O. Boichenko and A. Usyk are the basis of the papers and the Ph. D. thesis “Pedagogical ideas of Confucius in Cultural and Historical Dimension” (2012) by O. Shparyk. In it she conducted a comprehensive analysis of the scientific biography of the founder of Confucianism as a source of reconstruction of his worldview and pedagogical ideas. O. Shparyk proceeded from the consideration in the paper “Conceptional Grounds of Education in the Work “Lyn Yu” (2008) of this main book of Confucianism to the understanding of the origins of its author’s teachings in the paper “Socio-Historical Premises of Confucius Growth as an Outstanding Thinker and Teacher of Ancient China” (2010). She focused on developing the topic of her dissertation in the papers like “The Purpose of Raising a Noble Man According to Confucius” (2009) and “Teaching and Education Methods in the Legacy of Confucius” (2011). Particularly noteworthy is her panoramic survey of the progress of education in ancient China both in pre-Confucian and Confucian eras in the papers (Sparyk, 2011, 1; Shparyk, 2011, 2). It’s notable, that the problem of education and upbringing in ancient China was actively comprehended by many of her colleagues from the NAS of Ukraine. O. Boichenko 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, for example in the article “The Doctrine of Education and Upbringing in the Philosophy of Early Confucianism” (2012). We can mention a few more modern Ukrainian academic scholars, who have repeatedly spoken at numerous international conferences with many reports on Chinese studies. Among them, we’d like to pay particular attention to the XII International scientific conference “Chinese Civilization: Traditions and Modernity” held in Kyiv in 2018 at the initiative of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, Ukrainian Association of Sinologists and Vadym Hetman Kyiv National Economic University. Special attention is drawn to the report “Chinese Studies in Halychyna: Past and Present” by Doctor of Medicine Ihor Hul from the Ukrainian Academy of Medical and Biological Sciences. At the next such conference, which was held in Kyiv in 2019 and dedicated to the 70th anniversary of the founding of the PRC, I. Hul made a no less interesting and topic report “Sinology as an Interdisciplinary Discipline: Philosophy, Medicine, Psychology – Myths and Realities”. All the said achievements of modern Ukrainian academic Sinology, in our opinion, lay a solid foundation for its fruitful development in the context of the international scholarly dialogue between Ukraine, China and the world.

The Progress of Philosophical Sinology at the NAS of Ukraine: Input 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

A very wide range of scholarly themes and problems of the history and rise of philosophical education, science and culture of China turned out to be in the field of interest of academic Sinology of both the Ukrainian SSR and Ukraine. It stretches from the most ancient hieroglyphs and classical books of the 1st millennium BC and, later, the period of the Hundred Schools of Thought, to the philosophical and socio-political thought of the PRC in the 21st century. Domestic academic scholars, as it was said, focused mainly on the history and theory of Confucianism and, in addition, Taoism and Chinese Buddhism. At the same time, they, and first of all V. Kiktenko, began to promote such prolific aspects of modern Ukrainian philosophical Sinology as the study of: 1. Chinese philosophy of the 20th – early 21st centuries, 2. European concepts of the development of Chinese scientific thought and philosophy, 3. the history of Ukrainian Sinology of the 18th – early 21st centuries. All these aspects are touching to all seven other research areas of domestic Chinese studies identified by V. Kiktenko, mainly the history, political sciences and economics. And linguistics, literary criticism, philosophy also remained traditionally significant but subordinate areas in this list. Dominant actualization in Soviet Chinese studies in the 1950th – 1980th of the historical and, above all, political and economic research areas led to the exclusive submission of the philosophical Sinology of the Ukrainian SSR to the requirements of the Marxist-Leninist ideology of the CPSU. This process was driven by changes in the PRC's political course during the Cold War and the "arms race" between the Eastern and Western military-political blocs, led by the USSR and the United States. In the late 1980s – 1990s, there was a cardinal ideological transition in Soviet Sinology from the criticism of the USSR state leadership to "Maoism" and the foreign policy of PRC to a reassessment of Soviet-Chinese relations directly caused by Gorbachev's "perestroika." This is vividly reflected in the Sinological works of V. Sednev, for example, in one of the first Ukrainian-language brochures on this topic in the Ukrainian SSR "USSR-China: Mutual Gravity" (1990). Last year, the 30th anniversary of the irreversible return of our Motherland to the circle of world powers as the historical successor of the Rus-Ukraine, the co-creator of European civilization, was solemnly celebrated. This celebration notably coincided with the 30th anniversary of the geopolitical partnership of independent Ukraine in the Asia-Pacific region. Both of these two anniversaries, officially celebrated in Ukraine and China in 2021, coincided with the celebration of a decade of strategic partnership between these states. This partnership is marked by Ukraine's active involvement in China's most ambitious international project the Belt and Road Initiative (BRI). Such global challenges as Covid-19, the global economic and food crisis and the full-scale military aggression of the Russian Federation against Ukraine in 2022 have become a powerful impetus for the transition of Ukraine-China cooperation to a qualitatively new level.

