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Preface

The aim of the **8th International e-Conference on Studies in Humanities and Social Sciences (8IeCSHSS)** was to bring together scholars, administrators and students from different countries, and to discuss theoretical and practical issues in different areas of Humanities and Social Sciences. The e-Conference was organized as a kind of a *multi-disciplinary forum* which provided the appropriate opportunities for *inter-disciplinary communications*.

The areas of study covered by the e-Conference were the following: Philosophy, Anthropology, Psychology, Science of Education, History, Linguistics, Arts, Sociology, Political Science, Law, and Economics.

The e-Conference was organized in cooperation with the COAS Partner Institutions: South-West University “Neofit Rilski”, Faculty of Philosophy, Blagoevgrad, BULGARIA, University of Ruse “Angel Kanchev”, Faculty of Business and Management, Ruse, BULGARIA, and Albanian University, Tirana, ALBANIA.

The e-Conference was organized exclusively as an online conference, and the English was the only language of the conference.

Two phases of the e-Conference realization were applied.

The first phase was realized as the **e-Pre-Conference Discussion** (from 24 to 27 June 2022), and this phase was followed by the posting at the COAS website different textual forms sent by the e-Conference participants, such as discussions, analyses, critics, comments, suggestions, proposals, etc., regarding exposed abstracts.

The second phase was the **e-Conference Discussion**, and it was realized at the e-Conference Day (28 June 2022), from 00 to 24 (GMT+01:00). This discussion was realized in the same way as the e-Pre-Conference discussion, regarding the full texts exposed at the COAS website.

All submitted abstracts/full texts went through two reviewing processes: (1) double-blind (at least two reviewers), and (2) non-blind (two members of the Scientific Committee). Thus, final decision for the presenting and publishing depended of these two kinds of reviews, in order to be accepted for presentation at the conference and to be published in the e-Conference Proceedings.

The Conference Proceedings will be submitted for indexing in different international databases.

Finally, we would like to thanks to all participants of the e-Conference, as well as to all reviewers and editors, for their efforts, which enable that the e-Conference was productive experience.

We are looking forward to the **9th International e-Conference on Studies in Humanities and Social Sciences (9IeCSHSS)** that will be held in September 2023, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

Scientific Committee



Leftward Biases in Attention: Eye Fixations as Indicators of Attention and Memory Encoding

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Abstract

The current study examined the presence of a leftward bias in attention defined by the number of fixations. The aim was to explore a leftward bias in attention and whether this is related to visual long-term memory (VLTm) encoding. This was achieved by using a quantitative research approach consisting of a survey method and memory simulation. An eye-tracker was used to determine the number of fixations. A memory questionnaire was used to assess VLTm based on the simulation. Participants were sampled using purposive sampling (N=35). The eye-tracking data were analyzed using a one-way repeated measures ANOVA and the results showed a statistically significant difference between the left and right fixations, $F(14, 28)=2.74$, $p=.01$, $\eta^2=.58$, indicating a large effect size. Participants demonstrated a higher number of left fixations even when stimuli on the right were present. The results support the notion of a lateral bias in attention. The findings from the paired sample t-test demonstrated that more items on the left were correctly recalled when compared to the right. On average, participants recalled more items on the left ($M=66.49$, $SE=1.8$) than the right ($M=62.02$, $SE=2.2$), $t(34)=2.541$, $p=.008$ (one-tailed). The eta squared (.429) indicated a small to medium effect size. Based on the findings, there were no significant associations between the number of fixations and the number of items recalled. The study concludes that a leftward bias in attention is present but there was no significant correlation with VLTm encoding.

Keywords: attention, eye-movements, fixations, lateral bias, pseudoneglect, visual long-term memory.

1. Introduction

People sample the visual world through eye movements (Dolgunsoz, 2015), defined by the number of fixations (Rajashekar et al., 2008; Schneider, 2018). Eye movements demonstrate the allocation of attention (Duchowski, 2007; Eimer, 2014; Hartman, 2015; Itti & Koch, 2001; Szelest, 2014; Theeuwes et al., 2009; Wedel & Pieters, 2000; van Gog et al., 2009), and visual attention is often equated with eye movements based on their overlapping neural systems (van Renswoude et al., 2018).

We are exposed to a multitude of stimuli, but not all encountered information can be processed. Relevant information must be extracted from a scene based on our limited fixations (Schneider, 2018). The selection of significant information ultimately guides subsequent higher-order cognitive functions including learning, thinking, and memory (van Renswoude et al., 2018).

A fundamental part of sensory processing involves searching the visual world and attention permits the management of this sensory input (Duecker & Sack, 2015; Eckstein, 2011; Forte, 2016). Where we focus our eyes relates to what we pay attention to and how attentional resources are regulated. The way we direct our attentional resources will ultimately determine the perception of the visual world and what is encoded to memory. Attention thus enables us to prioritize certain sensory stimuli, allowing for the optimal distribution of attentional resources (Thomas et al., 2017).

Attentional capacity is, however, limited and the mechanisms underlying our capacity to focus attention is asymmetrically represented in the brain (Nicholls et al., 2008; Sosa et al., 2010), meaning that people do not attend equally to their right and left sides (Dickinson & Intraub, 2009; Gigliotta et al., 2017; Nuthmann & Matthias, 2014). Visual information competes for attentional resources and ultimate memory representation (Olivers et al., 2011). Some information becomes the exclusive focus of attention while other input is ignored.

When viewing the visual world, first saccades are generally directed toward the left (Dickinson & Intraub, 2009) and this leftward bias may determine subsequent information processing and memory encoding (Lee et al., 2004). This leftward bias is known as pseudoneglect (Bowers, & Heilman, 1980), and may selectively increase the representation of left-sided stimuli in memory (Schneider, 2018), as stimuli located in the right hemifield are ignored (Benwell et al., 2013; Brodie, 2010; Brooks, 2014; Foulsham et al., 2013; Schmitz et al., 2011; Szelest, 2014; Toba et al., 2011).

With the expansion of the digital world and technologies, Madore et al. (2020) argue that attention is an asset that should be used efficiently. It is described as an “attention economy” (Madore et al., 2020: 87). Relying more on digital media and technology increases debates about the potential bearing this may have on other cognitive processes, like memory. The debate concerns questions about why people occasionally recall content but other times forget. Similarly, why are some people able to remember better compared to others?

Internationally, online teaching is not a novel means of instruction. Locally, however, the availability of resources for online teaching has been restricted. The unplanned move to online teaching methods, amidst the Covid-19 lockdown regulations, required the development of online course material to ensure the continuation of the academic year. The implications of a leftward bias in attention may have repercussions for the planning and designing of virtual academic material for future learning.

Effective “perceptual-visual learning” depends partly on how and where educational content is presented (Istrate, 2009: 1). The design of educational content is essential to the educational message portrayed as poorly designed courses can negatively impact the learning experience. Exposure to large amounts of sensory information requires the ability to direct attentional resources efficiently to the most important features (Yotsumoto & Watanabe, 2008). The design of online course material can thus play a determining role in student success, especially where a lot of content is presented (Rottmann & Rabidoux, 2017). If not properly designed and structured, online learning can easily become a “disinviting learning environment”. The location and position of content is therefore significant in planning and creating e-learning courses, which Istrate (2009) notes as the left upper part of a page.

As attention is an asset that should be managed optimally, online resources must be thoroughly planned and executed. A well-structured online platform should ensure that our limited attentional resources are optimally distributed. Significant and useful content should thus be located where attention is more likely to be directed. If attention is directed more towards the left visual field, this may instruct the layout of virtual content. In addition to attention, memory is a core feature of academic learning (ElMir, 2019) and attentional resources should enable efficient

memory encoding. A leftward bias in attention, i.e., pseudoneglect, may thus influence additional information- and memory processing.

Research suggests that a neuro-typical population seems to recall more items from the left visual field (Della Sala et al., 2010; McGeorge et al., 2007), while making significantly more errors in recalling items from the right. If attention is biased to the left, the inclination is that these items are better remembered: "...[suggesting] a spatial asymmetry in forming or retrieving...visual short-term memory" (Della Sala et al., 2010: 848). Lateral biases may, therefore, depend on perceptual and attentional functioning (Olivers et al., 2011; Szelest, 2014).

This study attempted to perform a systematic replication of previous research, showing that more items on the left were recalled compared to the right (Della Sala et al., 2010), with the addition of using an eye-tracker measuring attention by means of eye fixations. The number of fixations was used as an indication of attention to determine how this relates to memory encoding. The findings contribute to a better understanding of our cognitive processing system, pertaining to both attention and memory. Practically, the findings can be valuable in designing efficient teaching and learning platforms, offering guidance to create virtual platforms that warrant sufficient navigation. Apart from the academic value, the findings may hold implications for sports activities and driving based on the nature of attention distribution. The results can ultimately enhance our understanding of the asymmetrical nature of attention distribution.

The study firstly examined a leftward bias in attention, by measuring eye fixations, and secondly, attempted to determine whether the preferential focus to the left prejudiced memory encoding. The aim was thus to determine if pseudoneglect is present and how this influenced visual long-term memory (VLTm). The following hypothesis was formulated: A leftward bias influences attention and what is encoded to visual long-term memory.

2. Method

It was hypothesized that a higher number of leftward fixations demonstrates perceptual pseudoneglect and this will favorably bias the memorization of items presented in the left visual field. The objective was to measure attention by means of an eye-tracker to determine the number of left and right fixations. VLTm was assessed by means of a self-constructed memory simulation and questionnaire.

The research was quantitative using a quasi-experimental research design and intended to determine if more fixations were made to left-side stimuli. Participants were required to watch a simulation containing several types of stimuli, presented on the right or left side of a focal point, or both, while their eye movements were recorded using the Tobii Pro X3-120 Eye Tracker version 1.0.7. The eye-tracker weighs only a 118g and is 324mm in length. The experiment took place in an eye-tracking laboratory. After the simulation, participants completed a memory questionnaire to determine whether more items were recalled from the left hemifield compared to the right.

3. Participants

Local university students and staff members were invited to participate in the study. Both male and female participants were included aged 18-60 years old. Purposive sampling was used with the following inclusion criteria: computer literate, proficient in English, no history of brain injuries and, normal/corrected vision.

The sample consisted of N=35 participants: 12 males (34.29%) and 24 females (66.71%). The majority was white comprising 60% of the sample. Most participants were between

the ages of 18-29 encompassing 62.8% of the sample. The 50-60 age group comprised 17% of the sample.

4. Instruments

A survey method was used to collect data along with the eye-tracker. Participants completed a demographic questionnaire and watched a memory simulation containing several types of images presented in either the left – or right hemifield, or both. The instruction was to memorize as much of the content as possible.

4.1 *Memory simulation*

The simulation included 37 slides created using Microsoft PowerPoint, saved as JPEG images and uploaded to the Eye tracker program, Tobii-pro-x3. Some slides contained instructions while the main presentation slides contained various stimuli including letters, images, and words. The stimuli were presented in either the left/right side of a focal point marked by an 'x' in the center of the screen. Some slides contained a stimulus on the left side only; other slides contained the stimulus on the right side only. Several slides included dual presentation where multiple stimuli were presented. Before each slide, an image containing only an "x," was displayed. Depending on where the content was presented, different hemispheres would be activated (Nicholls et al., 1999).

Single items were displayed for three seconds, while multiple or dual presentations were presented for 12 seconds. The differing times used were based on previous studies (Brady et al., 2008; Della Sala et al., 2010; Foulsham et al., 2013; Schurgin, 2018). When single items were presented the duration of the display was shorter compared to when more stimuli were displayed. All the slides were presented in a fixed order with all participants viewing the content in the same order.

Once the memory simulation concluded, participants completed the memory questionnaire. The data collection session lasted about 15-20 minutes.

4.2 *Memory questionnaire*

VLTM was assessed by means of a forced-choice test (Schurgin, 2018). The forced-choice test included showing the exact images presented during the simulation and participants had to indicate recalling seeing an item by clicking the respective box next to the image. The questionnaire was designed to assess memory recall related to the memory simulation to determine if more items, presented in the left hemifield were recalled. The questionnaire included seven questions with different options provided.

4.3 *The eye tracker*

The Tobii Pro X3-120 Eye Tracker and applicable software developed in 2017 was used. The eye-tracker weighs 118g and is 324mm in length, mounted at the bottom of the computer screen (Tobii, 2017). It records eye movements and produces numerical information in terms of gaze duration and number of fixations. The eye-tracking data was used as a measure of attention. The number of left – and right fixations was calculated to determine the number of fixations for each slide presented during the memory simulation. The aim was to explore whether pseudoneglect influences the distribution of attention by determining if more fixations to the left

were made compared to the right. Based on the number of fixations, it was hypothesized that this may be associated with the number of items correctly recalled from the memory simulation.

5. Procedure

Participants were invited via an internal university communication system. A general announcement containing the purpose of the study was posted and employees were invited via email, containing details of the study. A booking system was created where participants could schedule a time for data collection.

All data were collected at a computer laboratory on campus. On arrival, the researcher discussed the study and procedure and participants signed an informed consent document before the study commenced. Two computer stations were available in the same room. A laptop was set-up in one location where the demographic questionnaire was completed via Google Forms. A second laptop, described as the eye-tracking station, was set-up at a second location. The eye-tracking station included two computer screens, a touch screen for the participant containing the eye-tracker and a second computer screen for the researcher. A keyboard and a mouse were available for the researcher to control the simulation. Participants completed the demographic questionnaire first. After this, they were asked to move to the eye-tracking station where the memory simulation was presented. Participants were seated comfortably in front of the screen and each session started with a calibration to ensure that eye movements were recorded. The calibration session required participants to follow a red dot using only their eyes.

Once the memory simulation concluded, participants were asked to move back to the first computer to complete the memory questionnaire.

The researcher assessed each participant individually and only the researcher and the participant were present in the laboratory during assessment.

6. Ethical considerations

Ethical approval was granted by the Faculty of Humanities Research Ethics Committee (Reference number: GW20160825HS.). Informed consent was obtained from all participants before the study commenced. Confidentiality was maintained and participants had the option of withdrawing from the study at any stage. Participant numbers were used and no personal information was connected to the data.

7. Data analysis

The data was analyzed using SPSS version 27. Eye -movements were measured to determine the number of left – and right fixations. The number of fixations details the number of times a participant focused on stimuli on the left/right side of the presented slide. The total number of fixations per slide was captured for each participant. Longer fixations represented stronger attentional pathways.

To determine whether a leftward bias in attention was present, the differences between left – and right fixation patterns were explored by means of a two-way repeated measures ANOVA: 2 x 15, Side (Left/Right) x Slides for the number of fixations. To explore whether more items on the left were recalled, a paired samples *t*-test was performed to compare the left and right memory scores. Lastly, to determine whether a leftward bias in attention is associated with what is encoded to memory, correlational analysis was conducted between the number of left/right fixations and the memory scores.

Table 1. provides a description of the stimulus presented on each slide.

Table 1. Stimulus description per slide number

SLIDE	Recode nr.	STIMULUS DESCRIPTION			Duration presented (ms)
		Left side	Centre	Right side	
3	1	E			3
5	2	B			3
7	3	AC		F	5
9	4	P		ZD	5
11	5	TU		RG	5
13	6	King of hearts			3
15	7			King of spades	3
17	8	Queen of diamonds		Jack of diamonds	5
19	9	Queen of spades		Queen of hearts Jack of clubs	5
21	10	Queen of clubs King of clubs		Jack of spades King of diamonds	5
23	11	60km Road sign			3
26	12		Fruit and vegetables		12
29	13	Word columns		Word columns	12
31	14			30km Road sign	3
33	15	Cat		Dog	5
36			Watches		12

8. Results

8.1 Measure of attention: Number of fixations

The *n* values indicate the total number of fixations. Table 2 provides the data for the average number of fixations captured per slide. The first part of the table provides the average number of left fixations. The second part of the table provides the average number of right fixations for each slide.

Referring to the data, slide 29, for example, contained a list of words. Two columns of random words were presented on both the left – and right side of the focal point. The data below shows that the average number of fixations was higher on the left ($M=41$; $SD=18.7$) compared to the right ($M=22.5$; $SD=11.2$). Similarly, for slide 26 containing fruit and vegetables, presented as a single table containing two columns in the center of the slide, more fixations were observed for the left side ($M=34$; $SD=9.5$) in relation to the right ($M=30$; $SD=11$). Additional analysis will reveal whether these differences were significant, but it seems that participants fixated more on items on the left when items on the right were also present.

Table 2. Average number of left and right fixations per slide

	Slide	<i>n</i>	<i>M</i>	<i>SD</i>
Left	3	34	5.85	4.67
	5	20	1.55	.83
	7	34	8.88	3.16
	9	34	7.59	5.08

	Slide	n	M	SD
	11	34	10.38	5.55
	13	34	9.00	4.00
	15	15	1.20	.41
	17	34	9.71	5.02
	19	34	9.00	5.45
	21	34	11.91	5.74
	23	34	5.88	3.23
	26	34	34.21	9.54
	29	34	41.26	18.70
	31	29	2.97	1.66
	33	34	7.94	3.17
Right	3	23	1.43	1.00
	5	34	7.21	6.06
	7	34	5.82	2.76
	9	33	8.42	4.22
	11	34	9.85	4.1
	13	23	1.13	.34
	15	34	10.03	5.18
	17	34	7.47	4.22
	19	34	15.88	8.59
	21	34	12.35	5.50
	23	33	4.48	2.80
	26	34	30.26	11.10
	29	32	22.50	11.20
	31	34	7.09	4.06
	33	34	8.32	3.90

8.2 ANOVA

The results show that a significant interaction effect was found when the slides and left vs. right fixations were compared $F(14, 28)=2.74$ $p=.01$, $\eta^2=.58$, indicating a large effect size. A significant main effect for the slides was found: $F(14, 28)=50.6$, $p=.00$, $\eta^2=.926$, but no significant main effect was found for the left and right fixations: $F(1, 2)=.48$, $p=.56$, $\eta^2=.19$. Accordingly, it is argued that the findings show that participants demonstrated significantly different fixation patterns given the slides and number of left and right fixations. The images in the Appendix provide interesting findings regarding the fixation patterns of some participants.

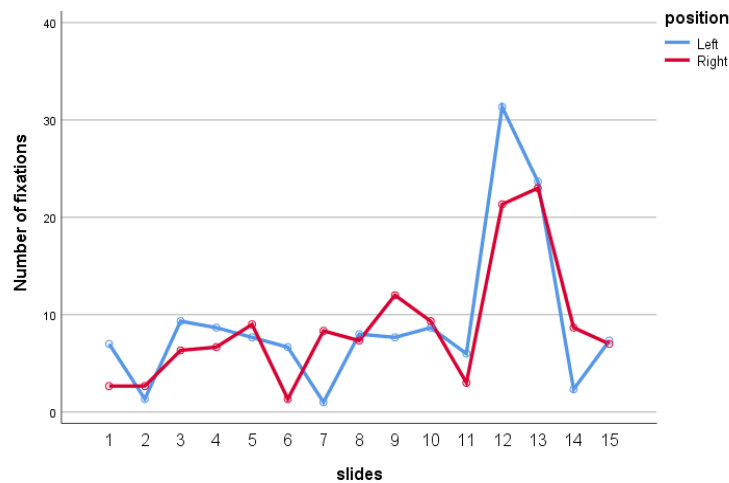


Figure 1. Average number of right and left fixations per slide

Figure 1 provides a graphical representation of the total number of left and right fixations per slide. Slide 12 containing the fruits and vegetables shows a higher number of left fixations compared to the right. This is an interesting finding since participants were able to move their gaze in both directions and fixate on either left or right stimuli as both hemifields contained stimuli. The average number of left fixations was, however, higher despite the presence of information on the right side. Slide 14 contained an image more towards the right, explaining the prominent right fixation.

8.3 Paired sample *t*-test

The number of items correctly recalled, based on the memory simulation, was assessed with the memory questionnaire. A correct score was allocated if a participant selected a particular item that was part of the simulation. The total number of correct responses for the left condition was 22 and 25 for the right condition. Each condition's score was calculated as a percentage: Left condition = $\text{Score}/22 \times 100$; Right condition = $\text{Score}/25 \times 100$. The findings showed that participants scored higher in the left condition ($M=66.49$, $SD=10.64$) compared to the right condition ($M=62$, $SD = 12.16$).

To determine if the differences between the memory conditions were significantly different a paired sample *t*-test was conducted. There was a significant difference between the two memory conditions, on average, participants recalled more items on the left ($M=66.49$, $SE=1.8$) than on the right ($M=61.60$, $SE=2.1$), $t(34)=2.86$, $p=.004$ (one-tailed). The eta squared (.483) indicated a small to medium effect size. Participants thus recalled more items presented from the left. The mean increase from the right memory scores to left memory scores was 4.89 with a 95% confidence interval ranging from 1.4 to 8.37.

8.4 Correlational analysis

To determine whether the higher number of leftward fixations was linked to a higher memory recall for items presented on the left, a one-tailed bivariate correlational analysis was performed. The data show no significant correlations between the number of fixations and the memory scores ($p>0.5$). Based on the findings, the total number of fixations is not related to memory recall.

9. Discussion

The purpose of this study was to investigate a leftward bias in attention and to determine whether this was related to what was encoded to VLTM. Schurgin (2018) describes VLTM, as a long-term storage system for visual content. The findings from this study showed significant differences between the number of left and right fixations with participants demonstrating a higher number of left fixations. The findings thus suggest that more attention was allocated to the left hemifield (Eimer, 2014; Foulsham & Kingstone, 2012). The findings support the notion of a leftward bias in attention and a preference for the left hemifield, i.e., pseudoneglect, in agreement with previous research (Brooks et al., 2011; Çiçek et al., 2009; Cocchini et al., 2007; Hatin et al., 2012; Lee et al., 2004; Loftus & Nicholls, 2012; Loftus et al., 2009; Nicholls & Loftus, 2007; Toba et al., 2011; Porac et al., 2006). This may result in a tendency to ignore stimuli on the right side, as seen in the images included in Appendix A. The images show that some participants focused exclusively on stimuli on the left, ignoring the right side or demonstrating minimal fixations towards the right.

A higher number of fixations suggests that more attention was allocated to stimuli (Chen & Chen, 2017). Longer durations of fixation are associated with higher cognitive load and higher cognitive effort (Borys, & Plechawska-Wójcik, 2017; Dolgünsoz, 2015). Borys and Plechawska-Wójcik (2017), for example, aimed to identify if significant differences exist in the visual analysis of experts and novices using medical images. The researchers observed that the experts produced longer fixations on the lesioned area, and students, who correctly diagnosed the problem, also showed longer fixations, i.e., more attention to the tumour areas (Borys, & Plechawska-Wójcik, 2017).

The visual world is experienced by means of eye fixations (Borys & Plechawska-Wójcik, 2017; Dolgünsoz, 2015; Heyman et al., 2017; Schneider, 2018). Fixations are essentially when our eyes stop scanning a scene, enabling us to extract detailed information from visual surroundings (Tobii Pro, 2020). Most information is captured through fixations (Schneider, 2013) and determines what we pay attention to (Borji & Itti, 2013; Theeuwes et al., 2009; Van Gog et al., 2009; Wedel & Pieters, 2000). Visual information is integrated to create a memory representation of the visual scene (Rajashekar et al., 2008). Research supports the argument that fixations influence what is encoded to memory (Bochynska & Laeng, 2015; Chen & Chen, 2017; Foulsham & Kingstone, 2012; Godfroid et al., 2013; Laeng et al., 2014). Lateral biases in attention can theoretically skew our attentional resources (Jarodzka et al., 2017; Schmitz et al., 2013; Theeuwes et al., 2009). More fixations, i.e., attention, to the left hemifield may thus predict a higher memory score for items presented on the left. Della Sala et al. (2010), and Szelest (2014) found that participants recalled more items on the left. Della Sala et al. (2010) reported that participants remembered more bindings between colors, and location and identified more objects located on the left compared to the right. Similarly, Dickinson and Intraub (2009) found that more visual items were remembered from the left when using naturalistic visual scenes. Based on the current findings, significant differences, with regard to the amount of information recalled between the left and right side, were observed.

Participants demonstrated more fixations to stimuli presented in the left hemifield and right and left fixations were significantly different. The leftward bias did seem to impact the allocation of attention and the consequent encoding of information. The data from the VLTM memory assessment show that there were significant differences in the number of items correctly recalled with participants, on average, recalling more items from the left side. A leftward bias in attention was thus present and seemed to be linked to VLTM. Despite the higher number of left fixations and a higher recall of left memory items there were no significant correlations between the number of fixations and the number of items correctly recalled.

Extant literature suggests that the leftward bias is related to memory, however, the current study findings found no correlation between the lateral bias in attention and memory. The small sample may have limited the extent to which significant relations could be identified. Similarly, the nature of the memory simulation and questionnaire could have limited the analysis of the findings. The differences in memory recall and prominent leftward fixations suggest a valuable opportunity for future research to explore this in more detail.

10. Conclusion

The findings show that attention seems to be asymmetrical in nature. The participants appeared to favor the left side, similar to other findings (Benwell et al., 2013; Cocchini et al., 2007; Nuthmann & Matthias, 2014; Schmitz et al., 2011; Zago et al., 2017). Based on the results, it is argued that attention is not allocated equally across the visual field as participants demonstrated more fixations to the left hemifield. A lateral bias in attention is therefore plausible. Although more items from the left memory condition were correctly recalled, similar to the findings from Della

Sala et al. (2010), and Szelest (2014), the findings from this study showed no significant association between the leftward bias in attention and what was encoded to visual memory.

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The authors declare no competing interests.

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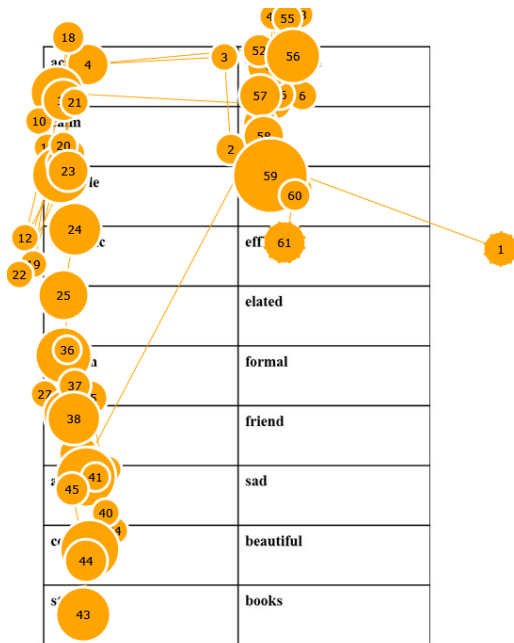
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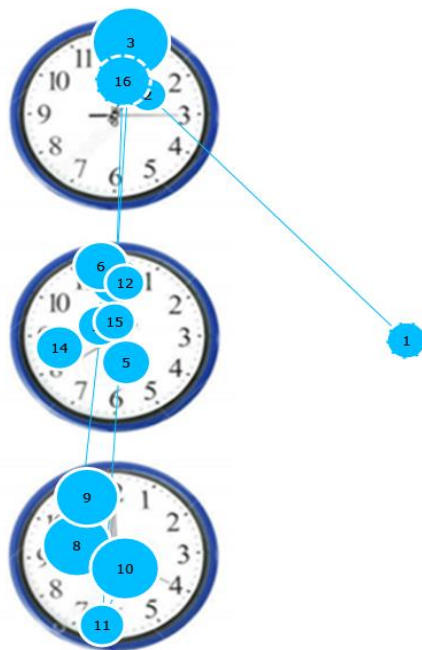
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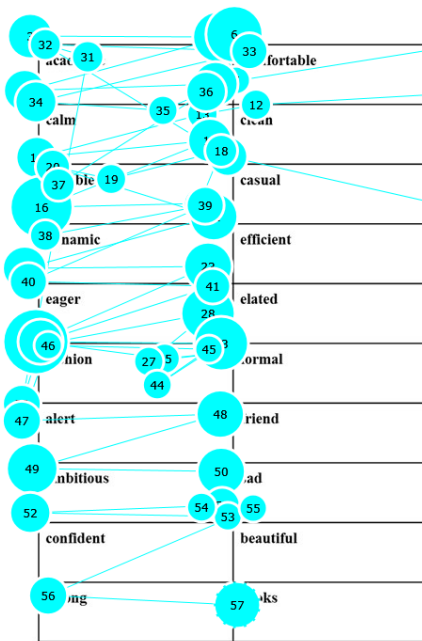
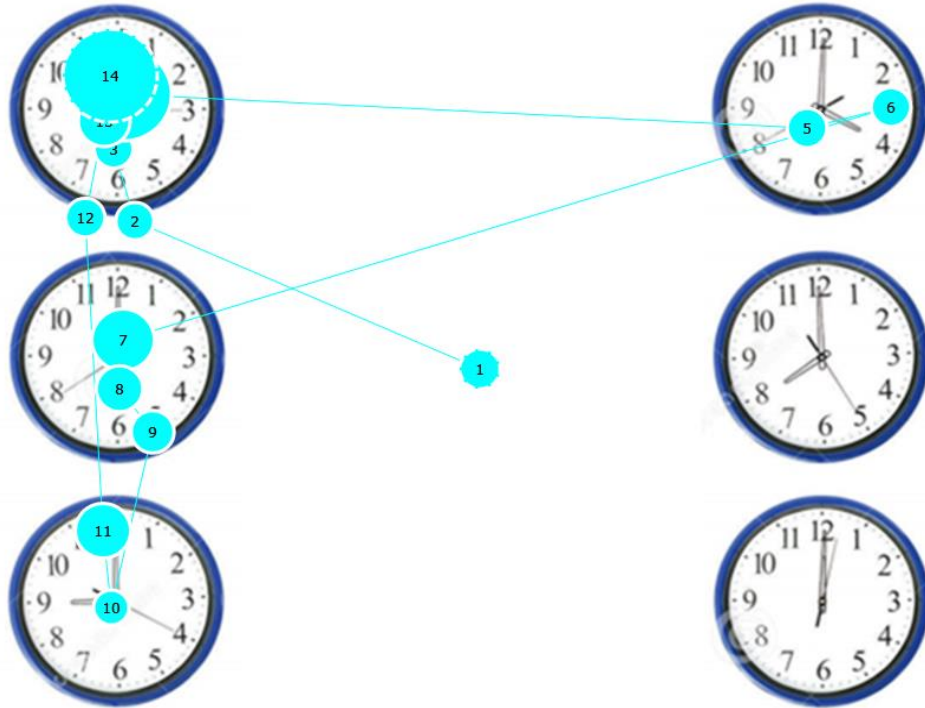
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APPENDIX: The number of Fixations

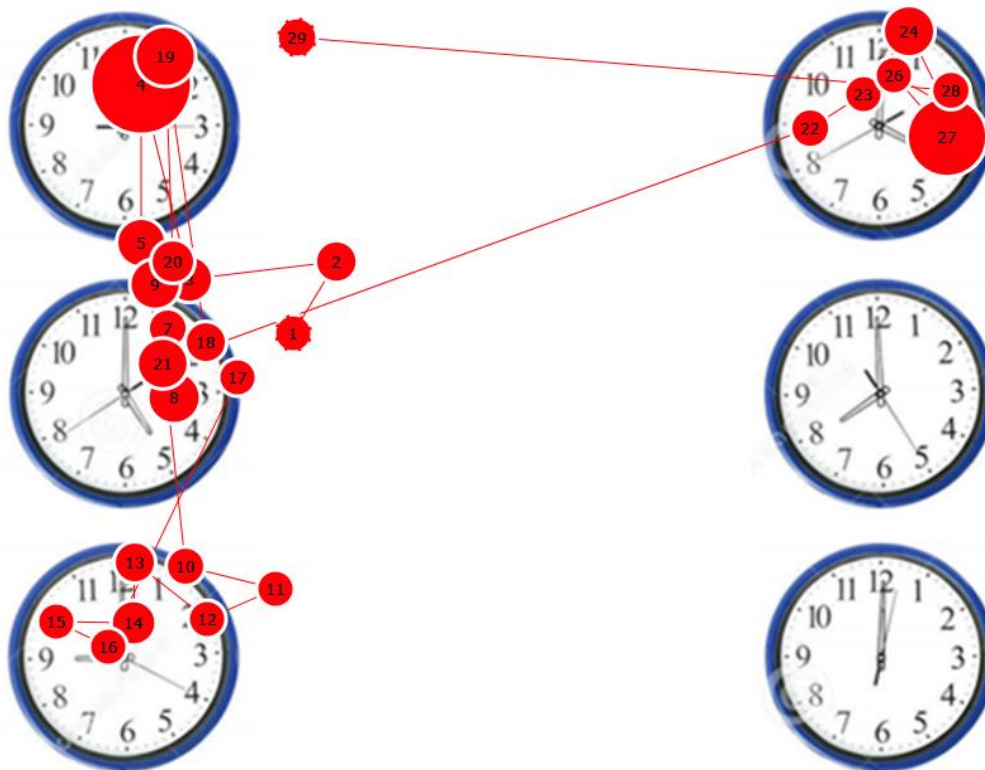
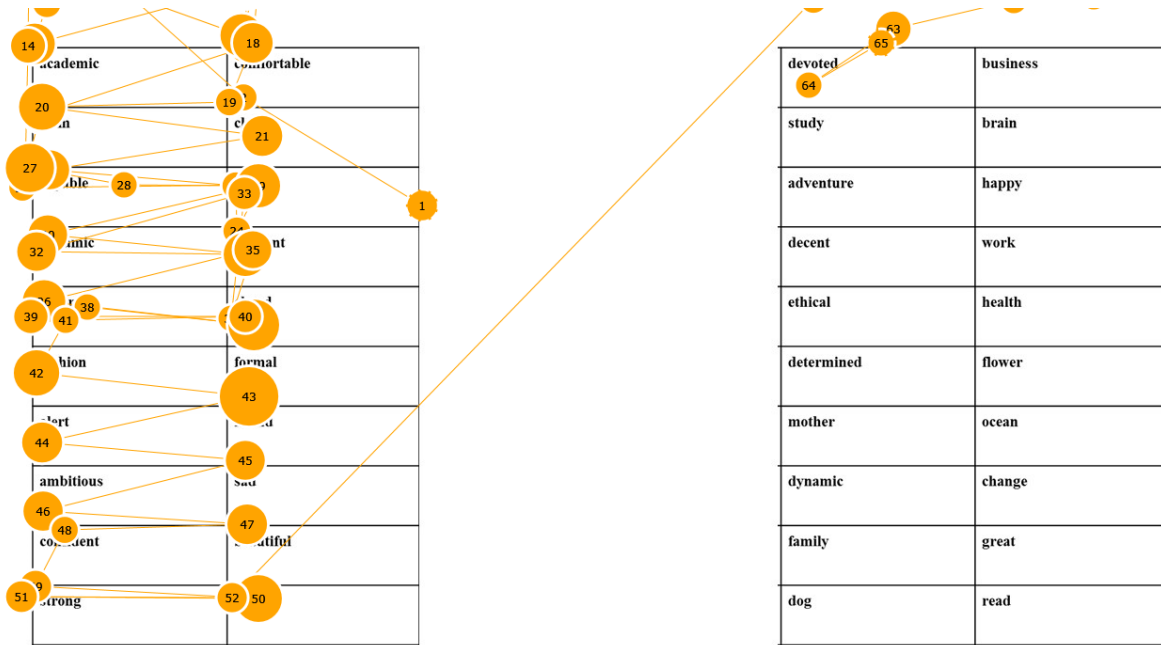


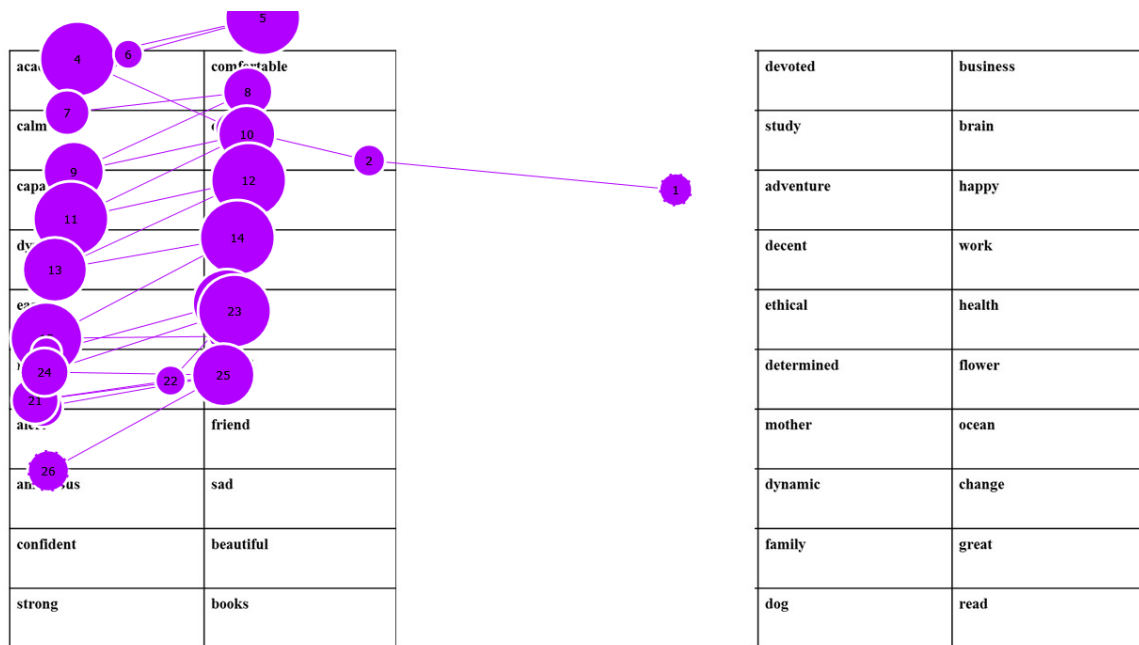
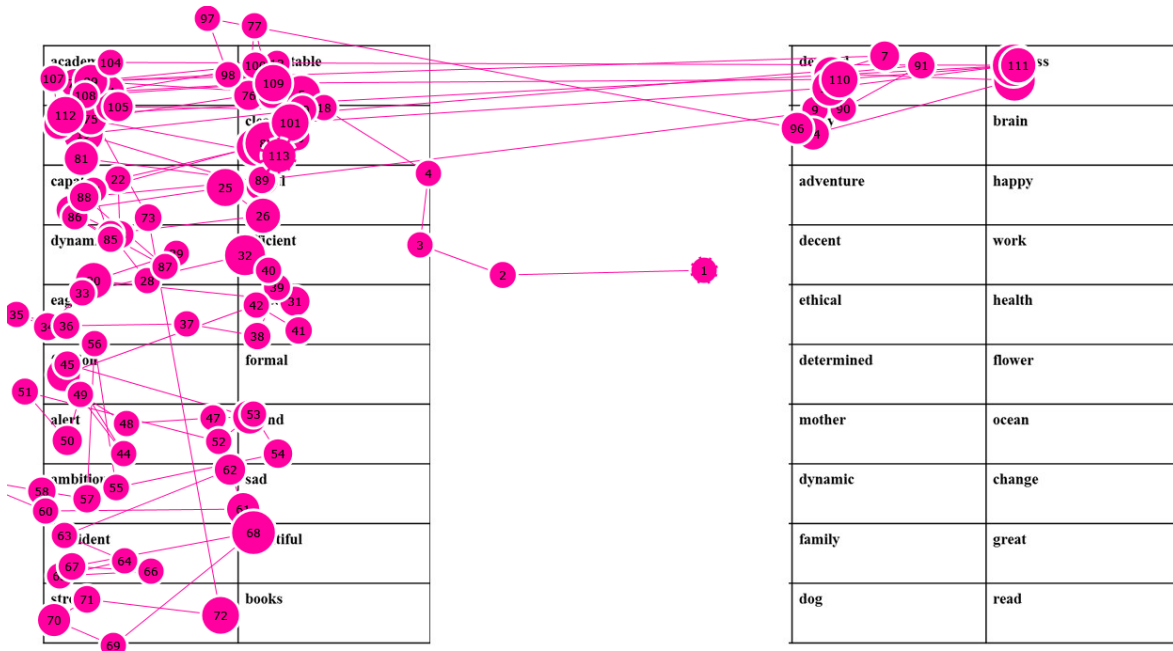
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dog	read

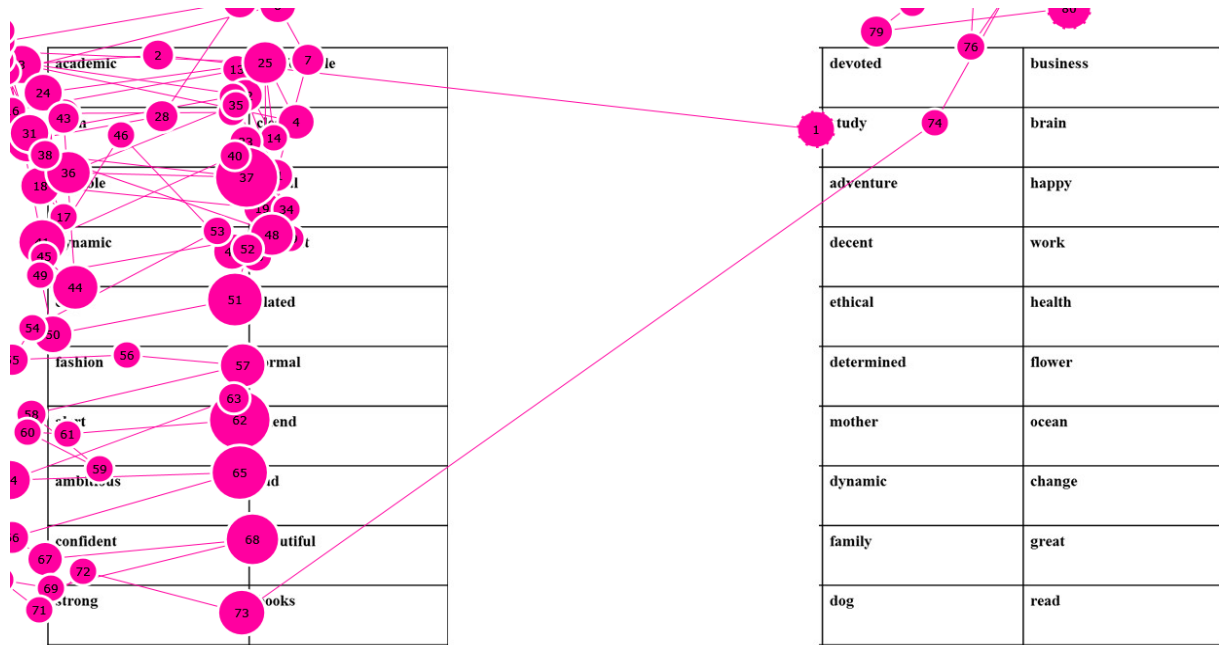




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adventure	happy
decent	work
ethical	health
determined	flower
mother	ocean
dynamic	change
family	great
dog	read







Memorial Plaques in Urban Space of East-European Cities: Case of Kharkiv

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Abstract

The present research deals with study of memorial plaques as one of the most widespread commemoration signs in urban space of East-European cities. Kharkiv was selected as an example because of what it is the second largest city in Ukraine, the industrial, scientific, educational and cultural giant that is currently undergoing severe destruction and damage as a result of hostilities. Main species features of memorial plaques as historical sources as well as local history signs are characterized taking into account the Ukrainian traditions of their establishment and existence. Specific attributes that distinguish these objects from other signs of commemoration are emphasized; the authors' scheme of their typology is described. Evolution of trends regarding their visual design and approaches to the formulation of devotional texts are observed in a century-old retrospective (from the 1920s to the 2020s). The local pantheon of heroes whose names were immortalized by plaques is analyzed. Points of the topographic distribution of these objects in the city districts are identified. It is shown that plaques can be markers of political and ideological confrontation in crisis times. It is forecasted in what way may evolve a complex of these commemoration signs in the postwar period in Kharkiv.

Keywords: memorial plaque, commemoration, East Europe, Kharkiv, urban studies.

1. Introduction

Memorial plaques occupy a prominent place by number among the commemoration signs in any modern Eastern European city. Today, though, theoretical and methodological foundations of their research are just at the start of their development. The very question of what we understand as a memorial plaque is uncertain. Depending on the country and its cultural tradition, these objects sometimes contain tombstones (Cooper, 2021), including the graves not only of people but also animals (Auster, Auster-Gussman & Carlson, 2020). Memorial plaques are often confused with annotations (i.e., signs placed on the facades of buildings with information about the person or event in whose honor an element of the road network, institution or organization is named) (Dolganov, 2014).

In this article, the authors use the definition that has become established in Ukrainian monument practice and understand the memorial plaque as a slab of durable stone, metal or polymer material, perpetuating the memory of a person or event and is installed on the facades of buildings and structures related to historical events or the lives and activities of the immortals (Vovk, 2020).

From the point of view of urban planning, memorial plaques are small architectural forms (i.e., small constructions of decorative, auxiliary or other purposes used to improve the aesthetic appearance of public places and urban objects, organization of space, and complement the composition of houses, buildings and their complexes). In terms of monument protection, these are works of monumental sculpture as part of the cultural heritage and, together with other monuments of monumental art, are subject to protection. They are embodied in a specific material form, being signs of conscious perpetuation and are important carriers of cultural memory – that is, they combine material, symbolic and functional components. These features allow them to be included in the number of “places of memory” (Nora, 1989).

Researchers, analyzing the array of memorial plaques in a big city, inevitably face a number of difficulties arising from several features of these signs of commemoration. First, memorial plaques play a supporting role in relation to the buildings where they are installed. Accordingly, understanding of their self-worth as a physical object has not immediately formed even among scholars, which has affected the preservation of attributive information about them. Secondly, small linear dimensions of the boards complicate their identification, cataloging and, as a consequence, further generalization and study. Third, in Ukraine, conciliation procedures and the direct process of installing memorial plaques are relatively simple, and their cost is relatively low. Therefore, the number of these signs of commemoration in the space of modern Ukrainian cities is rapidly growing. At the same time, because of insufficient control over the state of their preservation memorial plaques can not only be quickly installed, but also just as quickly transferred, damaged or dismantled (Vovk, 2021). However, in our opinion, we should not perceive all these specific features of memorial plaques as an obstacle, on the contrary – as an incentive to study them actively.

The purpose of this article is to analyze the array of memorial plaques located in the city of Kharkiv (Ukraine) from the temporal, topographical and substantive points of view and identify patterns of their functioning in the urban space. We choose Kharkiv as the second largest city in Ukraine, industrial, scientific, educational and cultural giant that is currently suffering severe damage as a result of hostilities. Therefore, preservation, study and promotion of its historical and cultural heritage seems more urgent than ever.

2. Method

The authors used principles of historicism, systematics, and interdisciplinarity to achieve this goal. Applying a set of general scientific, special-historical and interdisciplinary methods, the authors achieved compliance with these principles.

The article examines 538 memorial plaques installed in Kharkiv over the past hundred years (from the 1920s to the 2020s). Using the historical-typological method, we systematized them by a number of parameters, such as a year of installation, address, authorship, material, language of the sacred text. The authors offered a number of their own options for systematizing these objects. Thus, according to the object of perpetuation, plaques are proposed to be divided into “personal” (perpetuating the memory of famous people) and “events” (opened in honor of historical or mythologized events). There are also plaques of mixed type, installed in honor of a landmark event in which a certain figure took part. In this study, special memorial plaques were

additionally classified according to the professional and gender affiliation of the immortalized figures.

According to the ratio of textual and visual components, memorial plaques were divided into “textual” (containing only textual inscription) and “visual” (in addition to the text they also contain graphic or relief images, usually a portrait of a perpetuated person).

In turn, we divide “art” plaques according to the level of artistic expression into three types. According to the results of modern psychological research, human brain needs only 13 milliseconds to process illustrations. Moreover, they are perceived immediately as holistic images that do not require verbalization (Potter, Wyble, Hagmann & McCourt, 2014), while it takes at least 250 milliseconds for the brain to recognize a text (Rayner, Schotter, Masson, Potter & Treiman, 2016). So, when a person sees both text and images, his brain will always interpret the image first. Accordingly, it can be assumed that what exactly is depicted on the plaque determines how quickly the viewer will be able to understand in whose honor or what it was unveiled.

The first type of the memorial plaques, in our opinion, should include those where there is a portrait of a person next to the text without any references to his activities or any other professional, personal or other characteristics. When you see such an object, you can immediately guess that the plaque is “personal”, but you have to read the text to learn more about the figure immortalized by it.

The second type includes plaques without a portrait, but with other graphic images: it can be an open book (for writers, teachers or scientists), samples of technology (for engineers), and so on. Memorial plaques of this type allow the viewer to understand quickly what area of human activity was associated with their installation. But to understand what kind of person or event was marked by this sign of commemoration, you need to turn again to the information inscription.

Finally, on the boards of the third type, the visual component includes both a portrait of a perpetuated personality and signs and symbols revealing the qualities that the authors of the plaques consider essential. Here, we propose to include the memorial plaques where a person is depicted in his professional “uniform” (doctor’s hat and white coat, uniform with shoulder straps, etc.). In our opinion, the third type of objects is the most attractive because even a superficial glance at them will be enough to draw a conclusion: the life of a famous doctor, military figure, etc., is connected with this place.

Comparison of memorial plaques according to the above parameters became possible due to the use of historical-comparative method. Applying the historical-genetic method, we traced the evolution of visual and verbal components of the memorial plaques in Kharkiv. The method of diachronic analysis made it possible to identify qualitative stages in the process of increasing the array of these signs of commemoration in urban space. Application of quantitative research methods allowed the authors to increase the accuracy and clarity of the obtained research results. The article uses descriptive-analytical, tabular and graphical methods of presenting information.

Thus, the set of applied principles and research methods allowed us to achieve the goal, ensured the reliability of the analysis and representativeness of the obtained results.

3. Results

Kharkiv is a relatively young European city, founded in the middle of the XVII century (now it is about 370 years old). At the beginning of the twentieth century, there were no samples of monumental sculpture in its space. The first monument appeared in the city in 1904, and the first memorial plaques – in 1928. In almost hundred years that have passed since then, the number

of these commemorative signs has crossed the half-thousand mark (see Figure 1). Hereinafter, calculations are made on the basis of scientific publications (Kudelko et al., 2020a; Kudelko et al., 2020b; Novak et al., 2020).

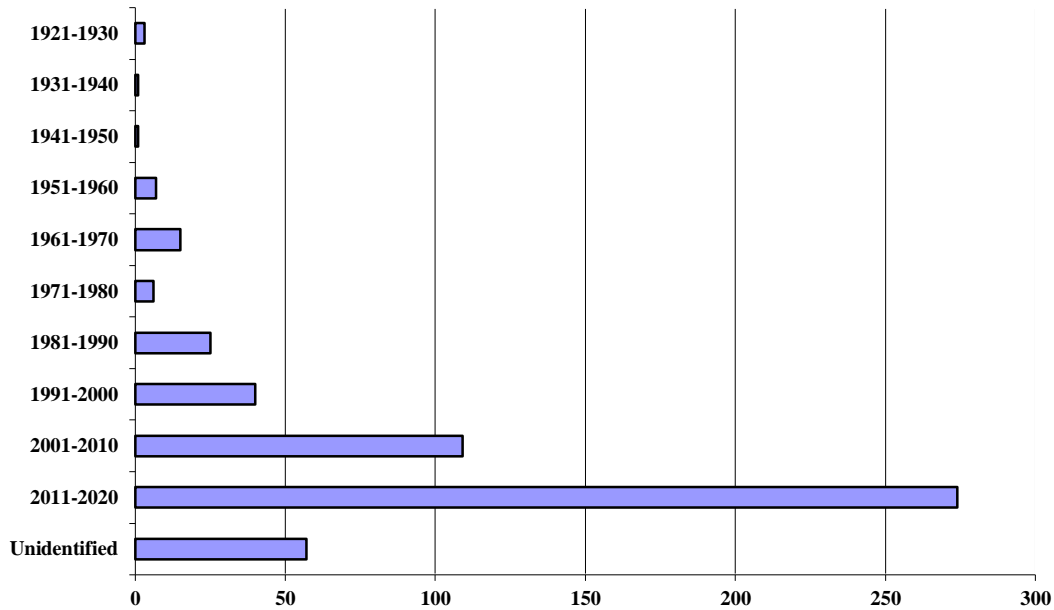


Figure 1. Dynamics of unveiling memorial plaques in Kharkiv (1928-2020)

The first memorial plaques were unveiled in Kharkiv in 1928 in honor of a graduate of Kharkiv University, a prominent physiologist, Nobel Laureate Ilia Mechnikov. Three text-type marble plaques appeared on the walls of the buildings where he once lived and studied. Six years later, in 1934, a plaque was unveiled on the modern Kharkiv Polytechnic Institute building in honor of the Russian poet Volodymyr Maiakovsky. In 1945, another plaque in honor of Ilia Mechnikov was unveiled on the building of the then Veterinary Institute. All these were white marble plaques, mostly of the text type located in the historical center of Kharkiv.

During the Second World War, Kharkiv suffered significantly as a result of hostilities: the total damage amounted to 33.5 billion rubles, the city's population decreased by almost 80%, more than 1 million square meters of housing was burned and destroyed (Kushnarov et al., 2004). Therefore, in the first post-war period, the main efforts were focused mainly on the restoration of civil and industrial buildings. In the 1950s, Kharkiv gradually began to rise from the ruins, and, accordingly, the number of new memorial plaques in it began to increase. This process was especially active in 1956 when the city celebrated its 300th anniversary. At that time, plaques were erected in memory of political events in Soviet history (holding the 9th Congress of the Communist Party (Bolsheviks) of Ukraine, the 3rd and 7th All-Ukrainian Congresses of Soviets, etc.), as well as in honor of cultural figures. Among them are poet Pavlo Grabovsky and theater director Mykola Synelnykov (Ukrainian cultural figures), singer Fedir Shaliapin, literary critic Vissarion Belinsky, playwright Oleksandr Ostrovsky (Russian cultural figures, and others).

The majority of the people immortalized in the 1950s had an indirect relationship with Kharkiv and visited it only temporarily. At the same time, they were public figures or artists known throughout the USSR. It is also noteworthy, that at that time the plaques appeared not only in the city center, but also in some remote areas.

Table 1. The most common themes of Kharkiv memorial plaques in the temporal section (1928–2020)

Period	Science and technology	Culture and art	Social activities	Second World war	Industry	War in Afghanistan
1921–1930	+					
1931–1940		+				
1941–1950	+					
1951–1960		+	+			
1961–1970		+	+	+		
1971–1980	+	+	+	+		
1981–1990	+	+			+	
1991–2000	+	+			+	
2001–2010	+	+			+	
2011–2020	+	+		+		+
Unidentified	+			+		+

In the 1960s, the number of memorial plaques in Kharkiv increased by 12 units. Most of them (4) were opened in honor of the heroes of World War II (among them – Heroes of the Soviet Union Hrygoriy Kovtun and Alexander Zubarev). The second place was taken by plaques erected in honor of the famous state and party leaders (Hrygoriy Petrovsky, Hrygoriy Ordzhonikidze, Valery Mezhlauk), writers (Julius Fuchyky and Mykola Ostrovsky), artists (painter Mykola Samokysch and actor Ivan Marianenko), scientists (academician Petro Budnikov) (see Table 1).

“Visual” plaques gradually replaced the “textual” ones, which was the sign of this decade (ratio 3:7; images of three more plaques have not survived). That is, the means of artistic expression began to supplement text messages more often. In general, the plaques were located in the central part of the city. Now they were installed not only on the walls of public, but also on residential buildings and sometimes on industrial buildings.

In 1971-1980, the number of newly unveiled memorial plaques decreased slightly to only 5 units. At the same time, in 1981-1990, the number of new commemoration signs increased markedly: at that time, 24 units were installed. In particular, the memory of culture and art figures (7), science (6), industry (5), participants in the revolution of 1917 and the Civil War (3) and participants in World War II (3) was immortalized (see Table 1).

In the 1980s, memorial plaques were mostly erected in the central part of Kharkiv. However, while they were located mainly in the old city earlier, now they spread in the area of the new center built in the 1920s-1930s when Kharkiv was the capital of Soviet Ukraine (1919-1934). Thus, in the 1960s the ratio between them was 9:1, in the 1970s-3:1, and in the 1980s-12:9. The number of art plaques increased (17 units or 71% of the total). Moreover, they were not only attractive and original art forms. People could also easily “read” the information posted on them.

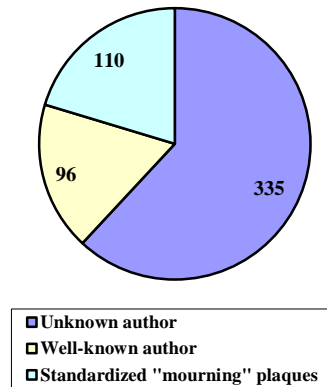


Figure 2. Author's affiliation of memorial plaques in Kharkiv (1928-2020)

We discovered the authorship of the plaques in 10 cases (42% of the total), the largest number compared to all other periods (see Fig. 2). Among those who created memorial plaques in Kharkiv in the 1980s there were well-known artists: The Taras Shevchenko State Prize winner Mykhailo Ovsiankin, professor of architecture, the Corresponding Member of the Ukrainian Academy of Architecture Yevhen Sviatchenko, and others.

In the 1990s, the number of plaques in Kharkiv continued to grow each year, resulting in the opening of 42 new sites. Most of the new plaques (18) were dedicated to cultural and artistic figures. Scientists (14), representatives of industry, in particular, the military-industrial complex (6), participants of the Second World War (2), statesmen of Independent Ukraine (2) were also immortalized (see Table 1).

We can identify several features inherent in Kharkiv memorial plaques of the 1990s. During this period, the initiators and customers of relevant projects became individuals for the first time (often family members of immortalists). Thus, the visual design of the plaques depended primarily on their aesthetic preferences and financial capabilities. As a result, plaques made of dark stone slabs in the technique of photoceramics, traditionally used in Ukraine to decorate tombstones, began to appear on the walls of Kharkiv buildings. In the 1990s, their number was 4 units (about 10% of the total), but in the coming decades, the number and proportion of such "mourning" plaques only increased. However, 8 plaques were created by professional sculptors.

The "text" plaques (2 units) were, in fact, completely supplanted by the "visual" ones (37), which we associate with the "visual turn" in culture. It is interesting that the designers of new signs of commemoration discovered during this period, paid more attention to greater semantic detail of the visual images. For example, a plaque dedicated to the writer Oles Honchar (1996) depicted not a book or a scroll with a pen (symbols of writing, including on Kharkiv commemoration signs), but the outlines of the church as a reference to his famous novel *The Cathedral*. This trend continued in the following decades. For example, while the plaque in honor of the composer Isaac Dunaevsky (1989) depicted a stave with randomly placed notes, the plaque in memory of the singer Klavdia Shulzhenko (2003) showed the singer with a handkerchief in her hands (the song "Blue Handkerchief" from the Second World War became her "business card").

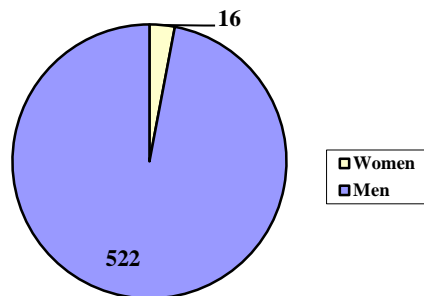


Figure 3. Gender distribution of memorial plaques installed in Kharkiv during 1928-2020.

In the 1990s, plaques in honor of women first appeared in Kharkiv (including actress Valentyna Chystiakova, teacher Khrystyna Alchevska, singer Klavdia Shulzhenko, and poetess Lesya Ukrainka), occupying less than 10% of the total number of objects. “Corporate” complexes of memorial plaques began to form, becoming the decoration of historical and modern territories of Kharkiv University, Kharkiv Polytechnic Institute, Kharkiv Aviation Institute. At the same time, a number of plaques were damaged or destroyed (among them – the plaques to the poet Mykhailo Kulchytsky, Hero of the Soviet Union Israel Fisanovych, etc.). However, at that stage, those were manifestations of domestic vandalism rather than ideological confrontation.

During 2001–2010, the number of memorial plaques in Kharkiv grew rapidly. At that time, 107 new sites were unveiled, exceeding the number of those from the previous period. Almost a third of them were dedicated to scientists (32). The memory of cultural and artistic figures (19), public figures (13), representatives of industry (12), participants of the Second World War (10), health care workers (7), education (3) figures of religion and the church (3), soldiers-internationalists (2) was also immortalized (see Table 1).

In 2010, rapid increase in memorial plaques in Kharkiv continued. 271 new facilities appeared in the city at that time. The largest number of them was dedicated to participants in various military conflicts and law enforcement officers. Thus, in 2013, on the occasion of the 70th anniversary of the liberation of Kharkiv from the Nazis (1943), 95 typical memorial plaques were unveiled in all districts of the city in honor of Heroes of the Soviet Union and full Knights of the Order of Glory, who lived here. According to the decision of the Executive Committee of Kharkiv City Council of January 17, 2018, 49 plaques were unveiled in honor of Soviet soldiers killed in Afghanistan during the 1979-1989 war. 4 memorial plaques of Kharkiv reflected the events of the Revolution of Dignity 2013-2014. Kharkiv memorial space reflected the hostilities in eastern Ukraine, too: 12 plaques appeared in the city in honor of the fallen participants in these military events, 27 plaques in honor of scientists, the same number – in honor of artists. 11 plaques were opened in honor of managers and employees of industrial enterprises of Kharkiv region and medical workers; 6 plaques each – in honor of educators and architects. For the first time, memorial plaques in honor of athletes were unveiled, there are 4 of them (see Fig. 4).

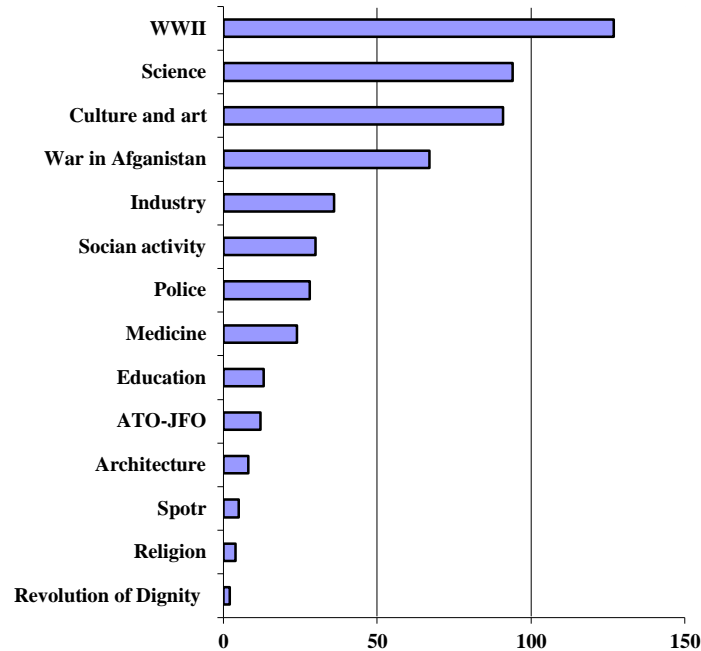


Figure 4. Thematic distribution of memorial plaques installed in Kharkiv during 1928-2020.

Among the public figures in whose honor memorial plaques were unveiled in 2010, were both local activists (Kharkiv Mayor Yuriy Gurovoy) and all-Ukrainian (dissident, General Petro Hryhorenko) and international figures (Polish statesman and military figure Józef Pilsudski). A religious figure – Metropolitan of Kharkiv and Bohodukhiv Nikodim (Rusnak) was also immortalized.

In connection with the implementation of the Law of Ukraine “On Condemnation of Communist and National Socialist (Nazi) Totalitarian Regimes in Ukraine and Prohibition of Propaganda of Their Symbols,” adopted in 2015, a number of plaques were removed.