All these events have become the object of close attention and development of modern Ukrainian, in particular philosophical, Chinese studies. Partially reviewed in the papers (Vdovychenko, 2021; Vdovychenko, 2022), the significant advances of academic philosophical Sinology in independent Ukraine worthily represent all its listed research areas in all their diversity. Ukrainian studies of the philosophy of Ancient China are represented by many works on: the biographies of its creators, the bases of their doctrines, their written and oral heritage

and its comprehension and development by their followers, and the place of these philosophical traditions in the history and culture of China. And all these topics have received their multi-genre implementation in the form of both classical scholarly inquires, encyclopedic, for example, and modern interactive, like the author's ones. Among the latter is the methodological online seminar "Tao Te Ching: in Translations and Interpretations", held in Kyiv on March 26, 2021, with the support of the Ukrainian Association of Sinologists. A notable examples of classical research are attempts (Pyrohiv, 2013) to re-create the architectonics of hieroglyphic script as a reflection of the cosmogonic picture of the world of the ancient Chinese and linguistic and philosophical analysis of the basic categories of the Confucian treatise "Zhong Yun" (Hamianin, 1999). An important scholarly event in modern Ukrainian Oriental studies is the monograph "The place of Philosophy in the Intellectual Traditions of the Orient (2013), issued by the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine. An attempt by its co-author S. Kapranov to consider systematically the topic of "the place of philosophy in traditional Chinese thought" in the chapter of the same name features prominently in this book. The active part of A. Usyk in the Ukrainian Philosophical and Encyclopedic Dictionary (2003) also deserves, in our opinion, special attention. She presented on the pages of this edition three cycles of more than thirty articles on the history of the philosophy of ancient China, namely about: 1. its main schools, areas and trends, 2. its founders and the most famous figures, 3. its first principles. The development of Chinese philosophy in the 19th – early 21st centuries attracted considerable attention of Sinologists of independent Ukraine, especially such leading researchers of it as V. Sednev and V. Kiktenko. They studied both the variety of philosophical ideas of Chinese writers and cultural figures of this period, and a wide range of philosophical and socio-political ideas of philosophers and state and party leaders of the PRC, mainly from Mao Zedong to Xi Jinping.

Both V. Sednev's series of papers on the phenomenon of Deng Xiaoping and the problem of the shaping of a new foreign policy doctrine of the PCR, and V. Kiktenko's series of papers on the political programs and ideas of Deng Xiaoping, Jiang Zemin, Hu Jintao and Xi Jinping are primary examples of the development of these topics. In addition, V. Kiktenko studied in a series of articles of the last decade the ideas and teachings of a number of figures and schools of China's modern social and philosophical thought. He paid special attention to the study of the philosophical heritage of Zhao Tynan, Feng Qi and the "new Confucians", Chinese apologists for phenomenology and analytical philosophy of the 20th and early 21st centuries. The contribution of V. Kiktenko to the study of the history of modern foreign, mainly Western European, Sinology is no less significant. He considered in several series of papers, reports and in the largest monograph on this topic in Ukraine now (Kiktenko, 2020) a number of the most important European and American classical concepts of the development of Chinese scientific thought and philosophy. This monograph is the first domestic academic edition devoted to the contribution of a member of the Royal Society and the British Academy Joseph Needham to the study of traditional Chinese civilization and science. In a series of his papers V. Kiktenko drew attention to foreign hypotheses of the origin of Chinese civilization and comprehensively considered a number of concepts of the formation of Chinese science by such known foreign Sinologists as, for example, Derk Bodde, Benjamin A. Elman, Sir Geoffrey Lloyd and John M. Hobson. S. Kapranov, in turn, paid particuiar attention to the scholarly heritage of Mircea Eliade as a famous researcher of Japanese spirituality, cultures and religions of Tibet and Central Asia. He comprehended the significance of this scholar as an investigator of the Chinese philosophical and religious legacy in papers "Religions of China in the Works of M. Eliade"