In some cases, the question of whether a memorial object in honor of a figure has the right to be in the city has caused considerable public outcry. In particular, the greatest confrontation arose around the memorial plaque in honor of the literary critic Yuri Shevelyov. Apologists for its establishment emphasized the significant scientific achievements of this figure, while opponents appealed to the fact that during World War II, he cooperated with the occupying Nazi authorities. Finally, in September 2013, the plaque to this figure was installed, but unknown individuals soon torn it down and broke. In 2010, they demolished a memorial plaque to the figure of the late 19th – early 20th centuries, historian-monarchist of right-wing radical views Andriy Vyazygin, etc.

Vandals torned or damaged a number of plaques, as in previous years, (plaques in honor of the poet Pavel Tychyna, public figure Valery Meshcheriakov, etc.). Some were removed during the reconstruction of buildings, not being returned to the previous place. Among them – plaques on the facade of Kharkiv National Medical University etc.) dedicated to outstanding medical scientists Volodymyr Vorobyov, Lyubov Malaia, Oleksandr Palladin.

The exact date of another 57 Kharkiv memorial plaques could not be established (see Fig. 1).

In 2022, during the military events in Ukraine related to the aggression of the Russian Federation, the city began a spontaneous process of dismantling monuments somehow connected

with Russian and Soviet culture. In particular, a memorial plaque in honor of Soviet military leader Vasyl Blukher was demolished in Kharkiv in April 2022.

4. Discussions

There are a number of trends inherent in the memorial plaques of Kharkiv in the early 21st century. These signs of commemoration, which were mostly perceived as neutral until the beginning of the 21st century, later became the society's markers of ideological polarization. The processes of establishing and removing some of them caused a significant public response, which ultimately deepened the confrontation between controversial groups. As we see from the publication (Damcevic, 2021), in the 2010s similar processes were in the countries of the former Yugoslavia, in particular in Croatia.

The vast majority of plaques installed at all times in Kharkiv had texts written in Ukrainian; Russian language was the second in terms of distribution. For example, for facilities opened before the 2000s, the ratio was about 3: 1 (in particular, texts in Russian were on plaques erected in honor of production organizers, developers of knowledge-intensive technologies, as well as participants in World War II). In the 21st century, the trend has generally persisted, but in a number of cases, there appeared parallel texts in the languages of other nations (Hebrew, Latvian, Lithuanian, Polish, etc.). Perpetuating the memory of different nationalities with the help of memorial plaques is not only a marker of the city's polyethnicity and multiculturalism. It can also be an additional factor in increasing the tourist attractiveness of the city (Kazimierczak, 2010).

Some of the memorial plaques installed in the late twentieth and early twenty-first centuries, indicated the initiators and customers of their installation. That is, the plaques began to serve additionally as a tool for self-presentation of these and other organizations in the urban space. We see a similar situation in other cities of Ukraine, in particular in Rivne where glorification practices related to memorial plaques are a tool of media attention to the organization (Dolganov, 2014).

In some cases, the visual design of memorial plaques began to act as a similar tool to some extent. For example, a plaque commemorating Xenia Iliadi, opened with the direct participation of the Greek national community in Kharkiv, depicts a meander, the font in the information inscription is stylized in Hellenic. Thus, the means of visual expression emphasize first of all the ethnic origin of this woman, not the fact that she was a doctor by profession and a member of the Resistance Movement (although this is all described in the dedication). Thus, a polymodal text was created. Verbal and nonverbal components in it were in complex interaction, forming a multi-vector image of the immortalized person (Besedina, Burkova, & Nalivaiko, 2020).

At the turn of the 20th–21st centuries, Kharkiv perpetuated the memory of events and figures of long-gone times (18th–19th centuries) and the processes that took place in the recent past. Moreover, the time lag between the time of the event and its immortalization in the memorial plaque, was significantly reduced. Thus, in the middle of the twentieth century, this “gap” was about 20 years for the Second World War, about 15 years for the war in Afghanistan in the late twentieth century. It was 2 years maximum for current political events in Ukraine after 2013-2014 (see Table 1). According to the research in other cities in Eastern Europe, the time from the death of an individual to the perpetuation of his memory by installing a plaque reduces and is actually 1 to 5 years (Barannikova, 2017).

Understanding of who is worthy of being immortalized in a memorial plaque has expanded. In particular, for the first time the relevant objects were installed in honor of religious figures, athletes, photographers and cinematographers, architects (see Fig. 4). At the beginning of the 21st century memorial plaques began to immortalize not only figures of world and national

importance (Nobel laureates, heads of state, etc.), but also local figures (city council deputies, heads and employees of local enterprises and organizations).

Interestingly, in some cases, in addition to traditional data (name of the immortalized person, date of life and professional merit), personal characteristics were mentioned in the text of the plaques. For example, the artist Alexander Serdyuk was called “a man of great soul”, the rector of Kharkiv Aviation Institute Mykola Maslennikov – “a man of crystal honesty”.

In general, judging by the quantitative ratio of memorial plaques erected at all times in Kharkiv, we can say that Kharkiv experienced many tragic and heroic events during World War II. It is an important center of science and culture, as well as other industries and non-productive sphere, which are actively developing in it and occupy a worthy place (see Table 1 and Fig. 4).

At the same time, there are fewer plaques in honor of women than men: in the general array, their number currently does not exceed 3%. It is true that it increases every decade (e.g, 4 such plaques were unveiled in the 1990s, 5 in the 2000s, and 7 in the 2010s), but the pace of this growth is, of course, incomparable with the overall number of commemoration signs (see Fig. 3). A similar situation is, for example, in Bulgarian capital Sofia, where memorial plaques in honor of women are few and account for a small proportion of all similar sites in the city (Nazarska, 2013). In Croatian capital, Zagreb, intra-city commemoration signs, including memorial plaques, also show a predominantly patronymic narrative, manifested not only in frequency but also in the spatial distribution and forms of female images representation (Vretenar, & Krajina, 2016).

The vast majority of Kharkiv memorial plaques are quite attractive. In particular, only 32 of them are “text” (slightly more than 6% of the total). In their design, the artists used different means of expression, depending on the subject. For example, there is an emblem of medicine (snake with a bowl) on the plaques in memory of doctors. In addition, they sometimes reproduce graphic symbols directly related to the specialization of the person – for example, on the plaque of a cardiologist, Academician Lyubov Malaia you can see a cardiogram.

In some cases, using visual series, the authors supplemented the biographical information about the immortalized person. Thus, on the memorial plaque to the head of Kharkiv water supply and sewerage enterprises Ivan Korinko you can see the image of the fourth power unit of the Chernobyl NPP and the main pumping station of Dykaniv sewage treatment plants (Kharkiv). That is, non-verbal symbols show that this figure was involved in the elimination of man-made disasters at the named production infrastructure. Therefore, we see an increase in the information content of the nonverbal component of memorial plaques (Besedina et al., 2020).

You find ornaments and other symbols, indicating the nationality of the immortalized person in some places on memorial plaques. The most common are Ukrainian ornaments, used as an element of decoration of the plaque itself or as a detail of clothing (embroidered shirt) on the portrait of the immortalized person. They are primarily found at sites that perpetuate the memory of those directly involved in the study and promotion of Ukrainian history and culture (artist Mykola Samokysh, 1962; artist Ivan Maryanenko, 1969; musician and writer Hnat Khotkevych, 1991; historian Dmytro Yavornytsky, 2005; writer and public figure Ivan Franko, 2011, etc.), less often – politicians like Vyacheslav Chornovil, 2002.

From a topographical point of view, the memorial plaques in Kharkiv are presented unevenly. In some areas (historical, not administrative) there is no such sign of commemoration. These are the areas with mostly one-story private buildings. The vast majority of memorial plaques are concentrated in the city center, while in the “sleeping areas” they are single. This trend is characteristic not only of Kharkiv, but also of most other cities in Central and Eastern Europe (Barannikova, 2017; Kazimierzczak, 2010). On the one hand, this is determined by the specifics of infrastructure development of large cities, where the vast majority of office buildings, science, education, culture, as well as prestigious housing is concentrated in the center.

On the other hand, as practice shows, the customers of memorial plaques if they have a choice of the installation place (for example, in the city center where the person worked or in the residential area where he lived), often prefer central locations. The authors of memorial plaques (sculptors, architects) also choose locations in the city center, considering them more prestigious for the presentation of their work. Customers use a range of considerations: from the strategy of “reaching the audience” (in the city center more locals and visitors will see it than on the outskirts) to aesthetic (an elegant memorial plaque on a five-story panel building will not look as good as on the old buildings in the city center), and purely practical (it is more difficult to preserve and save the plaque in a remote area, especially one made of precious metal than on the city center). Thus, the placement of memorial plaques in the central part of the city is justified in terms of their safety, given the vulnerability of these signs of commemoration as physical objects (Sauber, 1993).

In the “sleeping areas” of Kharkiv, there are mostly memorial plaques in honor of local residents who took part in World War II or died during other military conflicts – including the war in Afghanistan or the ATO-JFO in eastern Ukraine. Of course, sometimes there are other cases. For example, a plaque of actress Vira Kharytonova is installed on the house in the Volunteer street, 56 (Holodna Gora), where she lived, but it looks more like an exception to the rule.

At the same time, memorial plaques in remote areas are installed on the territory of the enterprises, scientific institutes, hospitals, sports and other establishments of industrial and non-industrial sphere. To some extent, they determine the micro-level specifics of the “pantheons” of local heroes. As for the central part of Kharkiv, the topographic distribution of personal memorial plaques is more subject to the logic of the historical development of the city. Thus, in the oldest part of the city (University Street, Rymarska Street, etc.) there are plaques in honor of figures of the late 18th – early 19th centuries (Hrygory Skovoroda, Vasyl Karazin, etc.). The same district, as well as the beginning of Sumska and Pushkinska streets, Poltavsky Shliakh and adjacent streets, the construction of which continued in the 19th – early 20th centuries, have largely become a perpetuation place of famous figures of the period. Most of them were representatives of university science, education, culture, public figures (among them – surgeon Apollinarius Podrez, linguist Alexander Potebnya, film entrepreneur Dmitry Kharytonov, singer Fedir Shaliapin, pioneer of aeronautics Lev Matsievich, etc.). The “places of memory” here are not only the buildings where these and other figures lived, studied or worked, but also the institutions they visited from time to time (for example, on tour).

Development of Kharkiv during the first half of the twentieth century, which continued particularly actively in the northern direction (the far part of Sumska and Pushkinska streets, Freedom Square and the area behind Gosprom, etc.) determined the list of persons whose lives were associated with these areas and whose names were later immortalized there. Among them were Soviet political, party and military leaders (Valery Mezhlauk, etc.), but mostly engineering and technical workers (Mykhailo Koshkin, Konstantyn Chelpan, etc.), representatives of the creative intellectuals (Ostap Vyshnia and Vasyl Chechviansky, Pavlo Tychyna and others). In the second half of the 20th and the beginning of the 21st centuries such well-known figures of literature, culture and art as Serhiy Besedin, Mark Karminsky, Borys Chichibabin, and scientists Ivan Bulankin, Borys Verkin, Olexii Pogorelov, some others, lived and worked in these areas (which is reflected in a range of memorial plaques installed here). Thus, the spatio-temporal distribution of memorial plaques demonstrates the territorial growth of the city over time and reflects zones of materialized memory concentration (Barannikova, 2017).

It is also worth noting that public institutions located in the center of Kharkiv (primarily educational and scientific institutions, to a lesser extent cultural institutions), as well as organizations located “on the outskirts” of the city, are tangible “centers of gravity” in the territory where there is a significant number of memorial plaques. At the same time, most of them were installed in the first two decades of the 21st century. We assume that this trend is one of the manifestations of the struggle for symbolic capital, typical of most cities of modern Ukraine. They

can potentially be converted into other types of capital, and in the long-run, can bring tangible dividends to its owner.

5. Conclusions

Memorial plaques of Kharkiv are a clear marker of historical epochs. Their repertoire, dynamics and topography of placement, other attributes allow us not only to see the trends in commemorative practices of central and local government, civic initiatives, but also to trace changes in artistic preferences, shifting collective interests, struggle for ideological dominance in the city, analyze many global processes (emancipation of women, increasing the importance of sports, etc.). Comparing our data with information from other major cities in Ukraine and Eastern Europe, helps us better understand the processes in this macro-region. The events of world historical significance (two world wars, great revolutions, etc.) took place and unfolded there over the past hundred years. The memorial plaques of Kharkiv reflect, like in a drop of water, the great heroic and tragic history of this city, its international relations, political and artistic preferences, what we call the self-reflection of the city's residents.

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The authors declare no competing interests.

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Music in the Service of the Directorial Vision: The Case Study of the Theatrical Performance of *Acharnians* in 1976 by the Greek Art Theatre (Theatro Technis)

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Abstract

Someone could claim that a well prepared, contemporary theatrical production consists of a thorough planning, a period of rehearsals and the final presentation of the work before the audience. Whether we talk about a collective theatrical organization or a hierarchical one, we should agree upon the fact that the directorial vision could be considered as the motivating gear of a theatrical performance. It is the director's or the team's directorial vision – in the cases of alternative, collective theatrical productions – which guides those who participate in a theatrical performance and, therefore, it is commonly accepted by actors and actresses that one should follow instructions, find his path and “build” his role as part of a team which serves a certain objective. Because of the diversity and complexity of modern productions as well as the increasing need for high quality, original performances – in terms of *mise-en-scène*, acting, stage and costume design, lightning and music – certain professional collaborates are called to participate in the stage of the preparation and contribute to the final aesthetics of a production. In the case of preparing the theatrical performance of an ancient Greek Comedy, the musician plays a significant role, as the choruses of ancient comedy are an integral part of this genre. The performance of the ancient Greek Comedy *Acharnes* in 1976 by the theatrical group of Greek Art Theatre (Theatro Technis), under the directorial guidance of Karolos Koun and the music which Christos Leontis composed for its needs, is a case study for the current thesis, the analysis of which intends to reveal the way the composer collaborated with the director and the members of the theatre company. The play, written by Aristophanes, was first taught and presented to the ancient Athenian audience in 425 B.C. The choral parts, accompanied by music and sang by the members of the chorus, have since antiquity been considered to be of significant importance for this ancient theatrical genre. It is, therefore, quite intriguing to thoroughly and methodologically examine the way the music composed for the needs of a specific performance contributed to the overall outgrowth of a contemporary attempt to present the ideas and the beliefs of an ancient Greek poet to the modern Greek theatrical audience. Did the composer follow the instructions of the director? Did he serve the directorial vision? Did he interact with the director and the members of the Greek Art Theatre? In what ways and up to what extent was music co-responsible for the commonly accepted success of this particular performance? It will be attempted to answer the above questions with the help of the composer's personal testimony, his kind contribution of archival material from his personal files, accompanied by the simultaneous, cross-examined analysis of the performance which was filmed in 1976.

Keywords: theatre, ancient Greek comedy, ancient Greek chorus, performance, music, director, composer.

1. Introduction

1.1 *The theatrical performance*

Someone could claim that a well prepared, contemporary theatrical production consists of a thorough planning, a period of rehearsals and the final presentation of the work before the audience. Whether we talk about a collective theatrical organization or a hierarchical one, we should agree upon the fact that the directorial vision could be considered as the motivating gear of a theatrical performance. It is the director's or the team's directorial vision – in the cases of alternative, collective theatrical productions - which guides those who participate in a theatrical performance and, therefore, it is commonly accepted by actors and actresses that one should follow instructions, find his path and “build” his role as part of a team which serves a certain objective.

Because of the diversity and complexity of modern productions as well as the increasing need for high quality, original performances – in terms of *mise-en-scène*, acting, stage and costume design, lightning and music – certain professional collaborates are called to participate in the stage of the preparation and contribute to the final aesthetics of a production. In the case of preparing the theatrical performance of an ancient Greek Comedy, the musician plays a significant role, as the choruses of ancient comedy are an integral part of this genre.

1.2 “*Acharnias*” – *Summary of the plot*

The *Acharnias* is Aristophanes' oldest surviving comedy. It was taught by Kallistratos in 425 B.C. and it was awarded the first prize in Lynaia, the ancient Greek celebration in the month called Gamilionas (between January and February) in honor of the revelry ancient god Dionysus (Blume, 2008: 43). The ancient Athenian audience of the comedy had already been experiencing the consequences of the Peloponnesian War for six years, being confined behind the walls of Athens and Piraeus and facing the destruction of their country houses, vines and olive trees because of the summer attacks of the Peloponnesian Army (Dover, 2010).

Dikaiopolis, the main character of the comedy, is an Athenian farmer who supports peace. After a disappointing discussion in the governing body of Ekklesia, he acts against the will of the citizens of Athens. He decides to make peace for thirty years with the enemies of the city for himself and the members of his family. To achieve his goal, he turns for help to the immortal Amfitheos. The Chorus, which consists of old men from the municipality (*dimos*) of *Acharnes*, a region in the north part of the city of Athens which has faced extensive catastrophes because of the Peloponnesian invasion, furiously opposes the idea of peace and even attempts to pelt the hero in the middle of his family celebration of the fest of *Dionysia*, organized in December. Dikaiopolis finally manages to persuade half of the Chorus whereas the other half remains unmoved in its views and invokes the example of the Athenian general Lamachos who fights against the Peloponnesian enemies. Lamachos appears on stage but Dikaiopolis' arguments result in persuading the rest of the Chorus for the rightfulness of his beliefs (Dover, 2010).

A Paravasis follows the resolution of the dispute between Dikaiopolis and the Chorus. The following two scenes reveal the results of the hero's decision to create a private market and trade with citizens of hostile cities. Time goes by and Dikaiopolis has to celebrate the fest of Anthestiria (between February and March). A little later a messenger from the council of the generals informs Lamachos that he is ordered to guard the passages in Parnitha and be on alert lest the Boeotians attempt a raid. Another messenger invites Dikaiopolis to a celebration organized by the priest of Dionysus. The chorus appears on stage and afterwards Lamachos and Dikaiopolis return. The symbolic contrast is obvious. Lamachos is wounded and he also limps whereas Dikaiopolis is drunk, happy and supported by two girls. Lamachos leaves the stage from one side

(*parodos*) while the Chorus escorts Dikaio polis when he triumphantly leaves from the other side of the stage (Dover, 2010).

1.3 *The Lyrical parts*

The structure of the Attic comedy is based on two axes: the comic hero and the Chorus. The comic hero and the other actors of the comedy interact with the Chorus by alternating speech and songs. The plot of the comedy follows a specific dramatic form which consists of the report of the problem in the preface, followed by the hero's attempt to find a solution. Despite the dispute he manages to realize his plan. From the first entrance of the Chorus (*Parodos*) till Paravasis, the hero's success is consolidated, and it is the felicitous result of his idea which is revealed in the sequent scenes of the second part of the comedy, in contrast to the older, unpleasant situation (Pappas, 2012).

The dialogue scenes, which are written in iambic meters, resemble the oral speech. The Chorus' parts, however, have different meters and are characterized by a wide range of metric forms. These are the lyrical parts which are sung by the Chorus. When the Chorus converses with the actors there is a kind of music recitation. In such cases a certain structure is followed, which could schematically be described with the form ABA'B'. A and A' are lyrical parts with metric correspondence, while B and B' are groups of lyrics which are recited either simply, as normal speech is delivered, or with the accompaniment of a musical instrument. The form, therefore, of Aristophanes' comedy follows the scheme of prologue (*Prologos*), first entrance of the Chorus (*Parodos*), a kind of struggle of the hero to achieve his goals called *Epirrimatikos Agon, Paravasis* (a part in which the Chorus is undressed, stops the action and addresses the audience), various choral parts and episodes (iambic scenes) and the exitus (*Exodos*) (Pappas, 2012).

2. Method of the study

2.1 *Sources*

Apart from the search for primary research sources regarding the directorial work of Karolos Koun as well as the search for works analyzing Aristophanes' production of theatrical plays, the research method applied to the current thesis focused on the thorough analysis of the filming of performance of the *Acharnians* in the ancient theater of Epidaurus in July 1976. It has been commented that, both from a musicological, but also from a theatrical perspective, capturing sound, motion and image is a presumption and at the same time a source of a wealth of information (Kostios, 2015: 97-97).

The filming which has been analyzed is one of the sources used in order to answer several questions regarding the music composed for the needs of the performance directed by Karolos Koun in 1976. The recording of an interview with Christos Leontis, the composer of the music for the *Acharnians* is an additional source from which – following a thorough cross examination of all the information gathered for the performance – conclusions and answers to the posed questions were derived. The interview was recorded on 29 October 2021, at Christos Leontis' house. Apart from the discussion and the answers to my questions, the composer entrusted me with his original notes and scores of the music written for the *Acharnians*.

2.2 *Questions to be answered*

The methodological tool for the case of the living source and the spoken word is the question (Kostios, 2015: 58-61). During the interview with Christos Leontis, the questions which were asked concerned both the collaboration of the composer with the director for the needs of his

theatrical performances as well as the aesthetic perceptions of Christos Leontis and the extent to which they converged with those of Karolos Koun. Because of the personality of the composer, the particular interview was more of an open discussion. The prescheduled questions to which the effortless narration of Christos Leontis finally gave answers were the following:

1. Did the composer follow the instructions of the director?
2. Did the composer interact with the director and the members of the Greek Art Theatre?
3. Did the composer participate in the rehearsals?
4. Was the music recorded?
5. What were the aesthetic and ideological views of both the director and the composer?
6. How did the audience react during the performance?
7. Which were the rhythmic models followed by the composer?
8. Was the composer influenced by a certain music genre?
9. What did the critics and other musicians say about the music composed for the needs of the performance of the *Acharnians*?
10. Is the composer satisfied with the result of his work?

According to Walter Puchner, music in its semiotic functionality in the theater can undertake functions similar to the linguistic, paralinguistic and kinetic points of the actor, as well as functions of space. Music in the theatre has an even more specific meaning than in other cases of music performances, since it lies, and it is also used in combination with various semiotic systems (Puchner, 2010: 101-105). Therefore, the music composed for the needs of the performance of the *Acharnians* should be examined through the spectrum of the original directorial vision which is based on the beliefs and the aesthetic preferences of Karolos Koun. Additionally, the way the musical compositions influenced the theatrical performance of the actors, should also be critically seen and recorded. The questions regarding the directorial approach which had to be answered for the needs of the current study are the following:

1. What was Karolos Koun's purpose when he decided to direct the *Acharnians*?
2. What was the aesthetic and theatrical procedure of Karolos Koun?
3. Did the music composed for the *Acharnians* serve the directorial vision?
4. Did the music offer practical solutions to stage problems?
5. Do we recognize any influences of the music on the acting, the kinetic and the reactions of both the Chorus and the comic heroes?
6. Was the translation of the ancient text altered to serve both the music composition and the directorial vision?

3. Results

“First I planned what I liked to hear. And when I saw that the actor was shining and moving comfortably and it helped him phonetically and kinesiology and expressively, I kept it. Otherwise, I wrote a new piece. So, with the *Acharnians*, when I went to the rehearsal for the first time, I had some draft sounds with me. When the people who were there heard the sounds, they started dancing. An uplift! This is how I created the music for the whole play. With percussions. Also, the rhythm that I gave. It's not only the sound, the sound color. It's also the rhythmic action, the opportunity you offer the actors to move. To all the exits, to all comedies, even today, I have a rhythm that I love. The Thracian, the Zonaradikos. I'm stuck with this rhythm.

It's like galloping. All this thing excited Koun. This is where we found our common ground ideologically, aesthetically", commented Christos Leontis during our discussion.

At one of his interviews to Ciorgos Pilichos Karolos Koun said that he could not work in a prescheduled way and that he could not even think in such a way. He had to work empirically and be influenced and inspired by what he saw and what he heard. He was guided by the live body, the voice, the speech, the movement. He only had a draft, basically instinctive conception of the form and the rhythm the actors should follow but the details were revealed and finally concluded during the rehearsals (Pilichos, 1987: 62). The relevance between Koun's and Leontis' ideas is obvious. They both worked during the rehearsals and they both were inspired by the reaction of the people around them. They both had a certain rhythm in mind - either the rhythm of the music or the rhythm of the play – and they had a form, a general idea in mind, which was shaped in the course of their collaboration with the members of the troupe.

However, what is the ideological and the aesthetical common ground (to which Christos Leontis referred) that connected the musician of the *Acharnians* with the director? In a lecture in 1943 Koun mentioned that the main aesthetics he had followed at the beginning of his directorial work for the troupe Laiki Skini was connected – in a formalistic way - to the popular element as it was manifested in the village and island life, in the folk songs, in the Byzantine hagiographies and on the ancient vessels. This particular aesthetics was defined by Koun as Greek popular expressionism. He also admitted that he continued being influenced (in a more cultivated way, however) by popular art. Trying, though, to create primitive popular art in the contemporary world is anachronistic, as Koun mentions (Kaggelari, 2010: 65-68). It is, therefore, the soul of the contemporary popular man which was being investigated, the popular soul which Christos Leontis said that he was trying to discover and to which he addressed his work with his own tools, the rhythm played by percussions and traditional instruments.

As Kostas Georgousopoulos commented on a review he wrote for the theatrical performance on 18-19 August 1976, George Lazanis, the leading actor who played the role of Dikaiopolis, reminded the audience of the role of Karagiozis, the popular hero of the shadow theatre, which he had acted in an earlier play directed by Karolos Koun and written by Giorgos Skourtis (Georgousopoulos, 2007: 120-121). This is when the collaboration between Karolos Koun and Christos Leontis started. According to the composer's narration, Skourtis had asked him to write the music for the performance based on his play *Karagiozis almost Veziris* and directed by Koun. Leontis claims that Koun was thrilled when he told him that he intended to use traditional instruments such as the kanun. Koun came from the East (he grew up in Constantinople) and none of the musicians he had worked with previously had such a procedure. He also supported the idea that truth, which he searched for, lies in the originality and simplicity of the people. He even asked the cleaning woman if she liked the play which was performed at the time because he wanted to communicate with the common people. To Leontis' opinion their next collaboration came naturally since the *Acharnians* were folk people, charcoal burners in the profession, therefore the music composed for the needs of this performance should be based on traditional music and have a similar sound color.

According to Thodoros Grammatas, Karolos Koun created a special communicative relationship between the stage and the audience (Grammatas, 2002: 275), and this seems to have been the procedure of Christos Leontis who, as he said, wanted to feel as part of the audience during the rehearsals. He used to put himself in the position of the spectator of the play when he descended the stage and went to the square of the theatre. His goal was to compose the kind of music he would like to listen to and additionally to help the actors move, react and speak in the way that would serve the needs of the text and the overall needs of the performance.

Karolos Koun explained that in Greek Art Theatre he and his colleagues tried to discover the appropriate sounds, both vocal and musical, the musical orchestration of the speech,

a variety of rhythms and movements which are dictated by the various tragic or comic situations (Ploritis, 1981: 67). This is proven by the analysis of the music composed for the performance of the *Acharnians* in 1976. Did the composer follow the instructions of the director? Christos Leontis insists that Koun was out of tune. He could not tell him anything about the kind of music he should compose. He did what he liked concerning music. But Koun would talk to him about the mien of the whole attempt. He could explain what the objective of each scene was and consequently he would either accept or decline the proposals of the composer.

The thorough examination of the music composed for the performance of the *Acharnians* in 1976 reveals the use of a wide range of rhythms while there is obvious influence by the Byzantine and oriental music genres. In particular, the composer uses a variety of rhythms (3/4, 4/4, 5/8, 6/8, 7/8, 8/8, 9/8) which are quite often mixed. A characteristic example is the music composed for the entrance of the Chorus of the *Acharnians* (*Parodos*). The score of the music (Image 1), which was kindly entrusted to me by Christos Leontis, shows that the piece starts with the rhythm of 2/4, continues with 7/8, which is played by percussion instruments and it is followed by a mixed rhythm which combines 7/8 with 6/8. The instruments used were also noted down. Apart from the traditional Greek percussion instruments the orchestra includes a Greek kind of *bagpipe* as well as *zournas*, another oriental kind of a wind instrument with a sharp, penetrating, loud sound.

The entrance, the exit of the envoy ambassadors in Persia and the entrance of Theoros, who was sent to Thrace, are accompanied by a marching musical piece played by wind instruments. The sound of the trombone in these pieces is characteristic. When the Thracians enter, however, a quick four-note rhythmic motive played by percussions can be heard. The same pattern follows their exit while the exit of Dikaiopolis and Ampitheos before *Parodos* is accompanied by a *tsifteteli* rhythm. It is characteristic that when the ceremony of Dikaiopolis and his family in honor of Dionysus starts, an ancient Indian percussion called *tabla* is heard. The rhythmic pattern continues in the same way with the addition of other percussion instruments and of the flute, which is a clear reference to antiquity. When the Chorus expresses fear because Dikaiopolis threatens to slaughter a basket of coals, a pentatonic song influenced by the music of the Greek region of Epirus is heard, however, without the accompaniment of any instrument. A quick dance piece with the combination of traditional string and western brass wind instruments is played before the meeting of Dikaiopolis with Evripidis. When the chorus is divided, the part which follows Lamachos sings a marching tune played by brass instruments, the clarinet and the western drum, while the other half sings a ruble melody in the same rhythm but of a quite different, dancing feeling. The two parts finally sing their parts simultaneously making their contrast clear.

The examination of the scores shows that all the entrances and the songs of the chorus are poly – rhythmic. They combine 7/8 with 6/8. The use of traditional instruments as well as the parts of prose that the Chorus recites are also noted on the score (Images 1, 2, 3, 4). On the score of *Parodos* 3, the rhythm turns to 6/8 to become mixed again. It is noted that it is the rhythm of the traditional Macedonian dance called Zonaradikos (Image 3). The part of *Paravasis* (Image 5), however, seems to be simpler as the rhythmic pattern of 2/4 alternates with 3/4 (Image 5). Finally, the last image of the score for *Dikaiopolis' Dance* as it was named by the composer (Image 6) includes the information of the rhythmic pattern. The subtitle *Syngathistos* constitutes another proof of the claim that the music composed for the *Acharnians* is influenced by Greek traditional music in an attempt to invoke the popular element which has survived in modernity.

4. Discussion

The answers to the questions posed at the beginning of the examination of the performance of the *Acharnians* in the ancient theater of Epidaurus in July 1976, should be considered of significant importance since they reveal the way the director collaborated with the musician of the production. As Michael Mayar mentions, “one of the important and often difficult issues for the stage transfer of a classic drama work is the integration of space and music in the action” (Mayar, 2004: 110). Analyzing the aesthetics of one of the collaborators of a theatrical production and its relevance to the aesthetics and the ideology of the director of a particular performance with the help of the personal testimony of the composer and the recourse to archival material which has been entrusted by Christos Leontis himself, can be an additional approach to the overall project, though, from a different angle. The conclusions made for the evolution of the contemporary Greek directorial procedure of ancient Greek drama can, therefore, be more objective and comprehensive, as they add new parameters to the relevant research.

5. Conclusion

“Modern Greek culture is undoubtedly an alloy of Western and Eastern influences, an alloy that Koun always tried to revive in the stage interpretation of classic dramas” (Mayar, 2004: 115). This alloy can be recognized in the music composed by Christos Leontis for the needs of the performance of the *Archanians* in 1976. The use of both eastern, brass and oriental musical instruments, as well as the combination of the western marching rhythm with different traditional rhythms - derived from the popular Greek music but also from the more official, Byzantine music – came as a natural result of the effort to integrate in a free, imaginary, modern approach of the ancient drama the evolution of the contemporary Greek audience. This is the aesthetics and the ideology that – according to the composer’s narration – both Christos Leontis and Karolos Koun had.

Apart from the analysis of the scores and the surviving musical parts of the performance, the interview with the composer revealed an effortless affinity in the aesthetic views of the musician with the director as it was described by Karolos Koun himself when he said, “The Greece that exists within us must be closed by us, Greeks, in order to recognize our ancient poets. So let us realize and love everything that today’s Greek reality offers us in shape, rhythm, color and sound, the mental and spiritual wealth, everything that is left and still exists around us from the time of our ancient ancestors ... The Greece that exists today, will lead us Greeks to avoid what is dead in the external form of the Ancient Theater and to present freely, on stage and in directing, adapted to the theatrical space and the demands of the spectator of our time, a work written two thousand years ago, and which remains essentially alive” (Kampouri, 1972: 11).

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Appendix

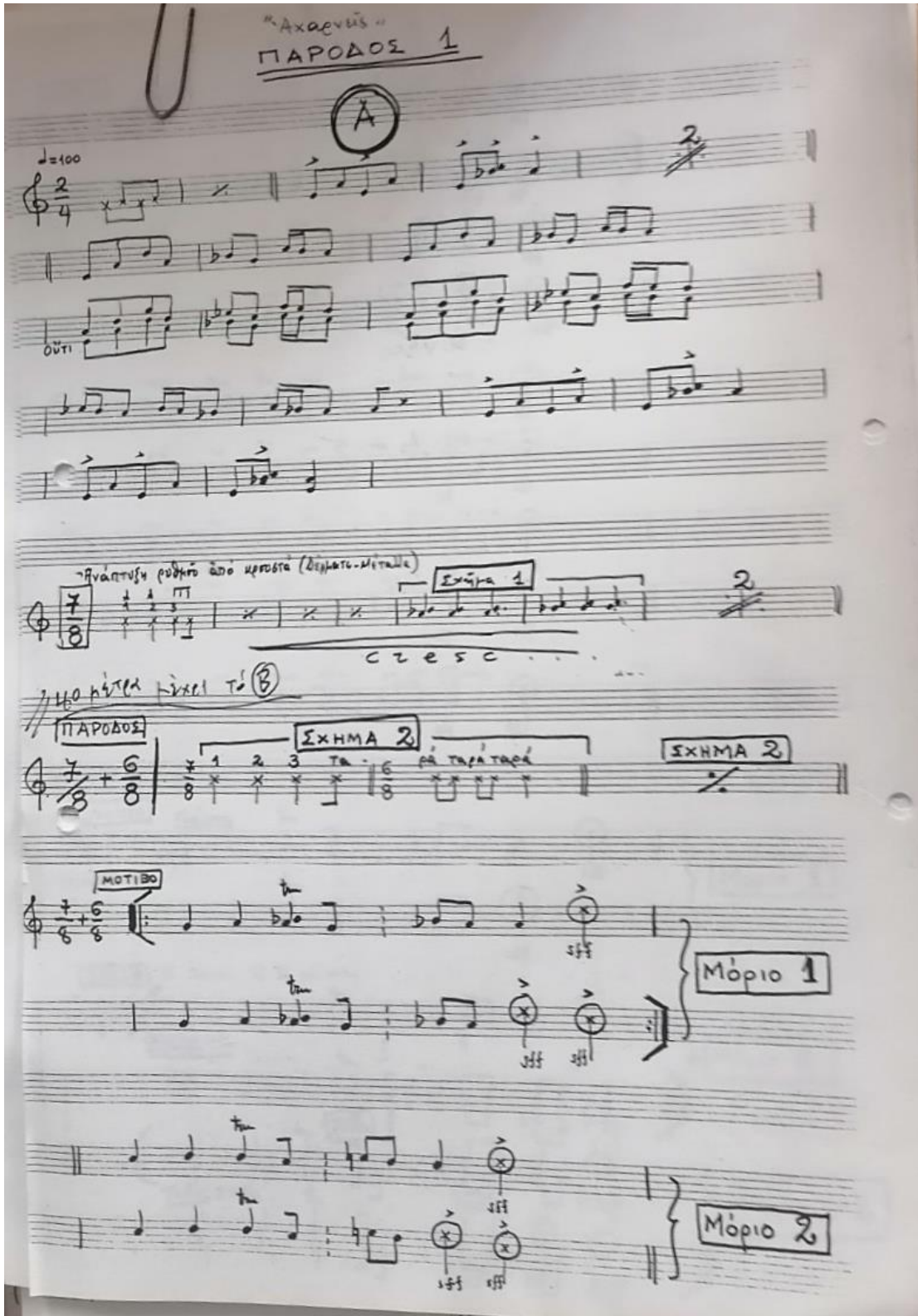


Image 1. The handwritten score of Parodos 1 by Christos Leontis

Image 2. The handwritten score of Parodos 2 by Christos Leontis

ΠΑΡΟΔΟΣ 3

ΣΧΗΜΑ 2 Τὰ ποτὴ σου χέρνια, ἄλλοι ΣΧΗΜΑ 2

ζωνταράδικος οὐδῆος

ΧΟΡΟΣ Α' ΚΟΡ. ΤΡΑΓΟΥΔΙ Β

ὄ- μος ἔπρε - γῆ - ὁ ἔβ' ἄιος
 εὐά- μων ἰσὸς ἔσαν γὰρ ἔξ- τες ποὶ πα εὐπύθου - να - τὸ φλυδῆ
 τὸ δρο- τῆς - α γὰ - ἄω - τῆ - vos με' τὰ κα' βρου - να στὸν ἔφο
 νὰ τὸν ἔστρω σω στὸ κυ - νῆ - σι // Σ. Τῆ δεύτην φορά f (τραγουδῆται ἀπὸ
 τὸ χορὸ ἀσκήτης)

ΠΡΟΣΑ ΚΟΡ. καὶ ἡ Πιρίετς ἀν προπῆος -
 τκαίντα + οὐτὶ ἕπουλα καὶ τ' εὐκοδία //

ΤΡΑΓΟΥΔΙ Γ

ἄγα vi σην - κῆ - μος τῶ ρα ὄ- πρου δὲν ἄω - ῖα - να ντὲ ον
 τῶν γῆ - πο' ντοσεῖ ἄ - στρα - γὰ - σοὶ κι β' - χουν τὰ κα - νία - βα ρῶ. νι //

54 ἡβ' ρα

τκαίντα + Νταρῆι

Τῆ II volta 4

Image 3. The handwritten score of Parodos 3 by Christos Leontis

ΠΑΡΟΔΟΣ 4

ΠΡΟΣΑ 4
+ ΤΡΑΓΟΥΔΙ

«Ονομα σου = Sol+, La+, Do+»

7+6
8 8

Tuba C. Basso

Reb+ La+ Si+ Sol+

και δια πατερα

Τηλ σου ο βοι ανοι σου

Image 4. The handwritten score of Parodos 4 by Christos Leontis

65J. 63

ΠΑΡΑΒΑΣΗ

// ΤΙ ΚΑΤΑΝΤΙΑ!

♩ = 116

Τά ντια Τί κα - Τά ντια Τί κατάντια είναι Τόν - τη Τί κα -

Τόν - τη Τους γε - Ρό - ντους με τ' αίσθητά μας Για να του τρα - βή - τε Τών - τη

Για να του τρα - βή - τε και να του τρα - νί σου τα πι - να - κι -

Τί κα - τάντια Τί κα - τάντια Τί κατάντια είναι Τά - ντια Τί κατάντια είναι

Τόν - τη **ΟΡΧΗΣΤΡΑ**

ΤΡΑΓΟΥΔΙ Σαυ - τους που διά την πόλη μας πο - τάνη έ χυσαν το γέλο κιά ντριά

Τών - στα Σαυ - τους που διά την πόλη μας πο - τάνη έ χυσαν το γέλο κιά ντριά

Τά ντια! Τί κατάντια είναι Τόν - τη **ΟΡΧΗΣΤΡΑ** **ΠΡΟΣΑ** Τί κατάντια είναι τόν - τη Τους

γέλοτος με τ' αίσθητά μας να του τραβήτ. Αυτός που για τή πόλη μας...

... έβγαζαν... ούνα αυτά; **ΤΡΑΓΟΥΔΙ** Τί κατάντια Τί κα - τάντια Τί κα - τάντια Τί κατάντια είναι

Τόν - τη Τί κα Τόν - τη

FINE

Image 5. The handwritten score of Paravasis by Christos Leontis

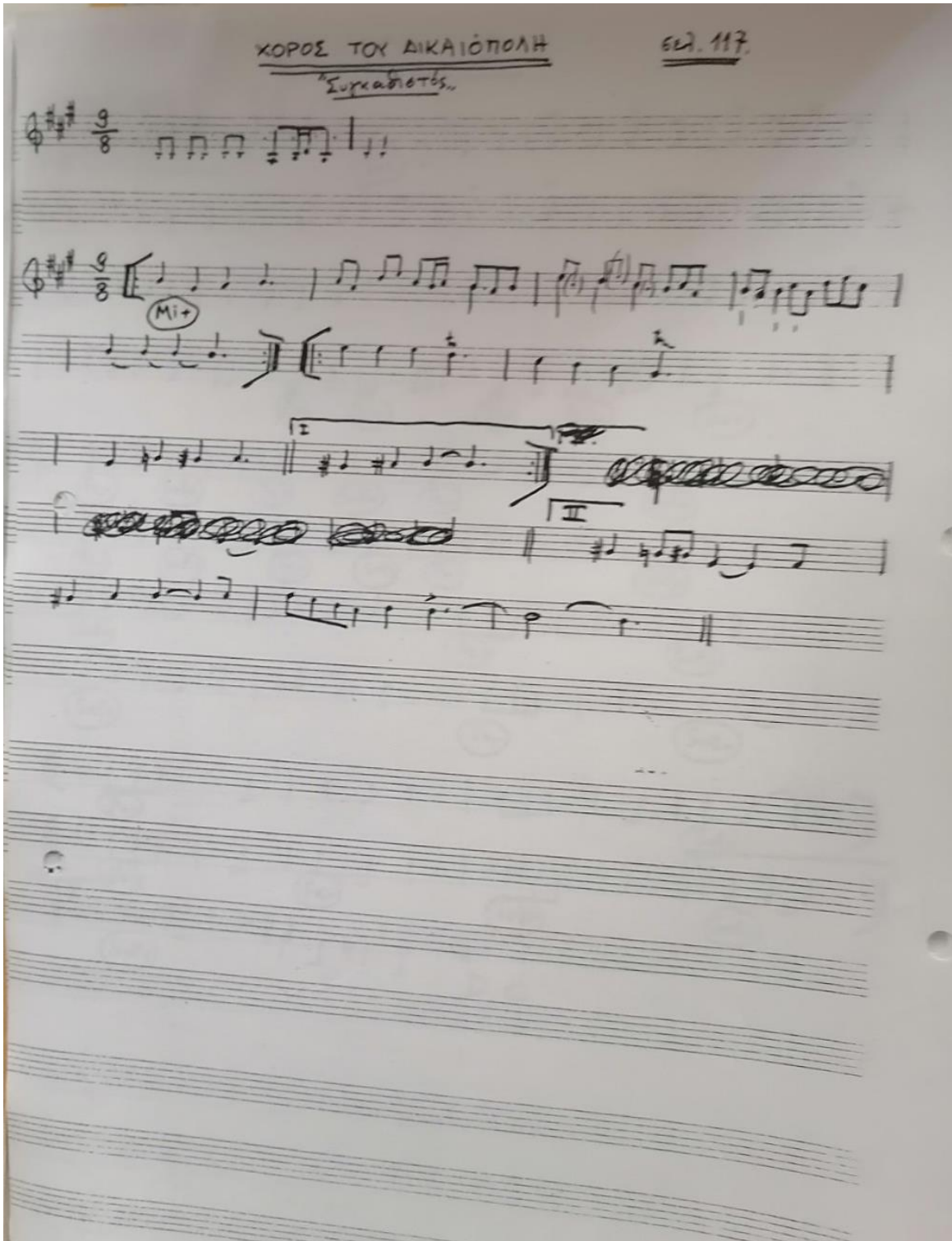


Image 6. The handwritten score of Dikaiopolis' Dance by Christos Leontis



Reconsidering the Concept of a Thing in Terms of the Digital Environment: Law Towards an Understanding of a Digital Thing

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Abstract

This article deals with the issues of reconsidering the concept of thing in terms of the digital environment and the formation of understanding of the digital thing. In terms of digitalization, the legal systems of civil and common law are characterized by the further development of digital objects of law towards of reflecting the material world combined with the features of the digital legal environment. The need for unambiguous regulation of relations regarding the use of new technologies necessitates the implementation in law of a new legal tools that can revolutionise commerce and non-commercial activity, which include, first of all, specifically digital things. Digital things are fundamental component of the digital legal environment, which are being recognized as existing in digital form objects of civil rights. The accommodation of digital legal objects requires a reconsidering of the concept of property and things towards the introduction of a broad understanding of thing, a kind or digital analogue of which are digital things as part of the person's property, which are appropriated (acquisition and termination) and participated in a civil turnover under the general rules of material things, taking into account the features of the digital environment provided by law, contract or the essence of the digital thing. This necessitates the formation of conceptual legal provisions on property and a broad understanding of things, concepts and types of digital things. The authors of this research propose to reconsider the understanding of property (1) and thing (2) towards of their broad understanding in terms of digitalization, to define the concepts and legal nature (3) and types of digital things (4), to use the functional methodological approach of the digital thing (5) and the resulting features of the virtual asset as a digital thing (6).

Keywords: digital legal environment, things, property, digital things, virtual assets.

1. Introduction

In terms of digitalization, the legal systems of civil and common law are characterized by the further development of digital objects of law towards of reflecting the material world combined with the features of the digital legal environment.

When regulating social relations in terms of digitalization, the law must unambiguously regulate them. Considering the changes occurring in society, it must take into account changes in existing relations and, undoubtedly, the emergence of fundamentally new relations concerning digital objects (Fedorenko & Hejgetova, 2019).

The world is moving rapidly towards a paradigm in which most commerce between commercial parties, and significant part of non-entrepreneur activity, happens either partially or entirely digitally (The Law Commission's review of the law on digital assets and smart contracts: /DLA Piper Global Law Firm, 2020).

A revolutionary challenge for the legislator in this aspect is modern technologies, crypto assets and other digital things, smart-contracts, and artificial intelligence systems, which are changing today's society at a tremendous speed (Konobeevskaya, 2019: 330-334; Ogorevc, 2019).

The need for unambiguous regulation of relations regarding the use of new technologies necessitates the implementation in law of a new legal tools that can revolutionize commerce and non-commercial activity, which include, first of all, digital things.

Digital things are fundamental component of the digital legal environment, which are being recognized as existing in a digital form object of civil rights.

The accommodation of digital legal objects requires a reconsidering of the concept of property and things towards the introduction of a broad understanding of thing, a kind or digital analogue of which are digital things as part of the person's property, which are appropriated (acquisition and termination) and participated in a civil turnover under the general rules of material things, taking into account the features of the digital environment provided by law, contract or the essence of the digital thing.

This necessitates the formation of conceptual legal provisions on property and a broad understanding of things, concepts and types of digital things.

The authors of this research propose to reconsider the understanding of property (1) and thing (2) in terms of digitalization towards of their broad understanding, to define the concepts and legal nature of digital things (3) methodological approaches to understanding the digital things (4), digital things and property ratio (5), narrow and broad understanding of digital things (6) and the resulting peculiarities of varieties of digital things, in particular virtual asset (7), digital securities (8) and digital money as a digital things (9).

2. Reconsidering concept of property

The legal systems of civil law do not contain a unified understanding of the category of "property". The laws of civil law under the property means things, as well as property claims (Article 128 of the Civil Code of the Russian Federation) and property liabilities (Article 190 of the Civil Code of Ukraine), which are considered as the sum of active and passive values (Article 458 of the Civil Code of Moldova), or the totality of all assets and liabilities belonging to the person (section 495 of the Civil Code of the Czech Republic). In some legal systems, the category of "property" is considered in a narrower sense, which includes things, money, securities, other property; property rights are not property (Article 1.97 of the Civil Code of Lithuania).

The concept of “property” has different meanings. In some cases, this concept is used to denote specific things, in others – as a set of rights and liabilities of the subject, in others, property means a set of things, rights of claim, and debts (liabilities) (Sukhanov et al., 1998: 294).

In the latter case, property is a set of things, property rights and liabilities that characterize the property status of the carrier (asset and liability) – universal succession (Suleymenov, 2006: 205). In the doctrine of law, property is considered in a broad and narrow sense (*Ibid.*: 205).

In a broad sense, property is recognized as a set of property, ie, subject to monetary valuation, legal relations in which a person is; purely personal relationships do not belong here. The content of property is expressed in the set of things that belong to a person on a certain subjective right (property asset), and in the set of obligations imposed on the person (property liability) (Shershenevich, 1995: 95).

In order for property to be recognized as the subject of relations, it must be the subject of civil turnover, property, in turn, must be legally capable. The legal personality of a thing can be determined by its properties of good by default, i.e., without the influence of human forces and will. Legal capacity is determined solely by the status and recognition of property as an object of civil turnover, and, as a consequence, the subject of social relations (Dosmaganova, 2009: 78-81).

Proponents of a narrow understanding of property consider property as a collection of things that are objects of ownership and other property rights. Some proponents of this approach believe that the concept of property in civil law science has two manifestations (“face”): “property values” and “property rights” (Dosmaganova, 2009: 78, 79).

In this case, the liability, according to the representatives of this approach, cannot be compared with property values and property rights, because in contrast to them has exactly the opposite characteristics: satisfaction of rights and interests of another person, providing material goods to another person, alienation (transfer to comply with the provisions of the law or contract), endowing certain rights and responsibilities of others, etc.

Property obligations (liabilities) are not the property itself as a thing, but the satisfaction of the interests and rights of the party through active action of the obligated party. The obligation for the obligated person is the state and the ground for the unconditional performance of active actions (inaction) in order to meet the requirements of the authorized party.

According to its legal (functional) purpose, property is a generic category that includes separate objects for property good. The literature states that “a clear distinction should be made between property as a generic category and objects of ownership as one of its varieties” (Dozorzev, 1998: 232-233).

At the same time, the objections of opponents of the proclamation of the object of ownership of the category “property” are generally based on the idea that the proclamation of obligations and responsibilities as the object of ownership or even extension to them in any part of the legal regime object of ownership, of course, are erroneous and can only cause misunderstandings in practice (Dozorzev, 1998: 233).

The thesis that in its own (institutional) sense the category “property” covers the whole set of property goods that can be the object of disposal of a subject of civil law deserves support (Lapach, 2003: 18-20).

In the modern law of the countries of continental law there is a tendency to introduce a broad understanding of property as the sum of active and passive values belonging to an individual.

This approach is based on the general idea of recognizing a person's right to own property as an element of his or her legal personality. An element of a person's legal personality is the right to own property.

In our opinion, it is expedient to consider property as the totality of all property goods, property rights and obligations due to individuals and legal entities (which can be assessed in monetary terms), which are considered as the sum of active and passive values related to each other. All things of a natural or legal person are part of its property.

3. Broad understanding of things

One of the main characteristics of the legal status of the object of civil law is its turnover. In addition, it contains the existing subjective rights and obligations regarding this phenomenon. From the standpoint of law, what is important is not the thing itself as a set of physical and chemical characteristics, but the legal significance given to this object by virtue of positive law, which is embodied in subjective rights and responsibilities (Senchishchev, 1998: 140-150).

The science of civil law in general recognizes things provided by nature and man-made objects of the material world, which have useful values and properties.

Noteworthy is the classical understanding of the thing as an object of the material world, which has a legally recognized physical form, through which it receives its external expression and is for the holder a certain property interest. Based on this definition, the author identified three essential features of the thing: (1) thing – a material substance, something that is outside the human person; (2) individual certainty of the thing; (3) property interest related to the thing (Skryabin, 2008: 304).

A more detailed definition is to understand a thing as existing independently of the subject of spatially limited objects and phenomena of the material world that exist in the natural state, or adapted by objective law as an object of subjective rights, including certain types of energy assimilated by man (Gumarov, 2000: 78-84).

The understanding of a thing exclusively as a subject of the external (material) world is called into question by civil law, the practice of its application and the doctrine of law. The law, along with things as objects of the material world, allows the coexistence of intangible "things", such as money and securities, which can have both cash (documentary) and non-cash (non-documentary) form.

In addition, along with things as objects of the material world, the current civil legislation recognizes two other types of things. These include things directly named by such law, but which are not always objects of the material world (in particular, the property complex of the enterprise and condominium), as well as things that are certainly absent in nature, the existence of which is allowed (e.g., share in companies). In the literature, the appearance of such things in civil turnover is explained by the goals of its optimization, as well as a certain increase in the status of such things (Gumarov, 2000: 78-84).

One can agree with this approach to the existence of intangibles, because non-cash or non-documentary form of securities and money are characterized by similar value to the owner, if the money were expressed in cash, i.e., be tangible. Tangible and intangible things have a very real material value and can be attributed to material goods. Similarly, this conclusion can be applied to things that exist exclusively in digital, other intangible (disembodied) form, because digital and other disembodied things have a very real material value and are of similar value to the owner, if digital (disembodied) things were expressed in material form.

Thus, the science of civil law under things usually means provided by nature and man-made objects of the tangible and intangible world, which have useful values and properties.

There are several essential features of the definition of a thing: a thing is a material substance existing outside a person's personality, or an intangible substance, directly called such by law. This means that everything must have an external expression – the body of the thing. In our opinion, for the ownership and other property rights, corporeal or incorporeal (digital, etc.) substance is important to own it, if there is a possibility for the subject of law to exercise dominance over the thing.

Incorporeality (immateriality) does not preclude the possibility of qualifying a digital, other incorporeal object as a digital or material thing. Rather, since the doctrinal requirements of the corporeality (materiality) of things still exist in the legal system, the digital thing must be considered an intangible thing recognized as an exception to the rule.

There is also individual certainty of the thing. This quality of a thing should be considered as a set of individual properties and qualities, both internal and external, through which it is separated from the circle of others like it. Individual features of a thing: (a) may appear during its operation; (b) defined by law or contract of participants in civil turnover; (c) the property interest is connected with the thing. Property interest is always related to the value of the thing, the removal of its useful properties and qualities, its transfer to another person, and so on.

If the interest is lost, the holder of the thing commits actions aimed at terminating his right (for example, destitute things) (Dosmahanova, 2009: 80) or titleless actual possession. Objects of civil law that do not fall under this definition of things may not be objects of property rights, other property rights, actual possession and they should not be subject to other subjective civil rights (e.g., contractual, personal, etc.).

If the interest is lost, the holder of the thing takes action aim to terminate his right (for example, derelict things) or titleless actual possession. Objects of civil law that do not fall under this definition of things, may not be objects of ownership, other property rights, actual possession and they should not be subject to other subjective civil rights (e.g., contractual rights, personal, etc.).

In our opinion, things within the meaning of the law should be regarded all property items that may be individual or collective property of a natural or legal person (tangible things), and intangible items and property rights, insofar as they are part of the property (intangible things).

Material things are objects of the material world that are perceived by the senses and for which there may be civil rights and obligations.

Intangibles are intangibles items that are perceived by the senses (digital things, electricity, etc.) and property rights that are perceived only by consciousness and not by human feelings (property rights), as they are part of property.

The defining features of a thing are the ability of property in tangible or intangible form to be an individual or collective belongings, to be in legal domination due to the subordination of the will of the person, to have economic value and to serve for use.

The law of many European countries has a broad understanding of things, which makes it possible to recognize things as objects of the tangible and intangible world, in particular, that exist in the digital environment.

Thus, according to §285 of the Austrian General Civil Law Code (Allgemeines bürgerliches Gesetzbuch, ABGB, AGCLC) a thing should be recognized as everything that is separate from the individual and serves to use the latter, in turn § 353 AGCLC in the definition of

property proceeds from the fact that the content of this right applies to all physical and non-physical things. Thus, the editors of the Austrian General Civil Law Code, relying on Kant's idea of the unknowability of the world in the context of the concept of "thing in itself", came to the need for a dichotomy of rights to property and personal. At the same time, the subject sphere of the concept of thing and, in accordance with the sphere of regulation of property law itself, included everything that went beyond the relations of persons (Pfersche, 1893: 45; Zeiller, 1811-1813: 90).

A fairly broad understanding of a thing provides for Civil Code of Ukraine, which, along with the definition of a thing as an object of the material world (Article 179), recognizes property rights as a non-consumable thing and real rights (Part 2 of Article 179).

Thus, according to the Civil Code of Ukraine (Article 179 (2), Article 190), property rights may arise both in respect of objects that have a bodily substance and those that do not have such a substance, namely, in respect of property rights. The Civil Code of Ukraine does not provide for the emergence of property rights in respect of objects that have exclusively digital, other virtual substance.

The lack in the Civil Code of Ukraine of a clear understanding of intangible (disembodied) thing, in particular digital thing as a non-consumable thing, complicates the development of modern forms of property relations, the formation of uniform law enforcement practice in digital society, which determines the feasibility of introducing the division of things into tangible and intangible, including digital things.

4. The concept and legal nature of digital thing

The immateriality of the substance of a digital thing determines its existence in the form of a unique set of information that individualizes the digital object and makes it possible to distinguish it from other objects of civil rights.

Information, having no material properties, is the same object of the external world as things, which allows it to participate in civil turnover, acting as an object of proprietary rights, including property rights (Razuvaev, 2021). In this case, the structure of information includes disparate elements that create a message that is a single object.

Such elements are: first, data that have the character of coded data about real or imagined events (facts) in the logical space of reality (Withenstein, 1994); secondly, the signal is a tangible data carrier transmitted by the communication channel; third, representation, ie purely mental reproduction of information in the mind of the sender and recipient of information (Shannon, 1963).

An important feature of information is the partiality, which provides the ability to measure in quantitative units the information contained in the message. The measure of information is determined by Hartley's formula: $I = K \log_2 N$, where N is the power of the alphabet or the number of characters used in it, K is the length of the message, and I is the amount of information in bits (Hartley, 1928: 37). This allows each record in the database to be subject to legally significant actions in the presence of relevant technologies, which can be done in relation to ordinary things, including possession, transfer, consumption, fixation, protection, etc. (Laptev, 2018: 201).

Thus, modern technologies contribute to the individualization of transmitted messages, followed by the establishment of subjective, including property rights of participants in civil traffic. Moreover, the specifics of such objects, up to the minimum payment units (satoshi equal to 10^{-8} bitcoins) used in the peer-to-peer payment system, allows you to track its movement – from the first transaction to the last, with the participants of such transactions remain as anonymous as possible, i.e., essentially depersonalized (Nakamoto, 2018).

Simply put, in virtual reality there is often a situation in which digital property (electronic money, domain names, gaming property, other records in databases) acquire its unique individual “face”. This process generally corresponds to the tendency of individual authors to lose their material properties under the influence of computer technology (Kuhta, 2014).

However, the owners of digital assets in this capacity often remain impersonal, anonymous, that is, there is a reversal of the relationship between things and entities that take place in the material world. Finally, in terms of mental representations that correspond to digital objects, the objectivity of the latter is beyond doubt. In fact, if there is a mutual consensus among the participants in a legally significant situation that something is the subject of agreements recognized by the community as a whole, whatever its nature, its reality will not need additional legal justification (Razuvaev, 2021).

Currently, the concept of information is being transformed by the emergence of the digital environment, where everything that exists in it is in its form data (digital data, digital objects). An e-book can be an illustration of digital data (digital object) – as a digital form that replaces a real (tangible) book.

According to the traditional understanding, information is any data. However, not all information is digital data or a digital object. Therefore, it is necessary to distinguish simple information from digital data or digital objects. Any information is processed data. Simple information is a specific object of legal relations, which characterizes such properties as: moral aging, the possibility of unlimited reproduction, a variety of forms of fixation (transformation), impossibility of destruction, impossibility of separation from the person transmitting it (physical inalienability), mass, universality, inexhaustibility etc.

Digital data (digital objects) is a negotiable intangible asset that exists in the form of a set of symbols, the value of which is determined solely by the demand for them. Digital data are not subject to moral aging, cannot be disseminated indefinitely due to the specifics of technology, can be destroyed, are exhaustive, and can be separated from the person who transmits them. As a result, digital data can be disposed of in the same way as material things are disposed of.

This makes it expedient to rethink the modern understanding of information and to distinguish simple information as a public good (as a kind of commons) from digital data as a digital thing (as a digital thing). Digital data is an object of civil rights, which characterizes the ability to be in legal dominance due to the will of the individual, to have economic value, to serve for use and to be individually or jointly assigned on the basis of intellectual property (if digital data is protected by law as intellectual property). property), property rights (digital data that are not subject to intellectual property rights) or possession. Information that is not part of a person’s property, has no monetary value, or is not available for search and discovery (usually metadata) is not a digital thing.

The concept of a digital thing is based on the inherent general characteristics of any thing, which include their ability to belong to a person, be in his legal dominance, have economic value and serve for use, as they are part of property, taking into account the intangible features the nature of the digital thing.

Unlike material things, which are perceived by the senses as items of the material world, digital things are intangible assets that exist only in virtual, namely in digital form and are perceived by the senses, and not just consciousness.

Along with the general features of any thing, the defining feature of a digital thing is that this object of the digital environment exists and is in turnover only in digital form, and for which civil rights and obligations can arise only by making (changing) records to the information system.

By its legal nature, a digital thing is an independent type of thing, which is covered by the provisions of the Civil Code on material things, unless otherwise provided by law or does not follow from the essence of the digital thing.

A digital thing is an object of the digital environment that exists and is in civil turnover circulation only in electronic form in accordance with the rules of the information system in which the identification and circulation of digital things is provided, and for which civil rights and obligations may arise, in particular by making (changing) entries in the information system. Digital data that is not part of a person's property, has no monetary value, or is not available for search and discovery (usually metadata) is not a digital thing.

5. Methodological approaches to understanding the digital things

In terms of the digital society, the methodological basis of the existence and turnover of digital things, other property intangible objects are determined by two conceptual approaches: the first involves the recognition of intangible objects as a type of thing; the second is the extension of the legal regime of things, ie equating them to things in a certain respect.

According to its content, the extension of the legal regime of property to digital things, other intangible assets that are part of a person's property (dematerialized energy – gas, electricity, etc., cryptocurrency and other virtual assets, property rights, securities, non-cash and other intangible property), mainly provides for the emergence, termination and turnover of such intangible property in accordance with the provisions of the Civil Code on things, with certain exceptions specified in law.

By its legal nature, the extension of the legal regime of property to these intangible objects is designed to equate them to things using the legal method, which involves creating their own individual legal regime for each intangible property, which often leads to duplication, legal conflicts, gaps and forced application of analogy in law in determining the legal regime of these intangible assets.

The existence of various inconsistent with the legal regimes of property intangible objects that are part of a person's property, necessitates unification of the concept of property and the legal regime of property intangibles equated to it by introducing in the Civil Code of Ukraine a broad understanding of things by dividing things into tangible and intangible; the latter are intangible things that are perceived by the senses (digital things, etc.), or only consciousness (property rights), and not available to human feelings, as they are part of a person's property.

Methodologically, the provisions of the Civil Code on tangible and intangible things are based on a single (unified), functional approach to understanding the thing as an object of civil rights, according to which any tangible and intangible property that is part of a person's property and can be in the domination of the person, all the provisions of the Civil Code on things apply, unless otherwise (i.e., exceptions to the general rule) is provided by law or does not follow from the essence of the object of civil rights. A unified understanding of things will provide an opportunity to create general rules for the existence (appropriation) and turnover of all property objects, which are functionally things from the point of view of civil law, which will contribute to the formation of a single civil law environment (Maydanyk, 2021: 273).

6. Digital things and property

Modern legal systems have not clearly defined the place of virtual assets and other digital things in the system of civil rights objects. One of the topical issues is the classification of virtual assets and other digital things as property.

The law of civil law countries (in particular, Germany, France, Ukraine, etc.) traditionally recognizes two types of property: things (any objects of the material world, or material goods that can be physically owned), and other (intangible) property (any proprietary good, which embodies the contractual, other enforceable subjective right).

The definition of “virtual currencies” first appeared in circulation in 2009 and was enshrined in EU Directive 2018/843 of the European Parliament and the Council of Europe of 30 May 2018 (Directive (EU) 2018/843, 2018).

On 22 October 2015, Court of Justice of the European Union classified bitcoins as “contractual” means of payment and, examining the legal nature, recognized them for VAT purposes not as goods or services, but as a means of payment. This decision equated virtual currencies with traditional currencies in terms of taxation. According to the court ruling, transactions for the exchange of traditional currencies for bitcoins should be exempt from value added tax, as EU rules prohibit the collection of such tax on transactions for the exchange of currencies, banknotes and coins (Judgment of the CJEU, 2015).

Currently, in the vast majority of countries, cryptocurrency is classified as an intangible asset or commodity, most often it is not legal tender. At the same time, cryptocurrency transactions are equated to barter transactions (Great Britain, EU countries, Australia, Canada, USA, Japan).