(2009) and “Mircea Eliade as a Researcher of Taoism” (2009). And at the XIV International scientific conference “Chinese Civilization: Traditions and Modernity” held in Kyiv in 2020 S. Kapranov devoted his report to the topic of research “Tao Te Ching” in Europe in the first half of the 19th century (Kapranov, 2013; 2014). However, it is the learning of the history of Ukrainian Sinology in the 18th – early 21st centuries is now one of the most developed research areas of modern domestic philosophical Chinese studies. It is presented both in publications by V. Sednev, S. Kapranov and, for example, reports by I. Hul, and, mainly, in the first Ukrainian-language monographs (Kiktenko, 2002; Kiktenko, 2018) and papers (Kiktenko, 2019) by V. Kiktenko.

Very interesting are the fruitful attempts of modern Ukrainian Sinologists to trace the history of the centuries-old socio-cultural ties between the Ukrainian and Chinese peoples based on the best traditions of domestic philosophical Sinology. This very up-to-date and important page of Ukrainian Chinese studies is represented by many intriguing scholarly surveys. Thematic variety of this area stretched from the archaic cultural heritage and its ethno-folklore dimension of both these peoples to philosophical topics and problems in the creative legacy of the famous figures of Ukrainian culture of the 18th – 20th centuries. A number of researchers, for example, the authors of the papers “Hryhorii Skovoroda is Ukrainian Confucius” (2002) by S. Kharchenko, “Hryhorii Skovoroda and his Teachings at the Beginning of the Third Millennium” (2003) by S. Kapranov and (Sinita, 2017), analyzed the role of the so-called “Khin region” (“hinska storona”) in H. Skovoroda’s philosophy. All of them comprehended the likely influence of the doctrine and personality of Confucius on this Ukrainian traveling thinker. But one of the first experiences in this field, namely the paper “Hryhorii Skovoroda about China” (1958), was published half a century before by the known Ukrainian academic scholar, Doctor of Philology P. Popov. It is significant, that he was a professor at Kyiv State University and worked more than three decades at the M. T. Rylsky Institute of Art Studies, Folklore and Ethnography of the Academy of Sciences of the Ukrainian SSR. It was he who laid the basis for studying the role of Chinese topics in the Kobzar’s legacy both in his paper “T. G. Shevchenko about the Taiping Revolution in China” (1957), and in series of reports, like “Shevchenko about China” (1957). These studies were continued in the active development of Shevchenko studies in the PRC, for example, in the publication of “Kobzar” in Chinese, illustrated in Guohua style. Since the beginning of the 1990s, O. Ogneva, a longtime employee of the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine, has paid great attention to the role of China and its culture in the life and creative work of Lesya Ukrainka. She advanced this research both in a series of reports, such as “Lesya Ukrainka Translated by Ge Baoquan” (1991), and papers, like “Fen Lu Canon and Personal Path of Lesya Ukrainka” (1993), (Ogneva, 2017), and in the collection of publications (Ogneva, 2008). She explored the history of studying and popularizing the life and creative heritage of the author of “Forest Song” in China in the 20th – early 21st centuries by the famous scholar, diplomat and Ukrainianist Ge Baoquan and his colleagues. O. Ogneva highlighted L. Ukrainka’s comprehension of the history and culture of China, for example, the Japanese-Chinese war of 1894 – 1895 and the uprising of the Ikhetuans of 1899, based on the analysis of postcards received by her from her “Chinese” friend M. Bykovska.