The law of Ukraine, which does not contain a general normative definition of the concept of digital things, regulates its individual types, in particular, virtual assets.

In accordance with paragraph 13 of Part 1. Article. 1 of the Law of Ukraine “On Prevention and Counteraction to Legalization (Laundering) of Proceeds from Crime, Terrorist Financing and Financing of Proliferation of Weapons of Mass Destruction,” a virtual asset is a digital expression of value that can be traded in digital format or transferred and can be used for payment or investment objectives (Law of Ukraine № 361-IX, 2019). From the concept given in this Law, it is difficult to understand to which group of objects of civil rights virtual assets belong, in particular, whether they are property.

In turn, the Law of Ukraine “On Virtual Assets” recognizes digital assets as intangible assets, also leaving unanswered questions about the relationship with the concept of “property” (Law of Ukraine № 2074-IX, 2022).

Thus, the Ukrainian legislator adheres to the already established approach in world practice and recognizes cryptocurrency not as money but as a commodity, and proposes to apply the general provisions of the mine contract to cryptocurrency transactions.

Given that this law of Ukraine has been adopted relatively recently, the case law on this issue has not been finalized, which leaves open the question of the admissibility of recognizing the property of digital things, including digital assets. In most Ukrainian court decisions, cryptocurrency is regarded by Ukrainian courts not as a means of payment but as an asset, and a contract of sale or supply, where cryptocurrency is determined by the parties as a means of payment for goods, is regarded by courts as contracts. At the same time, the courts emphasize that bitcoin is not a thing within the meaning of Art. 179 of the Civil Code of Ukraine.

The decision of the Darnytsya District Court of Kyiv in case № 753/599/16-ts of 24 March 2016 (Judgment of Danytsya district Court of Kyiv, 2016) concerning the claim for recovery of arrears of bitcoin work of the programmer deserves attention. The programmer fulfilled the terms of the contract – developed and created software in accordance with the terms of reference with the transfer of their results to the customer, but the latter did not transfer bitcoins to the programmer. The court noted that the plaintiff incorrectly chose the method of protection of the infringed right, as it establishes the obligation of the defendant to transfer ownership of goods in

the form of digital bitcoin products totaling UAH 10,000, ie virtual items that have no signs of the material world. Obviously, in this case, the case law was not in favor of those who decided to use bitcoins as payment under the contract (Tilna & Khomyak, 2021).

The ambiguity of the position of the courts on the legal nature of virtual assets is evidenced by the decision of the Malynivsky District Court of Odessa of 13 March 2018. This court ruling states that bitcoin as a cryptocurrency is a type of digital currency, the creation and control of which are based on cryptographic methods, which is a monetary surrogate by virtue of the provisions of Article 32 of the Law of Ukraine “On National Bank of Ukraine” (Kirjan, 2021).

Instead, Art. 1 of the Law of Ukraine “On the National Bank of Ukraine” stipulates that a monetary surrogate – any documents in the form of banknotes other than the currency of Ukraine, issued by the National Bank of Ukraine and made for payments in business, except currency values. No cryptocurrency falls under the signs of a monetary surrogate (Kirjan, 2021).

A joint statement by financial regulators on the status of cryptocurrencies in Ukraine dated November 30, 2017 states: “The NBU, NSSMC and Natskomfinposlug are convinced that the complex legal nature of cryptocurrencies does not allow them neither by electronic money, nor by securities, nor by a monetary surrogate.” Financial regulators have promised to further work on improving the legislation, and after the abolition of the above letter of the NBU, the status of cryptocurrencies remained uncertain (Joint Statement of Financial Stakeholders concerning the Status of Cryptocurrencies in Ukraine, 2017).

In a statement, regulators also noted that there is no single concept of cryptocurrency, and the definition varies from “goods”, “means of payment”, “unit of account” to “intangible digital asset”, “investment asset”, “financial asset”, “separate type securities”, “virtual currency”, “Digital currency”. Not surprisingly, the regulator has not defined a general concept, as each crypto asset is unique and depends on the method and purpose of use.

In the context of the prospects of legislative implementation in the law of Ukraine, the concept of “digital thing” deserves special attention registered in the Verkhovna Rada of Ukraine on 17 December 2021 draft Law of Ukraine of 15 December 2021 № 6447 “On Amendments to the Civil Code of Ukraine civil rights projects” (Bill № 6447, Bill).

The bill provides for amendments to the Civil Code, in particular, Articles 115, 177, 179, which define among other objects of civil rights digital things, their essence as an object of the digital environment, which is in circulation only in digital form, and which may emerge civil rights and responsibilities, and outline the range of digital things that are virtual assets.

The explanatory note states that the continuous and daily development of new information technologies has led to the emergence of new objects of civil rights, which are intangible benefits that exist exclusively in digital form and are designed to satisfy certain interests of civil law participants. Today, such objects are defined as virtual assets, digital content, online accounts, money and securities that exist exclusively in digital form.

The ability of these objects of civil rights to meet the interests of individuals and legal entities in the digitalization of public relations and their involvement in property turnover in the digital environment of economic development necessitates to determine the legal nature, legal basis of the legal regime of these objects’ legal mechanisms of their property turnover.

7. Narrow and broad understanding of digital things

Currently, the legal literature is essentially forming a narrow and broad understanding of the digital thing.

Digital things Virtual property in the wide sense refers to a broad category of intangible and immaterial property objects that can be regarded as objects of real-world property law. Examples include website addresses, email addresses, bank accounts, stocks, options and derivatives. It also includes digital goods, such as digital versions of books (e-books), computer or smartphone programs or applications (apps), television series and movies, as well as digital music (albums and tracks) as objects of virtual property. The term digital thing is also often used in the narrow sense to refer to property found in virtual worlds. This includes virtual or digital objects found inside such virtual worlds, as well as property objects and rights that relate to a virtual world. For example, a player's virtual world account serves as a single object of virtual property that represents the total patrimonial worth of everything contained in that account.

In the legal literature, it is proposed to recognize a digital thing as digital content to which he is entitled, an e-mail account, online or other online account to which he is entitled (Maydanyk, 2019: 15, 17).

In our opinion, the development of law enforcement practice will be determined by the tendency to gradually recognize a broad understanding of the digital thing, which will cover both virtual assets, money and securities that exist exclusively in digital form and digital content of the person to which he is entitled. an e-mail, online, or other online account to which it is eligible.

In this regard, noteworthy is the broader understanding of the digital thing, which includes virtual assets, digital content, online accounts, money and securities that exist exclusively in digital form.

8. Virtual asset as a digital thing

The current stage of property law is characterized by the emergence of new types of “intangible” property that have the characteristics of goods (virtual assets, cryptocurrency, “virtual property” (“cyber property”), etc.), which puts on the agenda the nature and place of virtual assets in system of objects of civil law.

Virtual assets in the sense of crypto-tokens can be divided into certain types: currency coin - cryptocurrency; security token and equity token - investment tokens; utility token - a token used for the operation of the service; NFT is an irreplaceable token that certifies the uniqueness of a particular digital object.

Legislation and legal doctrine of common law and civil law countries reflect two approaches to determining the legal status of virtual assets as an object of civil rights. Thus, the common law family states are characterized by the use of the category “right of claim” or “property”.

In countries of the legal family of continental law, it is more common to use the legal regime of “intangible assets” (Bashkatov, Heindler, Völkel et al., 2018) or in some cases “things” (*Ibid.*, 2018). However, some scholars have expressed reservations about the use of these concepts in the Federal Republic of Germany (hereinafter – “Germany”) and Japan, where property rights primarily concern material objects (Walch, 2017: 22).

The reason for this statement is the decision of the court of first instance in Tokyo in the bankruptcy case, where the court ruled that Bitcoin cannot be the object of property rights, because under Japanese civil law, the concept of property is limited to material things. physically occupy a certain space. According to the court, the need for protection of rights cannot be a reason to classify Bitcoin as a “thing” (Case Claiming the Bitcoin Transfer. Tokyo District Court, 2015). At the same time, other researchers point out that in Germany the right to property, despite its close connection with civil law, has a constitutional and legal nature and is seen as the basis of freedom

and personal development (Rueckert, 2019: 7) (Shevchuk, 2006). The Federal Constitutional Court of Germany in the case of groundwater noted that “both private and public law equally determine the constitutional legal status of the subject of property rights. The codification of private law, formalized by the Civil Code, is not the only source for determining the content and boundaries of property” (Shevchuk, 2006). Accordingly, the lack of material form or the inapplicability of existing concepts of German civil law to virtual assets are unlikely to be an obstacle to the protection of property rights in relations related to their circulation.

In England, on the other hand, virtual assets, despite their intangibility, cryptographic authentication, distributed registry technology, and decentralization, are considered property. At the same time, the private key is classified as information (United Kingdom Jurisdiction Taskforce, 2019: 21-22).

In this context, English case law deserves attention, which distinguishes simple information from information on which there are subjective civil rights. Thus, in the *Your Response v. Data team Business Media*, the Court of Appeal did not accept that a lien could be possible over intangible property (a database).

In this case, the court noted that “when information is created and recorded, there are clear differences between the information itself, the material medium on which the information is recorded, and the rights that arise in relation to information. While material material and rights are considered property, information itself is never [considered]. According to the court, if the database was subject to possession and could be the subject of security and possession of it could be retained for payment and issued or transferred subject to payment, it would be possible to approach the qualification of information as property” (English case of *Your Response v. Data team Business Media, van Erp*, 2016: 73-74).

Ukrainian law recognizes virtual assets as intangible assets that are subject to civil rights. According to the Law of Ukraine “On Virtual Assets” of September 8, 2021 № 1719-IX virtual asset is an intangible asset that is the object of civil rights, has value and is expressed by a set of data in electronic form. The existence and turnover of a virtual asset is ensured by the system of ensuring the turnover of virtual assets (Article 1); features of the turnover of virtual assets are determined by the Civil Code of Ukraine and this Law (Article 4) (Law of Ukraine “On virtual assets”).

In the Ukrainian jurisprudence, virtual assets are the subject of scientific debate and are considered intangible good (Skrypnyk, 2020: 80), digital things (Maydanyk, 2019: 15, 17), special property (Patachyts & Filatova-Bilous, 2021: 62-77).

The concept of a virtual asset as an intangible good is based on recognizing it different from the thing and property rights of intangible property of civil rights, the existence and turnover of which is determined by the Civil Code and a special law (Law of Ukraine “On Virtual Assets”). The understanding of a virtual asset as a digital thing is based on the proprietary concept, which provides for the recognition of a virtual asset as a thing or the extension of the legal regime of the thing. Recognition of a virtual asset as a special asset involves the classification of all these digital assets according to their economic purpose.

The thesis that cryptocurrency is a kind of code consisting of a set of symbols and can satisfy property interests deserves support. This object has economic value, affects financial interest, and therefore can be considered as an object of property rights from the standpoint of the ECtHR. Given the fact that the list of objects of civil law in accordance with Art. 177 of the Civil Code of Ukraine is open, cryptocurrency can be fixed as a separate object (*sui generis*), but here it is possible to apply real rights by analogy and attribute cryptocurrency to a variety of property (such legal fiction, for example, exists in relation to electricity under consideration as a thing) (Nekit, 2018).

Given that a virtual asset has no physical form, has economic value and is an object of property rights, such an object of civil rights is likely to be recognized as law enforcement practice as property.

Thus, in the practice of law enforcement in Ukraine there is currently an approach according to which cryptocurrency cannot be considered a thing and/or property rights, because it is not an object of the material world, has no individual features and cannot be identified, usually does not certify therefore, it is not subject to the legal regime of property and property law.

At the same time, in addition to things and property rights, according to the Central Committee of Ukraine, objects of civil rights also include other property, results of works, services, results of intellectual, creative activity, information, and other tangible and intangible benefits.

The Ukrainian literature substantiates the view that cryptocurrency cannot be classified as a service, because “unlike the latter, it is not consumed in the process of its use (Article 901 CC of Ukraine)” (Chapljan, 2018: 154). Cryptocurrency can be considered the result of work “only in the case of its extraction at the request of another person” (Chapljan, 2018: 154), which in practice is extremely rare. At the same time, cryptocurrency cannot be considered an object of intellectual property, because “the emergence of cryptocurrency occurs mechanically through mining and not as a result of creative activity” (Rueckert, 2019: 7).

It should be noted that to extend the legal status of information to a virtual asset is not correct. The right to information under the Civil Code of Ukraine is a personal intangible right, respectively, the category of “property rights” to information as personal intangible property is not applicable (Kokhanovska, 2020), which, in turn, does not correspond to the legal nature of virtual assets (Zabrodska, 2020: 80).

In view of this, the literature substantiates the expediency of recognizing virtual assets as property in accordance with the Central Committee of Ukraine (Zabrodska, 2020: 81).

The qualification of a digital thing as property reflects the features of this intangible asset due to its presence in digital form.

This legislative and doctrinal approach to the understanding of virtual assets in general may be, but does not fully reflect the legal nature of this object of civil rights. Recognition of a virtual asset as property that is not a thing and a property right leaves unanswered questions about the legal regime of cryptocurrency, in particular the existence and turnover of this object of civil rights.

In our opinion, it is necessary to take into account the presence of three defining features that together qualify any individual information as a digital thing. A digital thing must belong to a person and be part of his property (1), have a value that can be valued (2), and be available for search, discovery (usually metadata) (3).

In this regard, a digital item can be recognized as property if the relevant information is part of a person's property, has a value that can be valued, available for search and discovery (usually metadata).

It is not a digital thing “simple information”, i.e., it is publicly available data that does not have the necessary features of a digital thing or an object of civil rights in general.

Any virtual asset is a digital commodity that is part of cyberspace, such as files, which are the elementary particles that make it up. Digital goods are intangibles that can be stored, delivered and used electronically [Vangie Beal, 6].

Due to their virtuality, electronic objects (digital goods) are not material things, but they have all the features of things (goods). They are a sequence of data (numbers), which is characterized by certainty, expressed in structural characteristics (for example, a file depending

on the format has its own name, structure and quality, as well as size, usually measured in bytes), which usually distinguishes them from among other homogeneous digital goods, individualizing them. Digital goods or electronic goods are intangible goods that exist in digital form (Vangie Beal, 6) and usually have the characteristics of a digital thing, defined by individual characteristics (Maydanyk, 2021: 272).

The main difference between such a virtual asset as cryptocurrency from non-cash funds and electronic money is that the cryptocurrency is in the direct possession of the person and not related to the actions of third parties (banks). Therefore, unlike non-cash funds and electronic money, the rights to cryptocurrencies are not the right to claim against a bank or another person, but directly the rights to cryptocurrencies.

Thus, cryptocurrency is an intangible commodity that exists only in the form of digital code (record) in the blockchain system and is characterized by a special functional orientation – use as a universal medium, but without the ability to perform the functions of a means of payment, but is a negotiable object of ownership that can be transferred, stored or sold electronically (Maydanyk, 2018: 11-15).

Given their turnover and functional orientation, regarding the legal relationship related to the circulation of cryptocurrencies, it is advisable to extend the legal regime of property rights, virtual assets (cryptocurrencies) should be classified as a digital thing that is a kind of intangible thing (*res incorporales*), i.e., things which is perceived not by feelings available to man, but only by consciousness (Maydanyk, 2019: 15-17).

9. Digital securities

A type of digital thing is digital securities, which are accounted for using technologies in the system of decentralized public register (blockchain, etc.).

Digital security is an electronic document of the prescribed form with the relevant details, which exists in the form of an entry in the e-book, certifies monetary or other property rights, determines the relationship between the issuer of digital security (issuer) and the person entitled to digital security, and provides for the fulfillment of obligations under such security, as well as the possibility of transferring rights to securities and rights to securities to others, the issue (issue) and turnover of which is provided by the information system of decentralized (distributed) public register (distributed ledger) .

By their legal nature, digital securities are equated to securities virtual assets, the issue (issue) of which is ensured by the technology of distributed ledger.

A distinction must be made between digital securities and digitized securities. Thus, digital securities – electronic records (blockchain tokens – “blockchain tokens”) in the e-book (William Hinman, 2018). However, it should be emphasized that digital securities do not exist in documentary form. Instead, digitized securities are documentary securities, the ownership of which is presented in an electronic record (Tkachenko & Luzkevych, 2020: 188).

Intermediate place between digital securities and dematerialized securities is occupied by securities that are in circulation (they are bought and sold) through digital banks. Thus, a pilot project has been launched in Ukraine, which provides for the opportunity to buy shares of international companies directly in the digital bank Sense SuperApp. Such securities purchase agreements comply with the current legislation of Ukraine. All payments are made in the national currency of Ukraine (hryvnia). Customers do not need to send funds abroad. The shares were admitted to circulation in Ukraine by the National Commission on Securities and Stock Market. The National Depository of Ukraine has confirmed the possibility of accounting for such shares in

the depository system of Ukraine (Customers of Alfa-/bank Ukraine began to buy shares through a digital bank Sense SuperApp., 2021).

By their legal nature, securities traded through digital banks are not likely to be digital securities in the full sense, as opposed to digital securities that are accounted for using technologies in a decentralized public registry (blockchain, etc.). the issue and circulation of securities through digital banks is provided by an information platform that is not fully understood as a distributed registry technology. In this case, the digital regime of such securities is limited only by their turnover, but their issuance takes place according to the general rules of ordinary, non-digital securities.

It should be noted that the existence of digital securities is the subject of scientific debate. Thus, the representatives of the so-called “documentary approach” insist on the recognition of securities only documentary securities, which are things that belong to movable property. As for the so-called uncertificated securities, they are considered not as securities, but only through the fixation of property rights. As uncertificated securities have no material value, they cannot be recognized as things and, accordingly, as objects of property rights. Proponents of this approach note the following features of securities: documented form of existence (a security is a document); observance of the established form and obligatory requisites at drawing up (registration) of a security; fixing specific property rights of the security holder; the obligation to present the security as a document in the exercise or transfer of property rights (Tsybulnikova, 2016: 167). This purely materialized approach presupposes an understanding of the concept of security, which covers only documents that exist in paper form, but not documents on technical media (Penzov, 2003: 163-164). This approach does not comply with current legislation, which distinguishes between securities that exist in tangible (paper) and intangible (electronic, dematerialized) form, and trends in securities markets. For example, today the shares of joint stock companies in Ukraine are issued exclusively in dematerialized form and exist in the form of electronic records in electronic books (electronic registers) of depositories.

This approach reflects the global trend towards dematerialization of securities. In most economically developed countries, the process of dematerialization of securities is almost complete and in many stock markets only paperless securities are in circulation. Therefore, in the doctrine of law, some scholars define a security as a monetary document, which is an official information of the issuer fixed on a tangible medium, the acquisition of which leads to mutual rights and obligations between the issuer and the owner of such a document. In this case, the material carrier can be a computer record (Aljochin, 2002: 29-34).

10. Digital money: Digital currency of the Central Bank

10.1 *Digital money*

As a result of the ongoing processes of digitization of social relations, a specific means of payment that do not coincide with non-cash money, are electronic money and “digital money” (cryptocurrency), the nature of which remained unresolved by the legislator, appeared in the current legislation.

In general, electronic money means money or financial obligations, the exchange and settlement of which is carried out using information technology.

EU Directive 2009/110/EC defines electronic money on the basis of three criteria: electronic storage; transfer to the recipient only after their receipt by the bank; the payer, natural or legal person, cannot be their issuer (Directive 2009/110/EC, 2009).

The regulation of e-money legal regime usually is carried out outside the national Civil Codes of relevant countries. The regulatory basis for the use of such type e-money are the special

laws in the field of e-commerce (Law of Ukraine “On the Payment System and transfer of funds in Ukraine”, 2001; Law of Georgia “On Payment Systems and payment services”, 2012).

The legislation of Ukraine defines electronic money as units of value stored on an electronic device, accepted as a means of payment by persons other than the person issuing them, and is a monetary obligation of this person, performed in cash or non-cash (para. 15.1 art. 15 of the Ukrainian Law “On the Payment System and transfer of funds in Ukraine”, 2001).

A similar definition of electronic money is provided in Georgian law.

The legislation of Ukraine defines electronic money as a value equivalent to funds received by an electronic money provider from users for carrying out payment service transactions, which is stored on payment instruments and which is recognized as a means of payment by its issuer and other persons. The ratio of electronic money and the funds received in its stead, as set by the electronic money provider, shall be the same at all stages of the activity of the provider (para. 7 art. 2 of the Law of Georgia “On Payment Systems and payment services”, 2012).

In essence, the EU Directive gives the same definition, but does not limit the range of issuers by type of institution: the issuance of electronic money can be carried out by both banks and other institutions in accordance with established requirements.

From a legal point of view, the defining feature of electronic money is that, on the one hand, it is a means of payment and, on the other hand, the issuer's obligation to be fulfilled in traditional non-electronic money. In other words, e-money is always followed by either a bank or a bank account with real money (Polyvka Nazar, 2015).

E-money is a kind of so-called “electronic money”, because it is based on money that is provided for use without opening a bank account, information about which is stored in electronic form. The use of this “monetary value” is carried out by transferring it within the framework of applicable forms of cashless payments using information and communication technologies, electronic data carriers (electronic means of payment) (Kuzmina & Bogdanova, 2019: 393-409).

The Laws on e-money do not directly define the nature of e-money, their place in the system of civil rights objects, their correlation with the category of non-cash money, do not fix their value as a legal tender, which is absolutely necessary for the organization of certain types of obligations, bankruptcies and hereditary relationships.

The solution of these issues is undertaken in the doctrine. The most frequently considered options are the qualifications of e-money as a property right of claim (Kazachenok, 2017: 47-50) of “their holder to the operator for issuing a certain amount of cash or non-cash money” (Savel’ev, 2016) or, otherwise, a monetary claim to the obligator (issuer) expressed “in electronic form, which is transmitted when paying from the payer to the recipient” (Savel’ev, 2017: 136–153).

Defining e-money as a property right solves the problem of their qualification for the sphere of bankruptcy and inheritance relations, among the objects of which property rights are presented, but do not define the relationship of the category under consideration to objects that are legal means of payment, i.e., to money.

It is generally accepted that in the sphere of civil legal relations, the main function of money is to be a means of payment, a means of paying off debt. The national Laws of the countries consider the national currency to be a legal tender and establishes the rule that payments are made by cash and non-cash payments (in particular, Article 192 of CC of Ukraine; Article 140 of CC of Russian Federation).

At the same time, the Laws of some countries (in particular, article 15 of the Law of Ukraine “On the Payment System and funds transfer in Ukraine”; Article 18 of the Law of Georgia “On payment systems and payment service”) separate the e-money funds from cash and non-cash money funds, denoting, in particular, the specificity of their transfer, and does not indicate their relationship to money and legal means of payment, which creates certain legal uncertainty.

Meanwhile, as monetary funds expressed in national currency, they are provisionally provided to the obligator (“at the entrance”) in order to fulfill monetary obligations to third parties (“at the exit”). It is logical to assume that e-money funds did not lose their payment function even during the period of being accounted by the obligator. In the economic turnover, they perform the function of a means of payment to third parties, which in fact is reflected by some acts of foreign law. Thus, Directive 2009/110/EC “On the establishment, operation and supervision of organizations involved in electronic money” indicates that electronic money is accepted as a means of payment (Khrustaleva, 2016: 55-62).

In this respect, the position of some Central Banks of some countries define the concept of e-money funds as “a non-cash money, accounted for by credit institutions without a bank account and transferred using electronic means of payment”.¹

The development of new technologies and the information environment has given rise to a phenomenon that has the same electronic digital form of its existence as e-money funds, usually referred to as “virtual currency”, “digital currency”, “cryptocurrency”, “digital money”.

The new edition of the European Central Bank report, prepared in February 2015, provides the following definition of virtual currency, “A digital representation of value not issued by a central bank, a credit institution or an e-money issuer, which can under certain circumstances serve as an alternative to money.” This definition, according to A. I. Savel’ev, suggests that “at present, the European Central Bank does not consider virtual currency either as cash (the economic aspect) or as a means of payment (the legal aspect)” (Savel’ev, 2016).

This phenomenon has become widespread in the most modern countries and is called “digital money”, which usually includes cryptocurrency as a certain set of electronic data (digital code or designation) created in a decentralized information system that does not certify the right to any object of civil rights that are not recognized by legal means of payment, but can be used by the clients of this system to make payments (Bill No. 424632-7 “On Amendments to Parts One, Two and Four of the Civil Code of the Russian Federation”, 2018).

Cryptocurrency is significantly different from fiat money, ie legal tender, the nominal value of which is set, provided and guaranteed by the state through its authority and power, and which have no independent value.

Cryptocurrency is not supported by the issuer's obligations and is not an expression of any fiat money, its value is determined by the ratio of supply and demand for it among its users; it is a high-tech phenomenon that exists exclusively by its internal mathematical algorithm and performs the function of money, without being electronic money.

The question of whether cryptocurrencies are money remains to most countries open now. For example, the United States has already established a precedent that defines cryptocurrencies as “currency or another form of money.” The position of American judges was confirmed by the Financial Crimes Enforcement Network (FinCEN), which in 2013 described

¹ See: *The Information letter* of the Central Bank of the Russian Federation “On providing customers – individuals with information about the features of electronic money transfer services” dated 11 March 2016, No. IN-017-45/12 (together with the Memo “On electronic cash means”): “this is non-cash money in rubles or foreign currency, accounted for by credit institutions without opening a bank account and transferred using electronic means of payment.”

Bitcoin as “a form of money.” However, another influential US Internal Revenue Service (“IRS”) has determined that for federal tax purposes, cryptocurrency should not be treated as a “form of money” but as property (Polyvka Nazar, 2015).

In Germany, for example, Bitcoin has the status of “private funds”. The German Federal Financial Supervisory Authority (BaFin) defines it as private funds that are used as payment and replace traditional currency in civil law contracts. In accordance with BaFin's legally binding decision on units of account within the meaning of section 1 (11) sentence 1 of the Kreditwesengesetz (KWG), Bitcoins are financial instruments. Units of account are comparable to foreign exchange with the difference that they do not refer to a legal tender. Included are also value units which function as private means of payment in barter transactions and any other substitute currency that is used as means of payment in multilateral accounting on the basis of contracts under private law. This legal classification applies in general to all VCs. What software they are based on or which encryption technologies they apply is immaterial in this respect. By contrast, VCs are not legal tender and so are neither currencies nor foreign notes or coins. They are not e-money either within the meaning of the German Payment Services Supervision Act (Zahlungsdiensteaufsichtsgesetz – ZAG); they do not represent any claims on an issuer, as in their case there is no issuer. The situation is different for digital means of payment which are backed by a central entity that issues and manages the units. Such companies usually carry out e-money business pursuant to section 1a of the ZAG (e-money) (Federal Financial Supervisory Authority. Virtual Currency (VC), 2017).

In the Russian Federation the location of digital money in the system of civil rights objects is usually classified as property rights or is indicated in the category of conditional monetary units, which would allow using digital money as a means of payment for a product, work or service (Civil Code of the Russian Federation, 1996).

In its Opinion, the European Banking Authority (EBA) defines virtual currencies (VCs) as a digital representation of value that is neither issued by a central bank or public authority, nor necessarily attached to a legal tender. VCs are accepted by natural or legal persons as a means of exchange and can be transferred, stored or traded electronically (EBA Opinion on “virtual currencies”, 2014).

Digital money cannot be equated with e-money funds. The researchers note the obvious similarity of these phenomena, which manifests itself in a purely electronic-digital form of existence; accounting without using a bank account; using “as a cash equivalent” (Savel'ev, 2017: 136-153).

Due to its technology, cryptocurrency does not fall under the definition of “electronic money” because it does not contain the issuer's obligation to repay it, does not have a single issuance center, and is not tied to any cash or non-cash funds. In turn, “non-cash funds” under the laws of most countries can exist only in the form of bank accounts. Banks do not participate in the process of issuance and circulation of cryptocurrencies, so cryptocurrency cannot be considered “money”.

Cryptocurrency units are not nominated in the currency of any state, i. e. they have no nominal value, while behind e-money funds are the funds that are provided for the operator's use; cryptocurrency has a special mechanism of occurrence, which is characterized as decentralized emission (Tsindeliani & Nigmatulina, 2018: 18-25); in contrast to e-money funds, cryptocurrency does not constitute a right of claim to a specific person, the right to a specific object, does not exist as an object of obligation relations. Therefore, the understanding that cryptocurrency does not apply to e-money funds, is not a form of their existence, prevails in the domestic doctrines of many countries (Kuzmina & Bogdanova, 2019: 393-409).

Cryptocurrency does not fall under the definition of “payment system”, as the main and mandatory function of the payment system is to transfer funds. Whereas only cryptocurrency (Bitcoin, etc.) is transferred through the cryptocurrency wallet, which is not cash (Polyvka Nazar, 2015).

10.2 Digital currency of the central bank: E-hryvnia

The idea of central banks issuing their own digital currencies in recent years has been in the spotlight of regulators around the world, including the central banks of the European Union. Some countries have already taken practical steps to release the Central Securities Depository in “real life” (Singapore, Tunisia, Senegal and, conditionally, Venezuela). The reasons for this interest were, in particular, the rapid growth of the role of innovation in the financial sector, the emergence of new payment technologies and services, trends and the desire to reduce the share of cash in circulation in many countries.

The Central bank digital currency (CBDC) is a digital form of existing fiat money issued by the central bank and is a legal tender (Tommaso Mancini Griffoli et al., 2018).

According to the European Central Bank, the digital currency of the central bank is a digital form of fiat money that is publicly available, issued by the state and has the status of legal tender (Cryptocurrencies and tokens, 2018).

The Bank for International Settlements defines the digital currency of the central bank as liabilities of the central bank, expressed in the existing unit of account, which serves as both a medium of exchange and a means of preservation (Central bank digital currencies, 2018).

The National Bank of Ukraine has begun to study the possibility of issuing its own digital currency (the national currency of the National Bank, CBDC) – the hryvnia. The study of this issue began in 2016. In 2018, a pilot project was launched to issue e-hryvnia for retail payments on the blockchain platform.

Depending on the scheme of use, the digital currency of the central bank may have all or part of the basic functions of fiat money, such as a measure of value, a means of circulation, a means of payment, a means of preserving and accumulating value, and world money. Depending on the scheme of use, the digital currency of the central bank must effectively perform the functions of fiat money. In particular, this digital currency held in accounts may be a medium of exchange (the accounts in which it is held may be opened both in the central bank and in commercial banks within a public-private partnership). Accrual of interest on the digital currency of the central bank can ensure the accumulation of value that corresponds to the rate of return on other risk-free assets, such as short-term government securities.

According to the combinations of properties of the digital currency of the central bank, researchers identify the following schemes of its use: as the digital equivalent of cash; for interbank settlements; as an instrument of monetary policy; as the equivalent of an account opened with the central bank. To implement this digital currency, central banks are considering using distributed registry technology (DLT) or traditional databases.

Digital currency is designed to be an alternative tool for retail payments, along with existing tools and instruments of retail payments in today's market – cash, payment orders, payment cards and electronic money, which are characterized by their inherent advantages and disadvantages.

Thus, electronic money is used to pay for goods and services and P2P transfers between users – individuals, and partially cover the need for quick payments for small amounts.

At the same time, the amounts of transactions with the use of electronic money are limited by the limits established by current regulations of the National Bank.

The issuer of electronic money is an authorized commercial bank. To ensure the issuance of electronic money and the implementation of operational and technological functions of the bank on the basis of the agreement may involve another legal entity – the operator of payment infrastructure, which must be entered in the Register of payment systems, payment systems; participants of these systems and operators of payment infrastructure services.

The National Bank considers the digital currency of the central bank as an alternative means (tool) for making instant payments for small amounts by individuals. The advantages of the digital currency of the central bank can be ease of use, security (repayment and payment are guaranteed by the National Bank), fast acquisition of user status, speed of settlements.

The pilot project of the National Bank of Ukraine's own digital currency – electronic hryvnia or e-hryvnia is considered a digital currency issued by the NBU, can be described as the national digital currency, which is a fiat currency, 1:1 ratio is not a revenue instrument, therefore, a means of payment, not savings. At the same time, E-hryvnia can be both an anonymous digital currency of the central bank and with user identification, as each option has its advantages and disadvantages.

The introduction of e-hryvnia in the payment market of Ukraine is considered according to one of the two top-level models (schemes) of interaction between participants: centralized or decentralized. If the decentralized model is chosen, the e-hryvnia will no longer fall under the definition of the central bank's digital currency, as this digital currency will not be issued by the central bank, but by payment market participants controlled by the regulator.

At the time of the Pilot Project, the centralized model of e-hryvnia issuance was chosen as simpler, clearer and more transparent in terms of its regulation, through the introduction of the National Bank's Distributed Registry (DLT) information platform, namely its private variety.

During the practical part of the Pilot Project (September – December 2018) the National Bank issued a limited amount of e-hryvnia (equivalent to UAH 5,443), and project participants carried out the following operations: creation of their own e-wallets; installation of mobile applications of e-hryvnia wallets on their own devices with Android or iOS operating systems; replenishment of e-wallets in a non-cash way using NPS SPACE cards through a specialized virtual terminal integrated with the Platform. e-hryvnia transfers between wallets (P2P transfer); trade operations (replenishment of mobile phone balance with e-hryvnia, LifeCell mobile operator); charitable contributions to help soldiers of the Joint Forces Operation; exchange of e-hryvnia for non-cash funds using NPS "SPACE" cards.

According to the form of issue, the digital currency of the central bank is money stored in electronic form, the issuer of which is the central bank; with decentralized type of verification; with a fixed cost. The availability of the central bank's digital currency depends on its issuance scheme (it is available to individual market participants or "for all") (Analytical note on the results of the pilot project on the implementation of the platform "Electronic hryvnia" and electronic money of the National Bank of Ukraine (e-hryvnia)).

Thus, the digital currency of the central bank is a digital form of fiat money (currency of Ukraine – hryvnia), which is legal tender, issued by the state, or payment market participants under the control of the state regulator, whose circulation technology provides distributed registers or other information system.

11. Conclusions

The globalization of the digital society is manifested in the global trend towards unification of homogeneous legal phenomena in the digital environment, which leads to the introduction at all levels of law (global, international, national) based on a functional approach broad understanding of things, which extends to tangible and intangible goods capable of being an individual or joint belonging of a person, be in its legal dominance, have economic value and serve for use.

A digital thing is an object of the digital environment that exists and is in civil turnover circulation only in electronic form in accordance with the rules of the information system in which the identification and circulation of digital things is provided. Digital data that is not part of a person's property, has no monetary value, or is not available for search and discovery (usually metadata) is not a digital thing.

Digital things should include a virtual asset, money and securities that exist exclusively in a digital form, as well as digital content and online account to the extent that are alienated part of the property of person as the private person.

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Methodology of the Complex Analysis of Statistical- Information Collections (Exemplified by “Kharkiv Calendar”, 1869-1917): Study Experience

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Abstract

The present research deals with the publication “Kharkiv calendar” as one of the specific sources of local history. It should be rightfully attributed as a separate type of periodicals – “statistical-information collection”. Similar publications were spread in almost all regions of the Russian Empire in the 19th and early 20th centuries and were named “calendars” or “memorable books”. They have their own specifics and therefore need special approach for their study. According to his own experience, the author presents certain directions of investigation of these sources. It may be suggested the following steps of work with them: identifying of the specificity and transformations of the structure of these sources (separation of traditional and novel rubrics); analysis of balance between local, all-imperial and worldwide data (there was dynamics of this information); classification of scientific and popular-science materials; periodization of functioning of periodicals; focus on specificity of gathering of statistical information that had published in these collections.

Keywords: “Kharkiv calendar”, statistical-information collections, historical source, complex analysis, methodology.

1. Introduction

New local periodicals – commemorative books (or calendars) first appeared in the 30s of the 19th century, with the advent of provincial statistical committees in the Russian Empire. The first such commemorative book was published in Orenburg. Later, especially during the reforms of Alexander II, when interest in statistics increased, such publications were in almost every province. Provincial statistical committees, headed by governors, compiled these collections. And it was after the reform of such institutions in 1860 that these publications began circulating throughout the Russian Empire. The contents of the commemorative books reflected the specifics of the region where they were published. They contained statistics, a variety of local information, the address book of institutions and leaders, as well as popular science materials on the history of the region, geography, etc. In fact, they absorbed elements of many periodicals: magazines, almanacs and so on. Such collections were published once a year. Their appearance is a reliable marker of the development not only of statistics as a science, but also an indicator of cultural and educational development of society as a whole, in the regional dimension as well.

In 1862, similar publication “The Commemorative Book of Kharkiv Province” appeared in Kharkiv. A total of 7 issues of this collection were published (the last one was in 1868). This edition preceded the emergence of “The Kharkiv Calendar for 1869” in 1868 and was its continuation (a total of 49 issues were published).

In addition, in 1887 a separate supplement to “The Kharkiv Calendar” appeared with popular science articles – “The Kharkiv Collection” (12 issues were published). The collection ceased to exist in 1917 due to revolutionary events in the Russian Empire. Thus, our work amounted to 68 volumes of publications.

The emergence of “The Kharkiv Calendar” intensified competition between provincial and city institutions involved in the collection, processing and publication of statistics. The need for statistical information has led to the emergence of such periodicals and non-periodic publications. In Kharkiv, there were more or less successful attempts to create publications similar in their direction, goals and objectives (for example, “The Kharkiv People’s Calendar”, which appeared in 1895 as a private publication but did not exist for a long time). They differed from each other primarily in the target audience, methods of collecting information, the price of publications (usually cheaper than the publications of Kharkiv Provincial Statistical Committee), and others.

The unique information contained in each of the 7 issues of “The Commemorative Book of Kharkiv Province” and 49 issues of “The Kharkiv Calendar”, having lost its direct significance over time, has gained important historical and, in part, historiographical significance. Today, the data of these collections and related publications are used by almost all historians and local historians of Slobidska Ukraine, as well as those interested in the history of Kharkiv region of the second half of the 19th – early 20th centuries.

However, we can use “The Kharkiv Calendar” data more consciously and effectively more than 100 years after its cessation, only applying methods of collecting information, forms of its presentation and features of the Kharkiv Provincial Statistical Committee of that time.

Nowadays, “The Kharkiv Calendar” is an important source of the regional history of that period, giving specialists the opportunity to extract various topics for further research, to clarify specific facts from its pages, as well as to create generalizing works on the history of Kharkiv, Ukraine and Russian Empire.

It is worth noting that today there is no clear method of working with commemorative books and calendars. This topic is new for Ukraine and it is poorly developed. This situation has arisen because the source experts did not pay much attention to sources for a long time (perhaps due to the large volume of publications, which sometimes reached more than 800 pages), and even more so, did not single them out as an independent type of periodicals (statistical information collections).

Thus, the purpose of our article is to suggest some areas of work with such publications based on our own research experience of “The Kharkiv Calendar”. The task of our work is to show the specifics of statistical and information publications on the example of “The Kharkiv Calendar”, highlight the features of their structure, show specific research results obtained through a comprehensive analysis of this source and, thus, provide practical advice to specialists, dealing with similar issues.

2. Method

The methodological basis of our study is the principles of objectivity, historicism, systematicity, comprehensiveness and integrity of the source.

We include problem-chronological and illustrative methods of presenting the material. According to the first method, we were able to present the material in direct chronology, taking into account the problematic issues characteristic of different times of “The Commemorative Book of Kharkiv Province”, “The Kharkiv Calendar” and existence of “The Kharkiv Collection” (for example, structure of publications, thematic content, etc.).

The illustrative method helped highlight a number of issues related to the organization of work on the collections by its compilers, based on specific examples from sources, to emphasize some characteristic topics in publications, and so on. In addition, using the illustrative method, we drew up diagrams showing the ratio of general imperial and local information in the collections.

In our research, we used special historical methods, including a historical-comparative, historical-genetic, historical-typological ones. The historical-comparative method made it possible to compare the contents of “The Commemorative Book of Kharkiv Province” and “The Kharkiv Calendar” at different times of their existence. This allowed us to compare the publication at the time when its printing was headed by different editors, to identify differences in the strategy of compiling content. The authors also determined the ratio of general to the imperial information in the collections and analyzed its dynamics.

Using the historical-genetic method, we were able to investigate the transformation of statistical and information collections’ content, determine their essence and explain the reasons for this. We also identified certain (in some cases – wide-ranging) changes in the repertoire, which continued almost throughout the life of the publications. Using this method, the authors determined three periods in the existence of “The Kharkiv calendar”: 1) formation, 2) heyday, 3) sustainable development and gradual decline.

The historical-typological method allowed us to single out a number of features characteristic of the editions that preceded “The Kharkiv Calendar”. Using this method, we have identified the characteristic features of commemorative books and calendars of the Russian Empire since the mid-nineteenth century to 1917. We also managed to enter “The Kharkiv Calendar” (respectively, and all other similar publications) in the existing typology of periodicals as a separate statistical information collection, thus clarifying this classification.

The authors used elements of structural and functional analysis in their work. Applying the structural analysis, we studied “The Kharkiv Calendar” and similar publications to better understand their internal logic, to determine the features of its architecture. With functional analysis, we have distinguished functions of the sections of the collections - the official and unofficial part, found relevant and historical information, etc. Moreover, we established the functions of the collection performed in the society at different times. Thus, during its existence, the collection highlighted relevant information for that period and, accordingly, performed information, reference and educational functions (the latter is more relevant to a separate application – “The Kharkiv Collection”).

3. Results and discussion

A comprehensive approach to the study of certain problems is quite relevant. Using a variety of methods, approaches and techniques, often an interdisciplinary approach, researchers can partially solve certain scientific problems (Aliassova & Ilyassova, 2016; Ilyassova & Aliyassova, 2017). The analysis of periodicals in this regard also plays an important role, as they are a valuable source for studying the processes in a particular region of the country (Garnysheva & Khusnutdinova, 2020). In our case, the complexity of the source study allowed us to reveal certain structural features to obtain a full picture of its existence.

Having studied the term “calendar” (in the sense of reference books) (Tolmachev, 1973; Smirnova, 1990; Ryabets, 2012), the authors offer their own version of the definition, which applies to calendars and commemorative books published by provincial and regional statistical committees of the Russian Empire in the second half of the nineteenth – early twentieth century. Thus, we believe that calendars (or commemorative books) are periodical statistical and informational editions published by the provincial statistical committees of the Russian Empire mainly in the second half of the 19th – early 20th centuries. They included various statistical tables and data on a particular area, supplemented by various information materials (popular science articles, data on institutions, organizations that operated within the province or region, etc.). In fact, such collections can be attributed to the category of documentary heritage of the Russian Empire, existing alongside archival materials. We find this approach to the study of periodicals in other contemporary authors (Benitez, Zaldua & Vigil, 2018).

There are different approaches to the classification of periodicals. They can be classified, for example, by place of publication, by thematic focus, by ideological context, etc. (Kyuux & Kutsyk, 2020). Considering some existing classifications of periodicals and, in particular, calendars (Alexandrova, 1990), we cannot fully attribute “The Kharkiv Calendar” to any of them. In our opinion, calendars (or commemorative books) published by provincial statistical committees during the 19th and early 20th centuries are a separate type of periodicals that can be described as “statistical information collections” (Yankul, 2020a). This is explained by the fact that this collection combined elements of both a statistical publication and a magazine, almanac, popular science collection, etc. At the same time, the main part of such collections included various statistical data. Consequently, in our chosen definition, statistics come to the fore, while other information is a supplement to the general concept of the collection.

When working with this type of periodicals, you should take into account their specifics. The content of commemorative books and calendars is diverse and covers almost all spheres of life in the society of that time. In the case of “The Kharkiv Calendar”, we state that its content structure constantly changed throughout its existence. There were the so-called “traditional” headings and those that were added (or excluded from the structure).

Permanent headings (or departments) in “The Kharkiv Calendar” were “Menology”, which published various church data, “Financial Department”, which contained information on financial institutions in Kharkiv and the province. There was “Statistical Department” too, which contained statistical tables on population, factories and plants, indicators of agriculture, etc., “The Address Calendar” contained a list of institutions, addresses and officials, “Announcements” placed advertising. All other headings in the publication (such as “Medical Department”, “Literary and Scientific Department”, etc.) were added and disappeared at different times.

Due to this scope of information, the publication can be useful for historians and local historians dealing with various issues, from ethnography to the history of statistics. Since statistical data formed the basis of the collections, working with them you should pay attention to the method of collecting material by various statistical committees, as well as forms with questions about demographic statistics. We should also note that the data from various provinces and regions can be different, when compared with other statistical sources. Therefore, such figures should be treated with caution.

Working with this source, we should pay attention to the ratio of imperial and world information to the local information. According to our observations, there was dynamics of such information first in “The Commemorative Book of Kharkiv Province” and then in “The Kharkiv Calendar” (Yankul, 2020b). Figure 1 shows the results of our study of these dynamics.

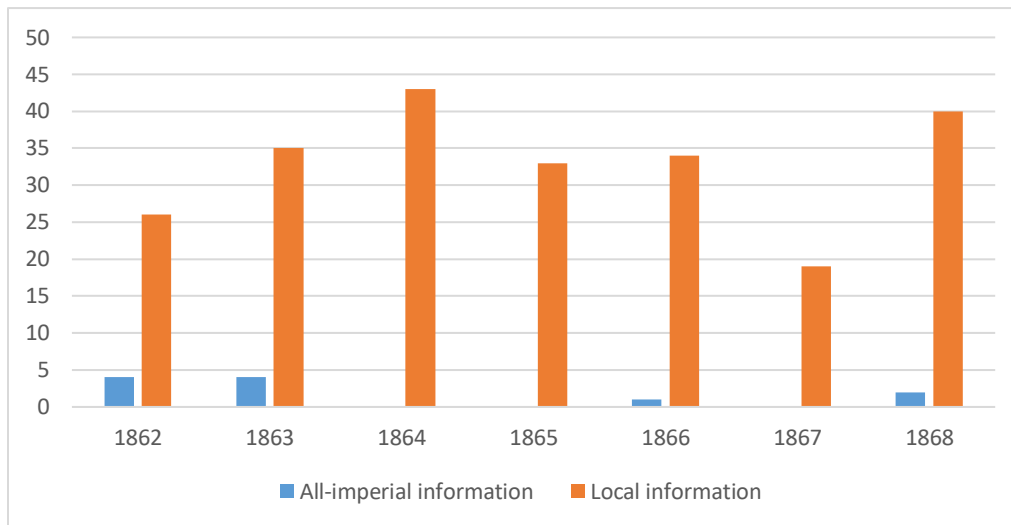


Figure 1. Ratio between general imperial and local information on the pages of “The Commemorative Book of Kharkiv Province” (1862-1868)

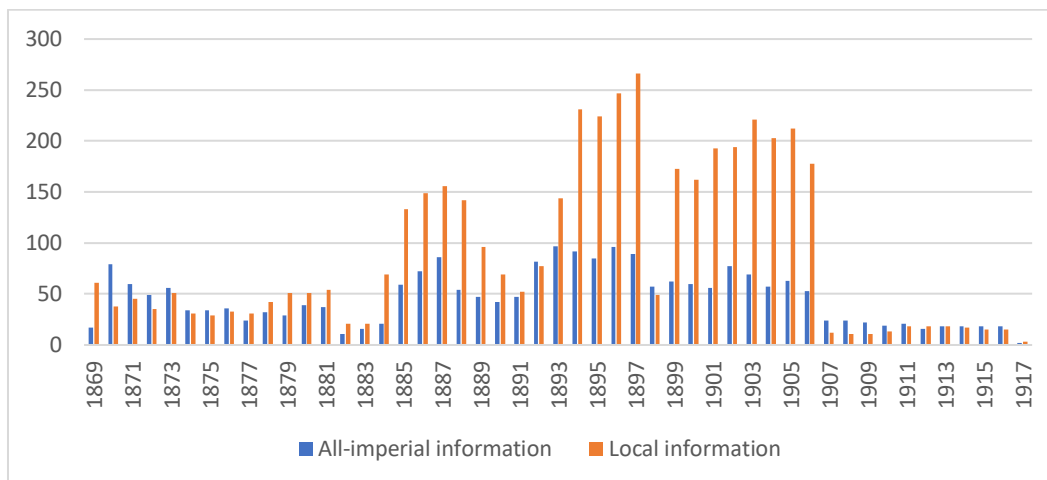


Figure 2. Ratio of general imperial and local information on the pages of “The Kharkiv Calendar” (for 1869-1917)

Having analyzed the relationship between these types of information, we have found that general information was “mandatory” and did not differ in the variety of materials. The purpose of such data was to make mandatory up-to-date information available to the public. As a rule, it was common to all such publications of the empire. Instead, local data had a wider range of content, included diverse information (in particular, popular science articles on the history, nature of the region, etc.). While general materials concerned only specific spheres of the society (religion, finance, etc.), the local data highlighted almost all spheres of life of the local population. Until the 1880s, the publications contained a large amount of general information, while local information prevailed mostly due to calendar addresses. However, the amount of local information gradually grew with each issue. In the 1880s, the situation changed a little as more statistics and popular science were added to local data. From the 1890s the information in the publication began to decline, some sections were replenished (merged or shortened), and from 1907 presentation of the material in the collection became more concise, making it narrowly focused (more statistical than informational). Nevertheless, “The Kharkiv Calendar” remained a mass edition, aimed primarily at various segments of the educated population of Kharkiv and the

province, providing up-to-date information, both statistical and informational, and popular science. These materials are now of historical value, as are many other publications that may have been less popular at the time of their existence (Maslak-Maciejewska, 2018).

In addition, researchers, working with this source, should pay special attention to scientific and popular science publications (if any). These publications can also be classified by subject, as these works are of considerable interest and can be used to cover issues related to historical events, economic development of the region, the state of nature, etc. We should keep in mind that the amount of material in the calendars of different provinces depended, among other things, on local capabilities, as not all provincial statistical committees had a sufficient material base and human resources (unlike Kharkiv) to conduct thorough local surveys. In this case, Kharkiv university played a key role. Some of its representatives and students took an active part in the work of Kharkiv Provincial Statistical Committee and in compiling “The Commemorative Book of Kharkiv Province”, “The Kharkiv Calendar” and other publications. Among such figures we can name the historian and public figure Dmytro Bagaliy (1857-1932); the economist, statistician and public figure Olexander Rusov (1847-1915); the ethnographer, literary critic, art historian and museum figure Mykola Sumtsov (1854-1922), and many others. Because of the fruitful work of the committee on this publication, Kharkiv and Koven provinces shared the second place in the number of published collections (together with supplements, their number reached 72 copies) in the Russian Empire. Vilna province took the first place with 119 similar published collections (Balatskaya & Razdorsky, 2008).

There was no clearly defined structure for commemorative books and calendars at that time. Therefore, the provincial statistical committees determined it independently, depending on the region and the staff of the institution. This resulted in structural transformations of publications. In the case of “The Commemorative Book of Kharkiv Province” and then “The Kharkiv Calendar”, changes in the content of publications continued until almost the 1900s, as various secretaries of the Kharkiv Provincial Statistical Committee and its members tried to invest something new in the publication to improve it. At the same time, the experience of other provinces and oblasts in this matter could have been taken into account because the institutions exchanged the publications. There was implicit competition between the provinces for the publication of statistical information collections, so due to these publications each committee tried to show the province as widely as possible, giving more information. Other authors are now analyzing the peculiarities of local periodicals, too. Thus, we can put periodicals in the local context and better understand certain features of the region (Teixeira, 2020).

Working with the publication, it is worth highlighting the periods of its existence. Like any publication, “The Kharkiv Calendar” has gone through several stages of its development. We offer a conditional periodization of these processes (taking into account “The Commemorative Book of Kharkiv Province”):

- 1862 – until the 1880s – a period of the publication formation (including – “The Kharkiv Calendar” as an independent one), a long search for information content;
- 1880s – to 1900s – a period of the publication “prosperity”, growing popularity and final expansion in terms of the content. We should especially mention the issues (for 1884-1887) under the editorship of Petro Yefimenko (1835-1908), secretary of the committee, historian, ethnographer, and public figure. During this period, the “Calendar” focused not only on statistics, but also on a number of analytical materials (respectively, there was a scientific reference or literary-scientific department). Gradually, some of these materials accumulated. Thus, in 1887, there appeared a supplement to “The Kharkiv Calendar” – “The Kharkiv Collection”, which contained ethnographic, historical and local lore pages.

The last period in the development of “The Kharkiv Calendar” continued from 1900 to 1917. We can define this period as a gradual decline. It turned out that its content was almost

unchanged, and in some cases even reduced, fewer companies and institutions placed their ads there, and so on. This can be explained by the difficult general imperial situation: the financial crisis of the early twentieth century, the Russian-Japanese War in 1904-1905, the First Russian Revolution in 1905-1907, the First World War in 1914-1918, the revolutionary events of 1917, etc.

During the First World War in Kharkiv, all periodicals were subject to partial censorship after publication, carried out by the inspector of press (he was accountable to the governor or governor-general) (Kirienco, 2016). This fact could also have led to the decline of “The Kharkiv Calendar”, as the governor was the chairman of Kharkiv Provincial Statistical Committee, and some information on the collection pages was banned from publication. Among other things, at that time, information of a military nature (addresses of military units, military, etc.) disappeared from the pages of “The Kharkiv Calendar”.

Statistics as a subject of study is of great interest to researchers around the world (Senra, 2008), but in our case it was not the main topic of the research. We only drew attention to some of its features presented in “The Kharkiv Calendar”. Statistical tables are an important part of commemorative books and calendars of the Russian Empire. Therefore, working with them is also important for the analysis of the collections. We should say that some statistics (usually published in a special “Statistical Department”) given in “The Kharkiv Calendar” (including demographic data), is not very reliable as we see different figures, while comparing data with the All-Russian census. “The Kharkiv Calendar for 1899” gave the figure of 2,650,022 inhabitants of Kharkiv province, while according to the All-Russian Census it was 2,492,316 of the current population and 2,507,277 of the permanent population (Troinitsky, 1904).

This discrepancy can be explained by different methods of collecting and processing materials. Kharkiv Provincial Statistical Committee collected the population data annually in the course of the so-called “one-day census”. For this procedure, there were special questionnaire forms distributed by the committee members and volunteers to houses and apartments. At the same time, questions for houses and apartments differed. The discrepancy may be due to the fact that the Kharkiv Provincial Statistical Committee used data from all officially registered persons in the province, while the general census was conducted by a direct survey of the population. Some of the residents could go to work in other provinces or study, and so on. Therefore, the difference in the method of counting the local population gave different results.

However, the statistics given in the collection is of great value as it can be used to trace the dynamics of the population in Kharkiv and the province, industry and education development, gradual growth of church parishes, agricultural development, etc. The main range of statistics published in “The Kharkiv Calendar” in each issue related to the territory and population of Kharkiv and the province. These data were submitted by individual departments. For example, the population data were organized by religion, social status, place of residence, and gender, too. The counties usually served the territory of the province. In contrast to the ever-growing population, the territorial data remained virtually unchanged.

Using the statistics in “The Kharkiv Calendar”, we can trace how the population and its composition of the city of Kharkiv and Kharkiv province has been growing over almost half a century, how various enterprises emerged due to which Kharkiv region transformed from agricultural -industrial to industrial- agricultural one, how different institutions and their addresses have changed, etc.

Characterizing scientific and popular science materials on the pages of “The Commemorative Book of Kharkiv Province” and “The Kharkiv Calendar”, in our opinion, it is worth giving their classification by topic separately because of different amount of such materials in these collections. Thus, in “The Commemorative Book...” such materials are divided into articles of natural, geological-geographical nature, on history and modernity, as well as those of agricultural orientation. The largest number of articles refers to the first criterion.

We find a significant variety of such materials in “The Kharkiv Calendar”. The authors have divided them into articles on history and modernity of Kharkiv and the province, astronomy and natural phenomena, articles of natural and geological nature, medical, agricultural articles, articles on trade. Some of them were published in several issues. In our study, we paid special attention to articles on history. For the most part, such materials were rather popular science, educational, and rarely covered discussion issues. In our opinion, the main purpose of the collection was to spread scientific knowledge, not to solve scientific problems. It is interesting, that other statistical publications of the 19th - early 20th centuries also contained materials on the history of the region or local folklore (Abil & Kuzembayuly, 2021).

In addition to articles, the publication also contained supplements, which can be divided into two types: current supplements (railway maps, wall calendars, etc.) and historical ones (historical plans and maps). The supplements played an important role in “The Kharkiv Calendar”: they provided integrity, added a wide variety of information, showing how the city and the province as a whole had been changing. We can also include historical chronicles in various historical publications, concerned not only Kharkiv province, but also the Russian Empire in general.

We find most of the historical publications on the pages of the supplement to “The Kharkiv Calendar” – “The Kharkiv Collection”, specially designed for this purpose and performed an educational function. Most of these materials are of general overview nature, but some of them raised discussion issues (for example, they drew attention to the lack of research, problems of preservation and use of archival materials, etc.). Among the authors of the articles were both professional historians (Dmytro Bagaliy and others) and amateurs (Mykola Lashchenkov and others). Due to this, the publications that are in the center of our attention reflected the level of historiography development to some extent (in particular, provincial). The main bulk of publications on historical topics belongs to representatives of the Faculty of History and Philology of Kharkiv University. Therefore, their level generally corresponded to the state of historical science existed at that time in Kharkiv Imperial University.

Some discourses in periodicals have often been the subject of research (Pinson, 2008). In the middle of the 19th century, historical science actively transformed to the position of positivist methodology in the Russian Empire. This meant, among other things, that the line between the historical and philological sciences, the historical and literary directions of creative activity, had widened. The connection between the latter was popular science literature, which did not require precise references to sources, often based on historical tradition (memoirs, legends, etc.), and in substantiating certain statements in interpretive schemes – on common sense. Such historical, artistically written works were to the liking of the reading public (Alkov, 2012).

Following the capital's publications, the provincial periodicals paid more and more attention to such literature, which, moreover, bore a strong imprint of teaching and moralism. It is clear that popular science articles were of different quality, depending on who the author of such texts was. For Kharkiv publications, as a rule, the authors were highly qualified specialists of Kharkiv University, which makes such articles scientific in the field and conclusions, as well as popular in the form of presentation.

This literature is largely part of the journalistic discourse of contemporary historical science in its provincial samples. Mykola Kostomarov (1817-1885) was the last outstanding native of Slobozhanshchyna and a student of Kharkiv University, whose work combined scientific and artistic directions. Next generations separated these activities. The writer Hryhoriy Danylevsky (1829-1890) was an outstanding figure in the historical and artistic activity of the region. Mykola Sumtsov, a literary critic, historian and ethnographer played an important role among the historians and publicists. It is noteworthy that the three of them were presented in one way or another on the pages of “The Kharkiv Collection”.

Historical and local lore research contributed to the rise of local patriotism, reflected in many facts: from changes in urban toponymy to the construction of a monument to Vasyl Karazin in the capital of Slobozhanshchyna Kharkiv, from changing the coat of arms to the provincial enthusiasm to hold the XII Archeological Congress (1902), etc.

4. Conclusion

The methodology of complex analysis of the statistical and information publication “The Kharkiv Calendar” allowed us, first of all, to consistently reveal its entire history – from the first steps in the form of “The Commemorative Book of Kharkiv Province” to the fundamental edition, which existed for almost half a century. The obtained results during the study of these sources, in our opinion, indicate that researchers of such publications should first determine the general picture of these existing collections for each region. Having identified some interesting points and directions, they may specify their research, that is, deal with narrower issues of certain topics reflected in them.

Using this technique, we have consistently determined that the statistical and information collection “The Kharkiv Calendar” had virtually no analogues in Kharkiv and the province. Like any similar publication in other provinces, it was valuable to other parts of the empire, containing unique local data. Firstly, because it gave the opportunity to compare information and determine the characteristics of certain provinces as a whole. In addition, Kharkiv Provincial Statistical Committee itself decided on the structure of the collection, which made such a publication different in each province not only in content but also in the form of information.

Structural peculiarities of “The Kharkiv Calendar” are in the fact that it combined both statistical data and the available information of that time: addresses of institutions, maps of railways, information about church holidays and much more. In addition, the publication also contained popular science materials in separate issues. This indicates that the publication has absorbed elements of the almanac, statistical publications, address books, that is, it can be included in a separate type of periodicals – statistical and information collections.

Therefore, when working with such collections, researchers should pay attention to the specifics of the publications, identify areas of work with them when applying the methodology of complex analysis. This includes separation of certain features and transformations of the structure (division into traditional and innovative headings, etc.); analysis of the ratio of general imperial and world information to local sources, as there may be dynamics of information in publications. Moreover, the researchers should also classify scientific and popular science materials (if there are any), highlight periods of the collections’ existence, pay attention to the specifics of collecting statistical information published on the pages of the collection because each province could have different information; identify regional specifics for each of the commemorative books or calendars.

Practical significance of the study is in the analysis of one of the most important sources on the history of Kharkiv in the second half of the nineteenth – early twentieth century. In our opinion, this will allow researchers to use it more effectively and increase the interest in studying similar publications in other regions.

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When You Are Named Ruth

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Abstract

This study aims to recall the ideas and activities in the field of law, politics, philosophy, the struggle for democracy and respect for human rights of two bright and exceptional personalities who left this world last year: Ruth Gavison (her areas of study include ethnic conflicts, protection of minorities, human rights, political theory, the judiciary, religion and politics, and Israel as a Jewish and democratic state. She was a member of the Israeli Academy of Sciences and Humanities. Nominated as a Judge at the Supreme Court of Israel in 2005), and Ruth Bader Ginsburg (Judge at the Supreme Court of the United States. She upholds and defends the rights of women and people of color, gender equality).

Keywords: Ruth Gavison, Ruth Bader Ginsburg.

We would like to dedicate this article to our recently deceased friend, the Israeli political scientist Dr. David Schwartz.

A well-known researcher in the field of parties and local government in Israel, he lectures at dozens of academic institutions to countless students and was the former deputy head of the Center for Local Government Research in the Department of Political Science at Bar-Ilan University.

He received his doctorate from the Hebrew University in Jerusalem, was a professor at the Pedagogical University of Odessa in the Ukraine (Oshinsky), a businessman and chairman of an audit committee of a bank, chief of staff of the Israeli Minister of Science Yuval Ne'eman and an advisor to the Israeli Minister of Finance Yitzhak Moda'i.

In the past, he was also one of the prominent activists of the Israeli Liberal Party, “Hathiya” Party, and later on a member of the Likud Party conference.

He was known in all sectors of society in Israel as an exceptionally intelligent person and a true friend to every person he knew.

We will all remember him as a knowledgeable and kind-hearted man who loved to help and contribute from his experience to anyone who asked him for help.

May he rest in peace.

Daniel Galily & Tatyana Petkova

1. Introduction

To what extent do the names we bear determine our character and behavior in our lives?

The name Ruth is of Jewish origin and means “friend” (Hebrew: רִיחַת). The name Ruth is mentioned in the Torah and the Old Testament, it is the name of the main character in the Book of Ruth. Ruth is a Moabite woman who married a Jew and converted to Judaism. After a series of difficulties, she became a part of the Jewish community and became the great-grandmother of the Jewish King David. It is believed that the book was written during the Persian era (V-IV century BC) and that it argues with the prohibitions on marriage with non-Jews launched by Ezra and Nehemiah. The name Ruth is an extremely feminine name; it does not have a paired male name. Confusion can often be found when the name Ruth is confused for a related name with such names as Rufus, Rufina and Rufia. These are completely different and independent names that have nothing in common.

According to the etymology and meaning of the name, Ruth is not a woman who is ready to play a second role. This is a secretive, reserved, cautious woman, she keeps her feelings and emotions to herself, never decides anything for a hothead. For her, logical thinking will prevail, she will be attracted by large-scale projects, collective work led by her.

This determined, strict woman will succeed in achieving a certain success in the chosen path, she will want to leave an imprint on the world in one form or another. An exceptional and ambitious life is part of her choice, where her personal life is not taken into account. She will become a true friend, a loyal partner who will have a strong sense of duty.

Let’s try this definition of the name Ruth, to focus on the individuals who are the subject of analysis in this article.

In 2020, two bright and exceptional personalities left this world. Their ideas and activities in the field of law, politics, philosophy, the struggle for democracy and respect for human rights have left significant traces in the history of the humanities – Ruth Gavison and Ruth Bader Ginsburg.