An integral part of the examination by Ukrainian Sinologists of the history of Chinese studies in Ukraine in the first half of the 20th century was the inquiry of the terrible and bloody pages of the Stalinist era, which were consciously erased from the people’s memory until the collapse of the USSR. V. Sednev was one of the first who, after the proclamation of independent Ukraine,

raised this topic in his papers, such as “Asian Experience and Ukraine” (2000). Defining in it the path of socio-cultural development of the PRC of that time as “Confucian socialism”, he directly pointed out that the epicenter of the “process of world progress” was in Asian states. In this regard V. Sednev welcomed the foundation of the A.Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine as a “pleasant event” against a backdrop of the sad decline of Oriental studies in the Ukrainian SSR after it was repressed by Stalinism. V. Kiktenko much deeper studied this painful and tragic topic in two his monographs (Kiktenko, 2002; Kiktenko, 2018), in particular in the fourth chapter “Ukrainian Soviet Sinology (1918 – 1991)” of the second one. In its first subsection “Ukrainian Soviet Sinology in 1920 – 1941: the Path from Emergence to Repressive Destruction”, he for the first time comprehensively revealed the terrible losses of domestic Sinology and the grave consequences of this crime of the Soviet power against the academic science of the Ukrainian SSR. Both the new actualization of this problem after the start of the armed aggression of the Russian Federation against Ukraine in 2014 and the rethinking of the role of Ukrainian humanitarian studies in confronting democratic forces and states with hybrid and other types of aggression by rogue states became quite justified. An illustrative example of this was the first meeting of the Webinar on Modern China, held on June 23 this year, on the topic “Russian Invasion and the Future of Ukrainian-Chinese Relations”. Significantly, it was organized by the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and, at the same time, by the National Institute for Strategic Studies and the Ukrainian Association of Sinologists. Its members, first of all, Ukrainian, American and European experts, raised questions that had already been discussed many times in numerous interviews with famous domestic Sinologists. One of such rapid public dialogues was an interview with V. Kiktenko, conducted by the academician V. Semynozhenko this year on the official YouTube channel of the NAS of Ukraine.

An imposing number of published in the 1990s – 2020s collective and author’s monographs of the said institute of the NAS of Ukraine became a significant result of both the study by Ukrainian Sinologists of the experience of philosophical and socio-political thought of China, and the comprehension of the socio-cultural factors that determine their progress from ancient times to the present day. V. Sednev wrote section “Civilization Model of Modern China” for the second book of the final volume “Civilizations of the East in the Context of Globalization” (2008) of the academic collective monograph “Civilizational Structure of the Modern World” in three volumes. Written and published by the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine with the active participation of V. Kiktenko, the collective monograph “Modern Ideologies of Asia” (2021) has become one of the latest achievements of modern Ukrainian Chinese studies. V. Kiktenko summarized his experience in researching the philosophical and political views of the leaders of the PRC in the author’s section “Ideology of the Communist Party of China in the Period of Reform and Opening Up”, written by him for the said edition. These two scholarly projects of the NAS of Ukraine are united by a deep philosophical analysis of the phenomenon of China as a real “global power” on the threshold of the third millennium and already in its problematic and hard beginning. These studies by V. Sednev, V. Kiktenko and their colleagues have become very clear evidence of the awareness of the leading Sinologists of independent Ukraine of the important role of China in an unstable globalized world. The survey of wide range of Chinese Written Monuments, fundamental for the philosophical science, education and culture of China, has become an achievement of Ukrainian Sinology of the last three decades. These are both the oldest divinatory inscriptions on the bones of animals in the form of more and a half thousand hieroglyphs, and the Chinese

philosophical classics from the Shih-ching (the Book of Songs), Shang Shu (the Book of History) and the world-famous “I Ching” to the speeches of Xi Jinping. Many works of the classics of Chinese philosophy were at the first time published in Ukrainian, for example, the translation of Confucius treatise “Lyn Yu” by J. Zhytin in 2019.