2. Ruth Gavison

Her areas of study include ethnic conflicts, protection of minorities, human rights, political theory, the judiciary, religion and politics, and Israel as a Jewish and democratic state. She was a member of the Israeli Academy of Sciences and Humanities. Nominated as a Judge at the Supreme Court of Israel in 2005.



Image 1. Ruth Gavison
(Photo credit: Marc Israel Sellem) (see, *Jerusalem Post*, 2020)

She was born on 28 March 1945, Jerusalem, and died on 15 August 2020, Jerusalem. She was an Israeli expert of human rights expert, professor of law at the Hebrew University of Jerusalem. She has held various academic positions and she has won numerous awards and prizes, including:

Academic appointments: 1969-2020: various appointments at the Faculty of Law of the Hebrew University, Jerusalem (HUJI); 1978-1980: Visiting Associate Professor of Law, Yale Law School; 1984-2010: Haim H. Cohn Chair for Human Rights, HUJI; 1990-2010: Full Professor, Faculty of Law, HUJI; 1990-1992: Visiting Professor of Law, University of Southern California; 1998-1999: Fellow, Center for Human Values, Princeton University; 2010-2020: Professor Emerita, HUJI; 2011-2012: Fellow, Strauss center for Law and Justice, NYU Law School.

Public committees: Gavison was a member of numerous Israeli Public Inquiry committees, including the following: 1976: Member, Kahan Committee on Privacy (generated Israel's law of privacy 1981); 1983: Member, committee on the privacy of information in governmental data-banks (generated an amendment to the privacy law); 1987-1990: Member, a public committee on orthodox-secular relationships in Israel; 1994-1997: Member, National Committee for Scientific and Technological Infrastructure. 1996-1997: Member, Zadok committee on press laws; 1997-1998: Member, Shamgar Committee on the Appointment of the Attorney-General and Related Issues; 2006-2008: Member, Winograd Commission to investigate the 2006 Lebanon War; 2013-2015: commissioned by the minister of Justice to report on the constitutional anchoring of Israel as a Jewish and democratic state.

Awards and recognition: In 1997, Gavison was awarded the Zeltner Prize for legal research; In 1998, she received the Bar Association Prize, together with Association for Civil Rights in Israel; In 2001, she received the Avi Chai Prize, together with Rabbi Yaakov Medan, for bringing together Israeli society; In 2002, she was awarded the Jerusalem Prize for tolerance; In 2003, she was awarded the EMET Prize; In 2003, she was granted an honorary doctorate by the Jewish Theological Seminary, New York; In 2009, she was awarded the Cheshin Prize for excellence in research by the Hebrew University of Jerusalem; In 2009, she was granted an honorary doctorate by the Bar-Ilan University; In 2011, she was awarded the Israel Prize, for legal research; In 2013, she received the Solomon Bublick Award of the Hebrew University of Jerusalem; In 2015, she was awarded an honorary degree by the Open University in Israel.

In recent years, several scandalous controversial conflicts will remain significant in Israel's political life, which were largely deliberately provoked in order to have a scapegoat. The desired effect among voters was achieved. The conflicts led to political instability, multiple political crises and multiple parliamentary elections in the period 2000-2021. Here are some brief conclusions with which Ruth Gavison summed up the events.

Regarding the investigations related to Benjamin Netanyahu (the Amadi affair): "The story that is unfolding is neither sympathetic nor aesthetic. But the problem that worries much of society is not that Netanyahu is clean. What is worrying is the sense that there is an element of persecution in the system" (see Gavison, 2016; 2017; 2020).

On selective law enforcement: "It happens that the media mark certain objects for investigation without explaining to us why they marked these objects and not others. Then, around these objects, they create momentum. They collect material on them and provide it to the police to get the results they expect. That in itself creates a win-win situation. The media has an interest in proving that they are right, the police have an interest in meeting the expectations of the media, and the prosecution has an interest in proving that they are brave. In this way, each institution feeds the other and the process begins – proving guilt is only a "matter of time" (see Gavison, 2016; 2017; 2020).

On the Supreme Court: “I don’t think it is right for the court to rule in favor of Westernization and against traditionalism. Or for modernity and individualism and against the community. This is a very hard move to choose for me as well. As the supreme moral authority, it should be clear that the Supreme Court is superior to its officers. The enlightened public in whose name he works transcends the illegitimate values of the religious public. For example, here in Israel, in terms of democracy and the democratic decision-making process, there is a difficult problem” (see Gavison, 2016; 2017; 2020).

One may or may not agree with these powerful theses. But there is no doubt about it: Ruth Gavison was a visionary with a future-constitutive thought. The intent of her thought even more than twenty years ago predicted the horrific, degrading social processes that have occurred and will occur in Israeli nation and political life.

3. Ruth Bader Ginsburg



Image 2. Ruth Bader Ginsburg
Official portrait, 2016 (see Ginsburg, 2016)

Judge at the Supreme Court of the United States. She upholds and defends the rights of women and people of color, gender equality.

She was born on 15 March 1933, New York City, US, and died on 18 September 2020, Washington, D.C., US.

Nominations, awards and recognition. She is the recipient of numerous awards, titles that are a sign of her achievements, both in the field of law and in the ethical-humanizing spirit of pluralism, the sphere of liberalism regarding the rights of people, their protection, the right to choose. Among the many honors are these: Ginsburg officially accepting the nomination from President Bill Clinton on 14 June 1993. President Bill Clinton nominated Ginsburg as an associate justice of the Supreme Court on 22 June 1993, to fill the seat vacated by retiring justice Byron White (see Federal Judicial Center, 2018)

She was recommended to Clinton by then – US attorney general Janet Reno, after a suggestion by Utah Republican senator Orrin Hatch (Hatch, 2003: 180). At the time of her nomination, Ginsburg was viewed as having been a moderate and a consensus-builder in her time on the appeals court (see Berke, 1993; Richter, 1993).

Clinton was reportedly looking to increase the Court’s diversity; which Ginsburg did as the first Jewish justice since the 1969 resignation of Justice Abe Fortas. She was the second female and the first Jewish female justice of the Supreme Court (see Rudin, 2009; Pomante, 2018; Richter, 1993).

She eventually became the longest-serving Jewish justice (see Eisner, 2018) The American Bar Association's Standing Committee on the Federal Judiciary rated Ginsburg as "well qualified", its highest rating for a prospective justice (see Comiskey, 1994).

Ruth Ginsburg was one of the few liberals and only the second woman to serve on the highest American court – the US Supreme Court. Chief Justice Ruth Bader Ginsburg was a lifelong pioneer for gender equality, a champion of women's rights and a staunch opponent of President Donald Trump. Her death gives President Donald Trump a chance to expand the conservative majority in this key body of American justice with a third appointment in his term.

In her memory, we continue our commitment to fair and equal access to justice for those who need it most. We've collected eight of the most impressive quotes from Justice Ginsburg.

"Current changes, sustainable changes are gradual" (see Federal Judicial Center, 2018).

"Fight for what you care about, but do it in such a way that you have joined others" (see Federal Judicial Center, 2018).

"I tell law students that if you are going to become a lawyer and just engage in your profession, you have skills - very similar to plumbing. But if you want to be a real professional, you will do something besides yourself, something that makes a living... better for people who are less fortunate" (see Federal Judicial Center, 2018).

"Sometimes people ask me, "When will there be enough women (F) on the Supreme Court? And I say, "When there are nine." People are shocked. But when there were nine men (M), no one ever raised a question about it" (see Federal Judicial Center, 2018).

"Women should be part of all places where decisions are made. Women should not be an exception" (see Federal Judicial Center, 2018).

"I think unconscious bias is one of the hardest things to deal with. My favorite example is a symphony orchestra. When I was growing up, there were no women in orchestras. Listeners thought they could tell a woman playing from a man. Some clever person came up with a simple solution: to lower the curtain between the listeners and the people playing. And lo and behold, women began to get jobs in symphony orchestras" (see Federal Judicial Center, 2018).

"Judges keep thinking they can change. I always hope that if the court has a blind spot today, its eyes will be open tomorrow" (see Federal Judicial Center, 2018).

"I would like to be remembered as someone who used his talent to do his job to the best of his ability. And please help reduce the tears in our society, make life a little better by using all your abilities" (see Federal Judicial Center, 2018).

4. Conclusion

Dear participants of the 8th e-Conference,

Our article is a scientific essay.

In fact, the idea to write it appeared after the death of Rug Gavison. I (Tatyana Petkova) with the help of Dr. Daniel Galily, got acquainted with her scientific statements, which I highly recommend. The pathos and strong erosion with which she defends her theses will be an excellent lesson in ethical rhetoric for anyone.

A month after our world Jewish community lost one of its legal stalwarts in the person of Judge Ruth Gavison, Judge Ruth Ginsburg passed away – a liberal in spirit, an extremely

conservative and principled person to herself. It is difficult to write about these two extraordinary legal ladies, their cases must be listened to, analysed and understood. Their wisdom is in their words.

This research essay also has another important point.

Suddenly, on 6 March (2022), our very close friend and participant in almost all e-Conferences held so far – Prof. Dr. David Schwartz, left this world. For us, this was a huge shock, because we were in constant dialogue with him, both regarding his participation in the 8th e-Conference, as well as on the current topics of the day.

In fact, the commonality between the three Prof. Schwartz, Judge Gavison and Judge Ginsburg was not that they were Jews, but that their souls were irreconcilably struggling with the problems of justice and law enforcement in the various spheres of society - education, law, social life.

May they rest in peace.

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Sunni Versus Shiites – Political and/or Religious Anti-Semitism

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Abstract

This study aims to present political and/or religious anti-Semitism in Sunni vs Shiites. Anti-Semitism is probably the oldest hatred in history and has proven to be extremely adaptable to the times. It is “carved” and fueled by powerful precedents and inherited stereotypes. Anti-Semitism takes various forms to reflect the conditional fears and anxieties of an ever-changing world. Understood in this way, this is the modern manifestation of ancient prejudice – one that, according to some scholars, dates back to antiquity and medieval times. The main points in the article are: Anti-Semitism; Anti-Semitism in the Arab and Islamic world.

Keywords: Sunni, Shiites, political and/or religious anti-Semitism.

1. Introduction

Anti-Semitism is probably the oldest hatred in history and has proven to be extremely adaptable to the times. It is “carved” and fueled by powerful precedents and inherited stereotypes. Anti-Semitism takes various forms to reflect the conditional fears and anxieties of an ever-changing world. Understood in this way, this is the modern manifestation of ancient prejudice - one that, according to some scholars, dates back to antiquity and medieval times.

2. Anti-Semitism

The origin and depth of anti-Semitic terminology is gaining momentum in the verbal denial of the Moravian Orientalist Moritz Steinschneider (1816-1907) by Ernest Renan (1823-1892), a prominent French expert on the history of religion, philosopher and connoisseur of Semitic languages. As the biographer of Theodor Herzl, Alex Bain, writes: his derogation from the “Semites” as a race.¹ Israeli clinical psychologist Avner Falk shares a similar view. He argues that the German word antisemitisch was first used in 1860 by the Austrian Jewish scholar Moritz

¹ Bein, A., *The Jewish Question: Biography of a World problem*, Trans. By Harry Zohn, Associated University Presses, 1990, p. 594,
https://books.google.bg/books?id=cQOnoy8ENg4C&pg=PA594&redir_esc=y#v=onepage&q&f=false,
11.01.2021.

Steinschneider in the phrase *antisemitische Vorurteile* (anti-Semitic prejudice). Steinschneider used this phrase to disprove French Semitologist Ernest Renan's ideas about how "Semitic races" gave way to Aryan races² (see Bein, 1990).

The Prussian historian Heinrich von Treitschke had a special contribution to the spread of anti-Semitism in the second half of the 19th century. He is the author and popularized the phrase "Jews are our misfortune," which later became a Nazi slogan.³ Anti-Semitism is transformed into a special philosophical matter, from which individual authors see individual aspects (see Poliakov, 2003).

The anti-Semitic choir has been successfully reinforced by German journalist Wilhelm Marr. He plays a key role in adapting anti-Semitism to modernity. Externally, Mar is a secular man, completely turned to the modern world. Mar flatly rejects the baseless but ancient Christian claims long made against Jews, such as that Jews were involved in the ritual murder of Christian children. Instead, he turns to the genesis of the theories of the aforementioned French Semitologist Ernest Renan. Marr rests on Renan's thesis that history should be seen as a contest between Semitic Jews and Indo-European Aryans.

Thus, he developed the thesis of the Jewish danger to Germany, which is formed on a racial basis. Mar is of the opinion that it is caused by the unchanging and destructive nature of the Jews, by their "tribal features" and "extraterrestrial nature". Anti-Semites like Mar strive for intellectual formalism, denying any connection between their own modern, secular ideology and the irrational, superstitious fanaticism of the past.⁴ This is a tactic used by many modern anti-Semites who adhere to "anti-Zionism," an ideology whose exact definition is highly controversial. But this continuing hostility to Jews, which is shifting from pre-modern to modern times, is difficult to conceal in the views of a number of apologists for hatred of Jews.

In 1879, Mar published a pamphlet "Der Sieg des Judenthums über das Germanenthum" (The victory of the Jewish spirit over the German spirit. Observed from a non-religious perspective), from a non-confessional point of view. In his research, he uses the word Semitismus in an interchangeable/synonymous/semantic plane with the word Judentum to denote both "Judaism" (Jews as a collective) and "Judaism" / the quality of being a Jew or a Jewish spirit.⁵ This use of Semitismus was followed by the creation of the term "Antisemitismus", which was used to express the opposition of the Jews as a people and the opposition of the Jewish spirit in general.

Marr interprets it as a kind of expression of a process that penetrates and destroys German culture. His next brochure "Der Weg zum Siege des Germanenthums über das Judentum" (The Road to the Victory of the German Spirit over the Jewish Spirit), published in 1880, represents a further development of Mar's ideas. There, Mar expanded the already established term "anti-Semitism" to the point of recognition and expansion beyond recognition.

² Falk, A., *Anti-semitism: A History and Psychoanalysis of Contemporary Hated*, Praeger, 2008, p. 21, https://books.google.bg/books?id=VWL4ja2BbnEC&pg=PA21&redir_esc=y#v=onepage&q&f=false, 11.01.2021.

³ Poliakov, L., *The History of Anti-Semitism, Vol. 3: From Voltaire to Wagner*. University of Pennsylvania Press. 2003, p. 404.

⁴ Philips., G., *Antisemitism: How the Origins of the Oldest Hatred Still Hold Sway Today*, The Conversation, <https://theconversation.com/antisemitism-how-the-origins-of-historys-oldest-hatred-still-hold-sway-today-87878>, 11.01.2021.

⁵ For more information see Marr, W., *The Victory of Judaism over Germanism, Viewed by nonreligious Point of View*, 11th Edition, trans. Gerhard Ruhringer, Bern, Rudolph Constenable, 1879, <http://www.kevinmacdonald.net/Marr-Text-English.pdfq>, 11.01.2021.

It inspires him with scientific potential that guarantees him immortality in a wide range of misanthropic theories.

3. Anti-Semitism in the Arab and Islamic world

Anti-Semitism in the Arab and Islamic worlds as a phenomenon and a subsequent process has been the subject of a long scientific debate. For example, there are many authors who argue that anti-Semitism is contraindicated for Islam. According to the commentator from Deutsche Welle, the German Christo Lazarevich, the proof of this is the reception in 1492 of the Jews from the Ottoman Empire, expelled from the Iberian Peninsula.⁶ There are many authors from the Arab intelligentsia who support the thesis that Arabs cannot be anti-Semites because they are Semites themselves. There was no logic in such a relationship. They argue that Europe is the “factory” of anti-Semitism, spreading its “intellectual” output around the world, including in the Arab world. Logically, they throw all the blame on Hitlerism and the Third Reich.⁷ The opinion of some rabbis on the issue is also interesting. For example, U.S. Rabbi Mark Schneier, who observes the life of Jewish communities in five Gulf states, says he feels much safer wearing a kiba (Jewish hat) in Bahrain than in Berlin.⁸

A sharp clash of moral and political values among the Arab-Muslim elite is the question of whether anti-Semitism should be equated with anti-Zionism. If the first concept receives a public denial, there is almost a consensus on the second. For example, at the official level, anti-Semitism is strongly condemned. The statement by the most influential Islamic non-governmental organization, the World Islamic League, condemning anti-Semitism and Holocaust denial is very telling. It is about the new, pro-Western line of the Kingdom of Saudi Arabia, under the leadership of Crown Prince Mohammed bin Salman.⁹ At the same time, by the authors of the Arab countries in which the Jewish state is at war, Zionism is perceived as an instrument and symbol of Israel, built as a racist ideology in a series of wars against their Arab neighbors and in pursuing a policy of genocide against the Palestinians.¹⁰ A similar thesis was developed in detail

⁶ Lazarevich, K., Wojciech an Nazar: Moadat ash himself auropa gairu mustaurida min al aalem al islami, Perspective, Anti-Semitism in Europe is not imported from the Islamic world, Deutsche Welle, 31.01.2018, <https://www.dw.com/ar/%D9%88>, 13.01.2021.

⁷ Khalil, F., Al Arab Samyun Moadun Lil Sam, Arabs - Semites, Anti-Semites, Al Watan, March 12, 2019, <https://alwatannews.net/article/820134/Opinion/%D8%A7%D9%>, 13.01.2021.

⁸ Medina arabia actor aminan lil khakhamat min Berlin, Arab city is safer for rabbis than Berlin, Arab Post, 04/15/2019, <https://arabicpost.net/%D8>, 16.01.2021.

⁹ The World Islamic League is undergoing radical changes in its role in the Islamic world. It was established in 1962 in Mecca by the Saudi government. From a highly conservative anti-Western organization, it has become an entity that promotes “dialogue of religions.” For more information see: Takrim al amin al aam li rabitaal aalem al islam li mokafatihi al moadat as himself, Tribute to the Secretary General of the World Islamic League for his fight against anti-Semitism, Al Hurra, <https://www.alhurra.com/saudi-arabia/2020/06/10/%D8%>, 13.01.2021.

¹⁰ A clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadat as saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPS, <https://www.dohainstitute.org/ar/PoliticalStudies/Pages/Is-Anti-Zionism-a-Form-of-Anti-Semitism-Anti-Zionism-as-a-Jewish-Phenomenon.aspx>, 13.01.2021; A clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadat as saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPSA clear representative of this thesis is the Palestinian, former member of the Israeli Knesset Azmi Bashara. For more information, see: Bashara, A., A sahih inna moadat as saohoniya hiya ahad al ashkal al hadita moadat as sama? Is it true that anti-Zionism is one of the modern types of anti-Semitism? ACRPS, <https://daraj.com/10590/>, 13.01.2021.

by Palestinian professor of modern Arab politics and intellectual history at Columbia University. He argues that anti-Semitism and pro-Zionism have always been linked.¹¹

Israeli research shows that anti-Semitism is on the rise in the Arab world. The successive waves are probably related to specific events that represent the constant Arab-Israeli antagonism. Modern anti-Semitism is reaching extreme levels after a series of historical events that characterized the creation and establishment of the state of Israel. Such is the intensified migration of the Jewish population in Palestine, which began actively in the 1930s, the creation of the state itself in 1948, the triple aggression in 1956 against Egypt, in which Israel participated along with France and Great Britain, especially the Six-Day War in 1967 (when Jerusalem was occupied), then the war in 1973, the siege of Beirut and the war in 2006 (Israel-Hezbollah).

There are different types of anti-Semitism. Basically, the latter can be divided into religious, cultural, economic, racial and political. Very often the individual species can complement each other, especially the generalization of religious and racial anti-Semitism. In this light, the relevant conclusions can be drawn about the dogmatic genesis of hatred of Jews, referring to Sharia sources. The Quran is composed of two parts, depending on the place where the individual suras “descend”. This is happening in Medina and Mecca, respectively.

The first group of suras, the Medes, reflects a situation in which the Prophet Muhammad must oppose his pagan relatives. He then established his community of followers and the foundation of a state in which the main opponents and open enemies were the non-believers of the three tribes of the Beni Quraysh, the Beni Nadir, and the Beni Kaynakaa, who professed Judaism.¹² The Arab scholar Mustafa Jumuah makes a detailed study of the attitude of the Prophet Muhammad towards the Jews in Medina, summarizing the conclusions of many hadiths and their interpretations on this issue. The question is important because the actions of the Prophet automatically become normative acts within the Sharia legal system. He distinguished the following actions of the Prophet Muhammad towards the Jewish Arabs in his coexistence with them in the first Islamic city, namely, restriction of their movement, expulsion, ignoring, captivity, detention and physical extermination. He concludes that these actions were justified, as the Jews always betrayed him when he fought with his pagan relatives in Mecca.¹³ Moreover, they constantly violated the treaty he made with the Jews before he came from Mecca to Medina.¹⁴

Islamic scholar Dr. Ibrahim ben Fahed expands the casuistry of the Prophet Muhammad’s relationship with the Jews by analyzing twenty proven different approaches of the Prophet to the Jews of Medina. In fact, he adds positive actions of the Prophet Muhammad during

¹¹ Massad, J., Pro-Zionism and Antisemitism are Inseparable, and always have been, MEE, May 15, 2019, <https://www.middleeasteye.net/opinion/pro-zionism-and-antisemitism-are-inseparable-and-always-have-been>, 13.01.2021.

¹² For the three Arab tribes in Medina, the Beni Qurayza, the Beni Nadir, and the Beni Kaynakaa, who profess Judaism and their relationship with the Prophet Muhammad, see: Tawzi al-Yahud fi al-aalem al-Arabi, The Spread of the Jews in the Arab World, Al Jazeera, <https://www.aljazeera.net/2004/12/20/%D8>, 16.01.2021.

¹³ Jumu’ah, M., Min Mawaqif ar Rusul Min al Yahud, From the Prophet’s Position to the Jews, Al Alukah, July 22, 2017, <https://www.alukah.net/sharia/o/118450/>, 16.01.2021.

¹⁴ Interestingly, the agreement between the Prophet Muhammad and the Jews of Medina became a Sharia act, which Saudi Arabia is currently expected to use as a Sharia argument for establishing diplomatic relations with the state of Israel. For more information see: Ash Shahuani, M., Atbia wa Uatikat al Madina, Establishing Relations with Israel and the Medina Document, Ash Shark, 19.08.2020, <https://al-sharq.com/opinion/19/08/2020/%D8>, 16.01.2021; 21, 21.07.2020, <https://arabi21.com/story/1287547>, Abu Aamer, A., Mustashrik Israel: Al Saudiyun Yastakhimun An Nabi Mohammed Li Sharaana Atbia, Israeli Orientalist: Saudis use the Prophet Muhammad to legitimize the establishment of relations with Israel, Arabs 16.01.2021.

his life together between Muslims and Jews, such as helping a child in need, participating in a Jewish ritual, and more. However, Ben Fahed also emphasizes the ingratitude, insidiousness and negativity of the Jews towards the Muslim prophet.¹⁵ In his lecture on the same subject, the theologian Mohsen al-Qazouini placed special emphasis on the constant verbal battles between the Prophet and the Jews. Very often they caused the latter to conspire against the Muslims.¹⁶

The medical suras contain texts that definitely contain distrust, violence and hatred towards those whom the Prophet Muhammad accuses of treason and attempting to kill him. Such, for example, is the one hundred and twentieth verse of the surah "The Cow," namely, "And neither the Jews nor the Christians will be pleased with you until you follow their faith." Say: "Guidance from Allah is the only guidance." And if you follow their passions after the knowledge you have received, no one will protect you from Allah and deliver you.¹⁷

In unison is the sound of the sixty-fourth verse of the same surah, The Table, namely, "And the Jews said, 'The hand of Allah is clasped.' Let their hands be clasped and let them be cursed for what they have said. No, His Hands are open - He distributes as He wills. And in many of them, what your Lord has sent down to you increases their transgression and unbelief. And we cast enmity and hatred among them until the Day of Resurrection. Whenever they light a fire for war, Allah puts it out. And they strive on the earth for destruction, and Allah does not love those who sow corruption."^{18 19}

The second group of suras, namely the Meccan tone, is much calmer and more balanced. The Prophet Muhammad created his community, giving it clear religious and political horizons. This is how the eighty-second verse of the surah "The Table" sounds, for example, namely: love of believers are those who say, "We are Christians." This is because there are priests and monks among them, and because they are not proud."²⁰ In this light, we can divide the attitude towards the Ahl al-Kitab, the followers of the heavenly religions (Christians and Jews), reflected in the Qur'an as contradictory. Dominant versus expressing distrust and hatred towards non-Muslims following the monotheistic message. It is not just about the fatwas of such famous preachers as the former Chief Mufti of Saudi Arabia Abdel Aziz bin Baz (1912-1999),²¹ but also in-depth research such as that of Ali Shuhud, which lists a long list of negative qualities of the Ahl al-Kitab, followers of celestial religions toward Muslims.²² A special place is given to the Jews as bearers of a number of vices, among which are corruption, hypocrisy, cowardice, stinginess, betrayal and others. These "qualities" have been proven by various Quranic scholars by many Islamic scholars. One such is Abderahim al-Sharif in his dissertation *The Qualities of the Jews in*

¹⁵ Ben Fahed, I., *Ashrun moukifan min lil nabi sala lah alaihi wa sallam min al yahud*, Twenty Acts of the Prophet, peace be upon him, to the Jews, <https://ar.islamway.net/book/29679/%D8>, 16.01.2021.

¹⁶ Al-Kazwini, M., *Mohadarat at Tarih al-Islam - Mohadara 35-alaka maa al-Yahud*, Lectures on Islamic History - Lecture 35 - Relations with Jews, Ahl al-Bayt Mosque, <https://abu.edu.iq/islamic-sciences/courses/general-lessons/islamic-history/35>, 16.01.2021.

¹⁷ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, https://d1.islamhouse.com/data/bg/ih_books/single/bg_Translation_of_the_Meanings_Quran.pdf, 14.01.2021.

¹⁸ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

¹⁹ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

²⁰ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian, 14.01.2021

²¹ Ben Baz, A., *Ujub adawa al yahud al mushrikin wa gairihim min al kufar*, Need for hostility to Gentile Jews and other infidels, I have ben Baz, <https://binbaz.org.sa/articles/56/%D9%88>, 14.01.2021.

²² Ash Shuhud, A., *Moukif al Quran al Karim min al Yahud wa Nasara*, The Attitude of the Holy Qur'an to Jews and Christians, Nur, <https://www.noor-book.com/%D9%89-pdf>, 14.01.2021.

the Quran”.²³ It is noteworthy that although Jews and Christians should be judged on identical dogmatic criteria, the interest in Jews is greater and, accordingly, saturated with a greater dose of negativity. In the Qur'an, the word “Jews” is used nine times, while “Christians” is used six times.²⁴

The opinion of various authors remains polarized in terms of Christian or Islamic environment is stronger anti-Semitism. The famous orientalist Bernard Lewis is of the opinion that in the vast Islamic world, hatred of Jews does not acquire constant value. It depends on the era and the specific national and regional situation.²⁵ According to him, the most common punishment is to obstruct Muslims from mingling with Jews. The main reason is the acceptance and imposition of a fish, interest, in the implementation of the transaction. Such was the case with the Sunni and Druze attacks in 1838 against Jewish property in the city of Safed, which is now in Israel.²⁶ The same can be said of the Baghdad pogrom of 1 June 1941, also known as the Fraud, expropriation. The reason for the attacks on the Jews is the coming to power in Iraq of the pro-Nazi government of Rashid al-Gilani.²⁷

Iraqi researcher Arif Maaruf is of the opinion that the attack has economic roots, as Christians and a small number of wealthier Muslims have been targeted alongside Jews. However, the fact that it was performed on the Jewish holiday of Shevuot (one of the three major Jewish holidays along with Passover and Sukkot) suggests that the context of the attackers was religiously racist, openly directed at the local Jewish community.

Islamic radicals such as Yusuf Kardawi and Abdul Rahman al-Sudais are probably the flagships of Sunni anti-Semitism. The two issued fatwas described Jews as “monkey and pig followers.” They are based on the sixty-fifth verse of the Qur'anic surah “The Cow,” namely, “And you knew the skin of you who transgressed on the Sabbath, and we told them, “Be despised apes!” and the sixtieth verse of the Surah Table, namely, “Say: ‘Shall I inform you of a greater evil than this – as retribution to Allah?’ servants of Satan – these are the most miserable in place and the most deviated from the right path.”²⁸

The two represent two different tendencies in radical Sunnism – the Muslim Brotherhood and Salafism. The al-Sudais fatwa was issued in 2002, and in 2017 the sheik of the Holy Mosque in Mecca and chairman of the influential Al Haramain Association, Sheikh al-Sudais, changed his mind and began praising the United States and then-US President Donald Trump. At a conference hosted by the World Islamic League in New York, the anti-Semite noted the importance of US contacts with the Islamic world and interreligious dialogue.²⁹

²³ Ash Sharif, A., Sifat al Yahud fi al Qur'an al-Karim, The Qualities of the Jews in the Holy Qur'an, Ijaz al Qur'an wa as Sunnah, <https://quran-m.com/%D8%B5>, 14.01.2021.

²⁴ A distinction must be made between Yahud, Jews, Beni Israel, the sons of Israel (Israelites) and the Companions as Sabbath, the Sabbath-keepers. For more information see: Muhammad, Z., Al-Farak Beyna al-Yahud wa Beni Israel Phil Qur'an, The Difference between Jews and Israelis in the Qur'an, Al Ahbar, 10.08.2019, <https://al-akhbar.com/Kalimat/274839>, 14.01.2021; Fadlla, D., Al Yahud fi Nazra al Korunia, The Jews in the Qur'anic View, the site of Sheikh Hussein Fadlalla,, <http://arabic.bayynat.org/ArticlePage.aspx?id=25999>, 14.01.2021.

²⁵ Lewis, B., The Jews of Islam, Princeton University Press, Jun 1, 1987, pp. 25-26.

²⁶ For more information see: Mo'az, M., Studies on Palestine during the Ottoman Period, Jerusalem: Magnes Press, 1975, p. 67-70.

²⁷ Maaruf, A., Farhud al Yahud hal madbahha kanat onsoriya ?, Farhud, / expropriation / of the Jews was the massacre racist ?, Al Badil al Iraq, <http://www.albadeeliraq.com/ar/node/1427>, 15.01.2021.

²⁸ Teofanov, Tsv. Translation of the Holy Qur'an into Bulgarian...,15.01.2021.

²⁹ Al Jundi, A., As Sudais yamtadih America Hakada Radda 'alaihi wa sallam, As Sudais praises America so the activists replied, Al Arabi 21,

The “evaporated” anti-Semitism of al-Sudais is due primarily to the tough policies of Crown Prince Mohammed bin Salman, who in 2020 advocated the signing of peace treaties and the establishment of diplomatic relations between the Arab countries of the Persian Gulf and Israel. All those Saudi officials who do not agree with the new line of the Saudi government have been sent to prison.

Part of the process of “opening” the conservative Saudi kingdom to the world after 2016, stimulating interfaith dialogue, including allowing the first Christian prayer in the homeland of Islam in 2018 is the gradual implementation of full control over those three thousand influential ulemas in Saudi Arabia, which to date have been the most common source of aggressive anti-Semitism.³⁰

If we have to look for any difference between anti-Semitism in Sunni and Shiite states, then by doing an in-depth analysis, we can find nuances between them. This is primarily due to the status of the denominational community in the large family of Islam, on the one hand, but also a consequence of the formed ethnopsychology of the two denominations in relation to the Jews, on the other. This feature develops over time and depends on the degree of Arab-centrism applied in different parts of the vast Sunni-dominated territory. Geographically, the outskirts of Sunnistan (the former caliphate) are much more “friendly” to Jews than its center, the Arabian Peninsula. This statement sounds in line with the prophetic hadith that “Al Jazeera, i.e., the Arab semi-creature is Ard al-Islam, the land of Islam. This is perceived with the elaboration and application of the Sharia norm that there can be no other religion in this territory than the Islamic one. In this regard, despite Saudi Arabia’s “opening” to “interreligious dialogue” after 2016, it is unlikely that a local monarch with the title of Khadim al-Harameini al-Sharifein, a minister of the two shrines, will ever allow a temple of non-Islamic religion to be built-in within the historical borders of the Arabian Peninsula. The expulsion of the three Arab Jewish tribes from Medina, as well as the de-Judaization of Yemen, is part of this logic. Arabocentrism and the pure, normative Hanbalist school of law are the constant filters against foreign religious influences in the homeland of Islam.