We should note among all these editions the translation of the “Tea Classic” by Lu Yu, made by the Executive director from Ukraine in the World Association of Sinology Y. Hobova and issued by the Oriental Publishing House Safran Book in 2019. Let’s note that Y. Hobova, as an employee of the A. Yu. Krymskyi Institute of Oriental Studies of the NAS of Ukraine and Secretary of the Ukrainian Association of Sinologists, is actively involved in a number of other large-scale projects. One of them is a multi-volume Ukrainian-language edition of Xi Jinping’s scientific and journalistic legacy, launched by her, together with colleagues V. Hamianin and N. Kirnosova, last year. In 2021, the Folio Publishing House issued the first volume of this ambitious project titled “Xi Jinping. On China’s Public Administration”. Both this and many other publishing projects of domestic Sinologists are, in our opinion, convincing evidence of further deepening of the promising educational and scientific cooperation between Ukraine and PRC. Its integral component was, is and always will be modern domestic academic Chinese studies, whose significant achievements in independent Ukraine are certainly worthy of future systematic scientific research.

Conclusions

The results of our research are as follows.

1. Modern domestic academic Sinology is the heir to the gains and losses of the Russian imperial and Soviet periods of its prehistory in the 18th – late 20th centuries. Its main research areas, including philosophical one, were institutionalized during the evolution of Chinese studies in the Ukrainian SSR in the post-war period (1945 – 1991), from Stalin era and Khrushchev’s “thaw” to Gorbachev’s “perestroika”. Its development was due to Chinese studies in the universities of Kyiv, Kharkiv, Lviv, primarily at the Kyiv State University, in the 1950s – 1980s, and its heyday yet after 1991 occurred in the Oriental institutions of the NAS of Ukraine.
2. A significant contribution to the academic philosophical Sinology in Ukraine from 1991 was made by: the A. Krymskyi Institute of Oriental Studies of the NAS of Ukraine (V. Kiktenko, V. Pyrohiv, V. Hamianin), the H. S. Skovoroda Institute of Philosophy of the NAS of Ukraine (S. Kapranov, A. Usyk), Center for Humanitarian Education of the NAS of Ukraine (O. Boichenko), the Institute of World Economy and International Relations of the NAS of Ukraine (V. Sednev) etc. Notable are the achievements of: the M. Rylsky Institute of Art Studies, Folklore and Ethnology of NAS of Ukraine (T. Brovarets), the Institute for Pedagogical and Adult Education of the NAES of Ukraine (O. Shparyk) etc.
3. The main research area of modern domestic academic philosophical Sinology is the study of the history of the Chinese classical philosophical schools, primarily Confucianism and, in addition, Taoism, Chinese Buddhism etc. These aspects are also being actively developed in Ukraine: 1. Chinese philosophy of the 20th – early 21st centuries, 2. European concepts of the progress of Chinese scientific thought and philosophy, 3. the history of Ukrainian Sinology of the 18th – early 21st centuries. No less active and deep is the study of the philosophical dimensions of the socio-

- cultural ties of the Ukrainian and Chinese people from antiquity to the present days.
4. The main contribution to all these aspects was made by the President of the Ukrainian Association of Sinologists V. Kiktenko, as the domestic author of the largest number of works on these topics. In them, for the first time in Ukraine, he systematically studied: 1. the history of Ukrainian Sinology of the 18th – early 21st centuries; 2. the contribution of J. Needham, D. Bodde, B. A. Elman, Sir Geoffrey Lloyd and J. M. Hobson to the study of traditional Chinese civilization and science; 3. philosophical and socio-political ideas both of Chinese philosophers of the 20th – 21st centuries and leaders of the PRC, mainly from Mao Zedong to Xi Jinping.
 5. A notable input to the study of the philosophy of ancient China was made by V. Kiktenko's colleagues at the Institute V. Pyrohiv and V. Hamianin. The first of them studied the Chinese hieroglyphics as a reflection of the ancient cosmogonic picture of the world, and the second studied the categories of Confucianism. A. Usyk and O. Boichenko studied ethics, anthropology and some other aspects mainly of Confucianism, and O. Shparyk explored the philosophical basis of its educational and upbringing programs. Remarkably, A. Usyk and S. Kapranov gave together a detailed overview of the history of Chinese philosophy.

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