One of these peripheries is the Maghreb, where in the VI century BC. the Jews arrive with the ships of the ancient Phoenician colonizers. Studies by the famous Arab scholar Ibn Khaldun, as well as a number of European scholars such as Michael Maas, Martin Gilbert, Eugene Albertini and others, describe in detail the adoption of Judaism by the Amazons in North Africa, especially in today’s Morocco, Algeria, Tunisia and Libya.³¹ The lack of strong Arab-centric power

17.09.2017, <https://web.archive.org/web/20190410141326/https://arabi21.com/story/1035028/AF>, 15.01.2021.

³⁰ On December 2, 2018, the first Christian prayer took place in Saudi Arabia. It is historic because the religious event is officially authorized by the kingdom's authorities. Coptic Metropolitan Ava Marcus of the Egyptian city of Shabra al-Khaima, who led the prayer, is in Saudi Arabia at the invitation of Crown Prince Mohammed bin Salman. It is in response to the latter's visit to Cairo a few days ago, on his way to Buenos Aires, to the G20 summit and the meeting there with the Coptic pope and patriarch of Alexandria, Theodoros II.

The Coptic priest was allowed to carry with him all the attributes necessary for the conduct of prayer. It was held in Riyadh, the house of one of the Egyptian Christians living in the kingdom. For more information see: The Foreign Insider, 6.12.2018, <https://www.facebook.com/foreigninsider>, 15.01.2021.

³¹ In front of the Israeli newspaper Israel Today, Israeli citizen Hueta Braun claims that she is the sister of the grandmother of the last leader of the Libyan Jamahiriya, Moammar Gadhafi. The latter converted to Islam and married a Libyan wealthy man, while Brown emigrated to the Jewish state. For more information see: Asma al hukam al arab min usul al yahudiya ... The names of Arab rulers of Jewish descent Al Jaras, <https://aljaras.wordpress.com/2012/10/04/%D8%A84/>, 15.01.2021; Al Yahud al Amazing, The Jews Amazingi., https://www.marefa.org/%D8%A7%D9%84%D9%8A%D9%87%D9%88%D8%AF_%D8%A7%D9%84%D8%A3%D9%85%D8%A7%D8%B2%D9%8A%D8%BA#cite_note-3, 15.01.2021.

allows this territory far from Mecca and Medina to become a favorite place for the existence of all kinds of Islamic and non-Islamic unorthodox currents and even quasi-states. An example in this regard is the Jewish settlement of Erriad on the Tunisian island of Djerba, whose synagogue Al Griba is believed to have been built in the 6th century.³²

The same favorable conditions for the large presence of a local Jewish community provide the historical features of the development of society, the religious situation and the statist establishment in Persia. This hypothesis is very valid, especially before the victory of the Islamic Revolution in Iran in 1979. The remoteness, the historical competition with the Arab dogmatic center, the minority nature of the Shiite denomination in which there are unrecognized unorthodox remnants, mostly from Zoroastrianism, become favorable prerequisites for the reception and tolerance of religious beliefs, which do not threaten the established Iranian theocratic state.

Universal Sunni anti-Semitism is conceptual nonsense. It cannot be of the same type, rectilinear and with a permanent profile. The reason for this statement is that the view and assessment of more than one billion and two hundred million followers towards the Jews and Israel cannot be gathered in one matrix. Moreover, they are organized in different types of state models, often professing competing, or complementary/legal dogmatic schools, even though they are in the same denomination. Sunni groups form a distinct social people's psychology, their nations are characterized by different ethnic compositions and degrees of external (often European) influence. If we have to summarize, the Sunni periphery (following the example of the Maghreb and Turkey) is one step closer to the Shiite one than that of the Sunni center – the Arabian Peninsula. The periphery generates anti-Semitism, which we can define as basic, ethnic, or in other words, close to dogmatic-cultural. Hatred of Jews is fueled by personal competition and envy, which grows into a strong sense of denial and disregard for the whole community.

The most convincing argument for the genesis of anti-Semitism is the pace of de-Judaization of the country. There were 265,000 Jews in Morocco in 1948 and 2,100 in 2019.³³ In Tunisia in 1948 there were 105,000, and in 2019 – 1,000 people.³⁴ In Iraq in 1948 and 10 in 2019.³⁵ In Yemen, home to one of the oldest Jewish communities, there were 55,000 in 1948 and 50 in 2019.³⁶ In Algeria, in 1948 the Jewish community numbered 140,000, and in 2019 – 200 people.³⁷ In Lebanon, in 1948 the local Jewish community was 20,000.³⁸ The picture is interesting in Egypt and Syria, where there is a significant Jewish minority when Israel's independence is declared. The first Arab state was home to 75,000 and the second to 40,000. By 2019, the remaining local

³²Tunisia - Alaf al Yahud Min Mokhtalih Arjaa al Aalam Yakhtafilun Fi Djerba, Tunisia - Thousands of Jews from all over the world celebrate in Djerba, Deutsche Welle , <https://www.dw.com/ar/%D8%AA%9/a-43646581>, 15.01.2021.

³³ Jews in Islamic Countries: Morocco, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-morocco>, 16.01.2021.

³⁴ Jews in Islamic Countries: Tunisia, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-tunisia>, 16.01.2021.

³⁵ Jews in Islamic Countries: Iraq, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-iraq>, 16.01.2021.

³⁶ Jews in Islamic Countries: Yemen, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-yemen>, 16.01.2021.

³⁷ Jews in Islamic Countries: Algeria, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-algeria>, 16.01.2021.

³⁸ Jews in Islamic Countries: Lebanon, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-lebanon>, 16.01.2021.

Jews in these two Arab countries are several.³⁹ The neighborhoods in which they lived no longer exist. Countries such as Libya, Sudan, Oman, Jordan and Saudi Arabia are in the same situation. Statistics show that there is not a single registered local citizen who professes Judaism.⁴⁰

Anti-Semitism in Iran is purely political. If we have to look for a dogmatic expression of the object of the hatred of the leadership of the Islamic Republic, it would be Beni Israel, the sons of Israel, the Israelis, not al Yahud, the Jews. This is due to several factors that we can summarize schematically through the following hypotheses:

- Shiites and Jews profess minority religious doctrines. Similar group status strengthens internal cohesion and solidarity with denominations that have a similar group status.
- The Ja'farites contain unorthodox religious components typical of the pre-Islamic period of the Persians. The Iranian constitution officially recognizes Zoroastrianism, which is not a heavenly religion. This religious group has the right to one member of parliament, along with Jews, and Christians (divided into different denominations). Proof is the infallibility of the leader – I have the strong charisma of the leader. This feature again stems from the minority status of the religious group. The difference between the imam and the caliph has already been discussed.
- Arabs and Jews belong to the same ethnic group / here it is raising the question of whether Jews are an ethnicity or a denomination that we leave open. The vast majority of Arabs are Sunnis and hence they are predominantly perceived as part of the same (Summit) ethnic group. Shiites are predominantly Persians. The latter are Aryans, whose language and culture are perceived as Indo-European. Ethnic differences within one country contribute to the basic acceptance of the other if the latter has no political aspirations.⁴¹ These aspirations can be regulated, as is the case in the Islamic Republic. However, if this ethnic group creates a strong state (Israel), which is a competitor for regional leadership, then tolerance becomes intolerance. It is transformed into fierce hatred and a desire to destroy the state.

The history of Judaism in this Central Asian country has very deep roots. There are many studies on Iranian Jews. A particularly valuable source is the book “Jews and Iranians” by Esther Parisi in French in 2019. There the author makes not only a serious historical retrospective, outlining the special relations between Persians and Jews. According to him, the establishment of the Jews in Persia took place more than twenty-seven centuries ago. In 539, the great military leader and founder of the Achaemenid Persian dynasty, Cyrus the Great (559-530), conquered Babylon and freed the local Jewish population from slavery. They are leaving for today's territory of the state of Israel. The origins of the Jewish community living in Iran today are believed to fall into this category. This is how the great Jewish communities in Hamadan and Susa were formed. King Darius I (521-468) of the same dynasty was tolerant of religious minorities. The rise of the Jews in Iran was particularly sensitive during the reign of the Qajar dynasty, which controlled Persia from 1779 to 1925. the new Muslims. “New Islam” is an Iranian term that refers to people who have recently joined the ranks of Islam. This name refers to the so-called. “Hidden Jews” who converted to Islam in Iran in the 17th and 18th centuries. These are those who are officially Muslims but continue to profess Judaism internally. Proof that the community did not allow mixed marriages, but wanted to stay “pure”. The term specifically referred to members of the Jewish community in the city of Mashhad who converted to Islam in 1839. It remained relatively

³⁹ For more information on Jews in Arab countries, see: Jews in Islamic Countries: Syria, Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/jews-of-syria>, 16.01.2021.

⁴⁰ Jewish Virtual Library, <https://www.jewishvirtuallibrary.org/>, 16.01.2021.

⁴¹ Al Gadami, A., Nahnu wa Iran. Al hala al iraniya wa al asilya allyati ..., We and Iran. The Iranian case and the issues that <https://books.google.bg/books?id=f=false>, 17.01.2021.

compact until 1890, when part of it emigrated to Jerusalem. According to the website Ad darar as suniya, by the end of the 1940s the group already had serious economic positions in the country. The rise of the Jews continued in the era of Shah Mohammed Reza Pahlavi (1925-1979). He turned them into full citizens, and even some began to call themselves Iranian nationalists. Thus, gradually, some local Jews, thanks to their economic positions, became close to the country's political circles.

Esther Parisi is of the opinion that, in general, the creation of Israel in 1948 had a strong impact on the major waves of immigration from Jewish communities around the world. The situation of the Jewish community in Iran was different. This was due not only to the active contact between the authorities in Tehran and Tel Aviv but also to the high standard of living of the minority in Iran.⁴²

Despite the great change in the status of Jews in Iran since the 1979 Islamic Revolution, there has been some momentum from the legacy of past political regimes that have benefited this religious minority in the country. In the first place, according to Iran's constitution, he is officially credited as a member of the local parliament, a situation that does not exist in any other Islamic country. It complained that Jews have much better conditions for practicing technical religion than they do. According to unconfirmed information, there are 25 synagogues in Tehran and 75 across the country. At the same time, there are no Sunni mosques in the capital. According to a Kurdish opposition leader in Iran, in 2012 Sunnis must go to the Saudi or Pakistani embassy to pray.⁴³

The inertia of the past is great, but over time, Iranian Jews have had to become heavily Iranianized and sealed in order to continue to enjoy some of their privileges. For example, in an interview, Iran's Grand Rabbi Yahuda Karame said that "his country has complete freedom to practice the Jewish religion." Despite official statistics on the availability of 8,800 Jews in the Islamic Republic, he claims that they are many times more. Karame is of the opinion that there are 20,000 and 25,000 people. At the same time, his thesis that "General Kasem Suleymani is a national hero who defeated ISIS" is impressive."⁴⁴

This type of statement can be explained by the adoption of a specialized law by the Iranian parliament. The legal norm adopted in 2020 shows the strengthening of the political anti-Semitism of the Islamic Republic and its gradual transformation into a dogmatic-racial one, which is typical for the Sunni Arab countries. Journalist Meir Javendarvar told the Monitor newspaper that the new legal norm aims to cut off communication between Jewish families divided between Israel and Iran, criminalizing any contact between them. The punishment includes imprisonment, from six months to two years, or 31-74 lashes, or a fine of 20-80 million tons (about 1,200-4,800 dollars). Additional penalties are imposed, including deprivation of the accused of social benefits, state pensions and state education, for a period of between six months and five years.⁴⁵

⁴² Parisi, E., *Les juifs et iraniens*, L'Harmattan, 2019, pp. 35-61.

⁴³ Bill fidio loan kurdi irani moarid: la masjid lil suna fi taharan, Through video iranian, kurdish opposition leader: There are no Sunni mosques in Tehran, Al Anba, <https://www.alanba.com.kw/ar/arabic-international-news/319837/26-08-2012-%D8%A8%D8>, 17.01.2021.

⁴⁴ Goldman, M., *Al Khaqham al Kabir Lil Yahud Fi Iran: Al Farik Suleimani Batal Kaumi Hazama Daesh, The Grand Rabbi of Iran: General Kasem Suleimani is a National Hero Who Defeated ISIS*, translated by H. Mazahim, Al Monitor, 22.06.20 <https://www.almayadeen.net/news/politics/1405766/%>, 17.01.2021.

⁴⁵ Javendarfar, M., *New Law Cuts Contacts for Families Split between Iran, Israel*, May 25, 2020, <https://www.al-monitor.com/pulse/originals/2020/05/iran-new-law-israel-break-up-families-connections.html>, 17.01.2021.

4. Conclusion

The strong escalation of tensions in the Middle East region after 2018 also radicalizes the Islamic Republic's hatred of Israel. Unfortunately, since 2020, there has been a process of change in Shiite anti-Semitism, which is beginning to penetrate increasingly into the bowels of Iranian society.

Anti-Semitism and anti-Westernism, divided into Sunni and Shiite, have long been subject to the following interdependence: Iranian society has traditionally favored the Western leader, the United States, unlike the ruling radicalized clergy and its state structures. This was definitely true for the generation that remembers the reign of Shah Mohammed Reza Pahlavi. The same hypothesis, but in inverse form, is valid for the symbol of conservative Sunnism - Saudi Arabia. Saudi society has traditionally been hostile to the Western leader, the United States, unlike the ruling dynasty. Times and politics are changing, influenced to a very large extent by the nature of power in the White House. In Tehran and Riyadh, the messages are clearly heard and decoded by the non-religious Barak Obama, the sympathizer of the strong evangelical current, Donald Trump, and the Catholic, Joe Biden. In practice, a kind of confessional "Rubik's cube" is obtained, in which the combinations of the individual squares are adjusted and a time of stabilization in the region is obtained. Unfortunately, a non-working combination may come out, which is nothing more than a highly explosive mixture for the region.

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Romania, Bulgaria and the Dobrujan Issue in the First Year of the Great War (1914-1915)

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Abstract

The problem of the Dobrujan land frontier between the Bulgarian and Romanian national states, which officially came up after the San Stefano and Berlin (1878) peace treaties and was aggravated by the Peace of Bucharest (1913), dominated the bilateral relations for a few decades. The hereby study focuses on the period August 1914 – September 1915, when both South-Eastern European states were neutral towards the Great War. This context led to various proposals, projects and scenarios concerning the Romanian-Bulgarian relations and implicitly related to the fate of Dobruja. Our effort deals with three levels: the positions of the Great Powers, their relations with Bucharest and Sofia, and the direct relations between the two South-Eastern European states. Chronologically, this period is divided into several stages, marked by the Ottoman Empire's entry in the war (1 November 1914), the deadlock of the negotiations between Bulgaria and the Entente (March 1915), Italy's option to renounce neutrality (23 May 1915) and the onset of the final talks concerning Bulgaria's option to join the Central Powers (July 1915). Among the most relevant sources, we need to mention the Romanian Military Archives from Pitești and the works of synthesis written by the Bulgarian historians Georgi Markov, Ivan Ilčev and Žeko Popov, dealing with the period 1913-1919.

Keywords: territorial claims, European context, evaluations (forecasts), contacts, negotiations, agreements.

The end of Ottoman rule in the Balkans meant, among other things, the beginning of rivalries between the movements and then the nation-states of South-Eastern Europe, having the stake in the division of former possessions of the declining empire. Among the territorial problems that arose in this part of Europe, in the conditions of the decline and disintegration of the Ottoman Empire, is that of Dobruja, which, roughly speaking, dominated the Romanian-Bulgarian relations since the end of the Russian-Romanian-Turkish war of 1877-1878, until the Second World War.¹ The beginning of the First World War placed the Romanian-Bulgarian territorial dispute over Dobruja in a new context, particularly complex and dramatic. As, for more than a year, both Romania and Bulgaria were neutral, during this period numerous plans, projects and scenarios

¹ A useful working tool for knowing and understanding the contemporary Bulgarian historiographical perspective on this issue: Constantin Iordan, *Dobrogea (1878-1940) în istoriografia bulgară post-comunistă [Dobruja (1878-1940) in post-communist Bulgarian historiography]*, Bucharest, Romanian Academy Publishing House, 2013, 326 pages.

were circulated regarding the evolution of the Romanian-Bulgarian relations and the possibilities of solving the Dobruja problem, within broader combinations and arrangements.

The period between the outbreak of the conflagration and the entry of Bulgaria into the war (15/28 July 1914 / 27 October 1915) is marked by several more important events:

- the entry of the Ottoman Empire into the war (1 November 1914);
- the Macedonian rebellion (March 1915), concomitant with the beginning of the fighting at Gallipoli;
- Italy's entry into the war (10/23 May 1915);
- conclusion of the secret treaty of alliance between Bulgaria and the Central Powers (24 August / 6 September 1915).

Following the Treaty of Berlin, signed on 1/13 July 1878, most of Dobruja (northern and central areas), with an area of 15,625 km², became part of the Romanian state, while the southern part reverted to Bulgaria, which was to gain full independence in 1908. The verdict issued by the European Areopagus has aroused dissatisfaction in both states, which, in combination with other factors, will negatively affect bilateral relations, except for the years of Stefan Stambulov government (1887-1894). In parallel, both parts of post-Ottoman Dobruja experienced important economic, social and ethno-demographic changes at the end of the 19th century and the beginning of the next.

Thus, immediately after 1878, Romanian Dobruja was a province impoverished and devastated by wars and epidemics, with a sparse population, in total, in 1880, about 150,000 inhabitants of which 31% Turkish-Tartars, 27.5% Romanians and 20 % Bulgarians, but after three and a half decades, the population of the province amounted to 384,000 inhabitants, of which 56.2% ethnic Romanians, 13.4% Bulgarians and 11% Turkish-Tatars. Constanta had become the main port of Romania, linked with the territories of the left bank of the Danube by the railway to Cernavoda, continued by the famous bridge built under the guidance of engineer Anghel Saligny (b.1854-d.1925); also, Dobruja was the most urbanized province among the four of the Romanian kingdom and the only one in which the share of Romanian ethnics was higher in cities than in villages.² At the same time, in the southern part of Dobruja, initially inhabited by an overwhelming Turkish-Tatar majority, the ethno-demographic share of the Bulgarians was growing rapidly, as well as, even faster, their share in the economic and social life.³

The latent Romanian-Bulgarian dispute reappeared in the forefront of political and diplomatic events on the old continent in the context of the Balkan Wars (1912-1913), when, invoking geopolitical and geostrategic reasons, Romania openly demanded the modification of the land border with Bulgaria. After a series of postponements, failures and semi-failures, the government in Bucharest, led by Titu Maiorescu (b.1840-d.1917), achieved this goal, following the Second Balkan War, through the treaty concluded on 28 July / 10 August 1913, right in the capital of Romania.

In the summer of 1913, Romania obtained a territory of 7,700 km², called *Cadrilater*, due to its almost quadrilateral shape, or *New Dobruja*, to distinguish it from *Old Dobruja*, obtained by Romania in 1878, or *Southern Dobruja*. The population of the region was, according to a Bulgarian statistic from 1912, of 282,207 inhabitants, of which 48.1% Turkish-Tatars, 43.1% Bulgarians (including Gagauz, Christian-Orthodox Turks who speak Bulgarian), 4% Gypsies, 2.3

² George Ungureanu, Cornel Popescu, "Modernizare și românizare în Dobrogea post-otomană" ["Modernization and Roumanianization in post-Ottoman Dobruja"], in the volume *Românii și Europa (secolele XIV-XX) [Romanians and Europe (14th-20th centuries)]*, coordinating editor: Constantin Augustus Bărbulescu, Cluj-Napoca, Mega Publishing House, 2014, pp. 57-65.

³ *Ibidem*.

% Romanians.⁴ Almost identical percentage weights also indicate a pro-Bulgarian North American statistic from 1919, quoted by the Italian researcher Alberto Basciani.⁵ However, the economic and social realities in the area were much more favorable to the Bulgarian ethnics than the demographic ones, which was to considerably hinder the efforts of the Romanian authorities to integrate the area in their own national-state edifice. The loss of Southern Dobruja in 1913 aroused in the Bulgarians a feeling of frustration much more intense than the satisfaction felt by the Romanians, marking the opening of a new chapter of territorial litigation with the Romanian state.

At the turn of 1913 and 1914, the conservative and Germanophile government of Titu Maiorescu was replaced, by the will of the old king Carol I (b.1839-d.1914; 1866-1914, until 1881, prince), with the liberal government led by Ion I. C. Brătianu (b.1864-d.1927), an antantophile.⁶

In Bulgaria, the pro-Austrian liberal government led by Vasil Radoslavov (b.1854-d. 1929), set up in the hot days of July 1913 and reshuffled a few months later, succeeded, by not exactly orthodox but unusual means in the Balkans, to secure a parliamentary majority, following the January 1914 elections.⁷ Although inclined to the Central Powers, Radoslavov sent as diplomatic representatives to Paris, London and St. Petersburg three prestigious personalities, namely: Dmitry Stančov (b.1863-d.1940), Mikhail Madžarov (b.1854-d.1944) and, respectively, General Ratko Dimitriev (b.1859-d.1918).⁸ However, this did not change Bulgaria's position on the European political and diplomatic scene. Tsar Nikolaj II (1894-1917) told Ratko Dimitriev that the improvement of Bulgaria's relations with Greater Russia depended on the evolution of relations between Sofia and Belgrade, and a much-needed loan to Bulgaria, after laborious negotiations with France, was finally granted by Germany.⁹

After the conclusion of the Third Peace in Bucharest (28 July / 10 August 1913), Romania promoted a policy of balance in the Balkans. In October 1913, Take Ionescu (b.1858-d.1922) managed to settle the Greco-Ottoman tensions, which threatened to lead to the third Balkan War.¹⁰ At the beginning of 1914, Ion I. C. (Ionel) Brătianu rejected the offers of his counterparts his Serb, Nikola Pašić (b.1845-d.1926), and the Greek, Eleutherios Venizelos (b.1864-d.1936), to conclude a regional alliance against Bulgaria.¹¹ Romanian government also let unanswered the polls undertaken by the Radoslavov government¹² regarding a Romanian-Bulgarian rapprochement under the aegis of the Central Powers.

In the same regional context, in February 1914, the Romanian Minister in Sofia, Gheorghe Derussi (b.1870-d.1931), had a meeting with Nikola Genadiev (b.1868-d.1923), former

⁴ Archives of the Romanian Ministry of Foreign Affairs, *Craiova Treaty* fund, vol. I, leaf 261; Simion Mehedinți, "Observations on Dobruja", in "Convorbiri literare", Bucharest, LI, 1919, pp. 78-79.

⁵ Alberto Basciani, *Un conflitto balcanico. La contesa fra Bulgaria e Romania in Dobrugia del Sud*, Conseza, Editura Periferia, 2001, pp. 43-44.

⁶ *Istoria României în date [History of Romania in data]*, coord: acad. Dinu C. Giurescu, 3rd edition, Bucharest, Encyclopedic Publishing House, 2010, pp. 323-324.

⁷ Stevan K. Pavlowitch, *Istoria Balcanilor (1804-1945)*, [*History of Balkans (1804-1945)*], translated by Andreea Doica, Iași, Polirom Publishing House, 2002, p. 201.

⁸ Ivan Ilčev, *Bălgarija i Antantata prez p̄rvata svetovna vojna*, [*Bulgaria and the Entente during the First World War*] Sofia, State Publishing House for Science and Art, 1990, p. 36.

⁹ *Ibidem*, pp. 36-37.

¹⁰ C. Iordan, *Venizelos și românii [Venizelos and Romanians]*, second edition, Bucharest, Omonia Publishing House, 2010, pp. 116-119

¹¹ *Istoria politicii externe românești în date*, [*History of the Romanian foreign policy in data*], coord. I. Calafeteanu, Bucharest, Encyclopedic Publishing House, 2003, p. 210.

¹² *Ibidem*.

head of Bulgarian diplomacy in the second half of 1913.¹³ In talks with the Romanian diplomat, the Bulgarian politician tried to convince him that Bulgaria had resigned itself to the loss of Southern Dobruja, hoping to win Romania's friendship. Asked about the possibility of Bulgaria joining the Triple Alliance, N. Genadiev offered an evasive answer.¹⁴

The summer of 1914 found, however, the Romanian-Bulgarian relations, in a phase of strong tensions, manifested mainly by a series of border incidents, resulting in several dead and several wounded and seasoned with press controversies, partly occasioned by the visit of Tsar Nikolaj II to Constanța, by the words of praise of the Russian sovereign for the conduct of Romania in the Balkan wars, but especially by the acceptance of the title of honorary commander of the 5th Cavalry Regiment, stationed at Bazargic (Dobritch), in Southern Dobruja.¹⁵

Ever since the outbreak of the conflagration that was to become global, both belligerent blocs have sought to attract both Romania and Bulgaria. However, there were differences in the approach to the relationship with the two Danubian-Pontical states, within each military bloc.

Thus, among the Powers of the Entente, Tsarist Russia was more reluctant to Romania and insisted on an ethnic, linguistic, religious and geopolitical approach to the southern Slavs, Serbs and Bulgarians ("the danger of Germanism"). On 5 August 1914, the head of Russian diplomacy, Sergei Dmitrievich Sazonov (b.1860-d.1927), proposed to Nikola Pašić to form an alliance with Bulgaria, to which he would cede part of Vardarian Macedonia, according to the 1912 bilateral agreement (area to the SE of the Ohrid-Veles-Kriva Palanka line). In the event of a victory of the Entente, the concessions made to the allied Bulgaria could, in Sazonov's view, be even more substantial, including the whole of Vardarian Macedonia, with Serbia to be compensated at the expense of Austria-Hungary. If Bulgaria boiled down to benevolent neutrality towards Serbia and the Entente, then the concessions were to be limited to the Štip-Radovište-Kočani region. On suggestions from St. Petersburg (Petrograd), the head of the Serbian government gives a long and ambiguous answer, alluding to East Thrace (Ottoman) and Dobruja.¹⁶

In fact, as the Balkanologist Stevan K. Pavlowitch noticed in the summer of 1914, "the Russophilia of the Bulgarian population had not completely died out,"¹⁷ a fact known to Russian diplomats and politicians who made statements and launched initiatives accordingly. For example, the Armenian prince (*kneaz*) Abamalek Lazarëv (b.1857-d.1916), a famous Russian archaeologist, geologist and anthropologist, published, shortly after the outbreak of the war, in Petrograd, the pamphlet entitled "Conditions for a Glorious and lasting Peace."¹⁸ According to Prince A. Lazarëv, the recognition of Romanian aspirations in Transylvania had to be linked to the return of Southern Dobruja to Bulgaria, a gesture considered essential for good solidarity and

¹³ Tašo V. Tašev, *Ministrite na Bălgarija (1879-1999). Enciklopedičen spravočnik [The ministers of Bulgaria (1879-1999). Encyclopedic guide-book]*, Sofia, Academic Publishing House „Profesor Marin Drinov” & Ministry of Defence Publishing House „Saint George, The Bearer of Victory”, 1999, pp. 111-112, 570.

¹⁴ C. Iordan, *Dobrogea (1878-1940)...*, p. 71

¹⁵ Romanian Military Archives - Pitesti (hereinafter, R.M.A.-P will be cited), General Military Staff (hereinafter, G.M.S. will be cited) - *Section 2 Information*, fund, file no. crt. 277/1914, *passim*.

¹⁶ Georgi Markov, *Goljamata vojna i Bălgarskijat ključ za evropenskijat pogreb (1914-1916) [The Great War and the Bulgarian key of the European treasure]*, Sofia, Academic Publishing House „Profesor Marin Drinov”, 1995, p. 52.

¹⁷ St. K. Pavlowitch, *op.cit.*, p. 201

¹⁸ A copy of the brochure can be found at R.M.A. - P., G.M.S.. - *Office of Military Attachés (1896-1941)*, file no. crt. 40/1914, leaves 3-20 (on leave 20, there is an ethnic map of Europe, from which the Bessarabian Romanians, not even mentioned as "Moldovans") are almost completely missing).

Romanian-Bulgarian neighborhood: regarding Vardarian Macedonia, the author was less categorical and recommended some concessions in favor of Bulgaria in the Ohrid and Monastir areas.¹⁹ Russian nationalist MP Pavel N. Krupenski advanced the idea of an exchange of territories: Romania to return to Bulgaria Southern Dobruja, obtained in 1913, receiving in return, from Russia, Southern Bessarabia (Bessarabia, in the original sense of the word), under the conditions of Russian supremacy recognition in the Strait area.²⁰

On 18 September / 1 October 1914, in the Russian imperial capital, the Sazonov-Diamandy agreement was concluded, through which the Great Power of the East recognized the right of Romanian state to annex its territories populated by the Romanian ethnics, under the rule of Austria-Hungary (rather vague provision).²¹

The head of French diplomacy, Théophile Delcassé (b.1852-d.1923), even before the Ottoman Empire entered the war, considered it appropriate for Bulgaria to be promised East Thrace, up to the Enos-Midia line, and Greece, Northern Epirus without Wallon (Vlorë).²² Britain wanted to lure Bulgaria along with the Entente while maintaining Greece's territorial integrity, while Russia demanded that Greece pay part of the price of Bulgaria's rally.²³ Greek Prime Minister E. Venizelos did not respond to suggestions to cede or pledge some Bulgarian territory, "preferring the sparrow in his hand to the dove in the air."²⁴

On the other side of the barricade, German diplomats advised Sofia's leaders to prove their peaceful intentions towards Romania.²⁵ On 26 July / 8 August 1914, at *Ballplatz*, a draft alliance treaty between Austria-Hungary and Bulgaria was finalized, which provided for the final renunciation of Bulgaria to Dobruja, as a precondition for the rapprochement with Romania.²⁶ After a few days, the position of the Double Monarchy suffered a certain nuance: to the government of Sofia is sent a draft alliance treaty, with the maintenance of the border in Dobruja, if Romania remained in the same alliance; In case of Romania's alliance with the Entente (Russia), Bulgaria could claim the return of Southern Dobruja.²⁷

The entry into the war of the Ottoman Empire (16/29 October 1914), by the Central Powers, was followed, on 29 October / 11 November 1914, by the transmission of a collective note of the Entente Powers to Bulgaria; due to differences and divergences of Franco-British-Russian interests, it had an inaccurate content,²⁸ being rejected as unsatisfactory by the Bulgarian government on 11 November 1914.²⁹

¹⁹ *Ibidem*, filele 4, 16.

²⁰ Hadrian G. Gorun, *Relatiile politico-diplomatice și militare ale României cu Franța în Primul Război Mondial* [Romania's political-diplomatic and military relations with France in the First World War], Cluj-Napoca, Argonaut Publishing House, 2009, p. 47.

²¹ *Istoria politicii externe românești* [History of the Romanian foreign policy]..., p. 212.

²² I. Ilčev, *op. cit.*, p. 76.

²³ *Ibidem*, p. 79.

²⁴ L. S. Stavrianos, *The Balkans since 1453*, New York-Chicago-San Francisco-Toronto-London, Holt, Rinehart & Winston, 1963, p. 561.

²⁵ G. Markov, *op.cit.*, p. 53

²⁶ *Ibidem*, p. 58.

²⁷ Žeko Popov, *Dobrudža (1913-1918): Okupirana, osvobadena, otneta* [Dobruja(1913-1918),occupied, liberated, stolen] Velbuzhd, self-edited, 2008, p. 103.

²⁸ I. Ilčev, *op. cit.*, p. 101.

²⁹ Vasil Radoslavov, *Bălgarija v svetovna kriza* [Bulgaria within world crisis], introduction by Milen Kumanov, Sofia, Bulgarian Academy for Science Publishing House, 1993, p. 188.

How did the Romanian-Bulgarian relations and the relations of the three states with the other Balkan states evolve in the first three months of the Great War?

On 16/29 July 1914, when the Austro-Hungarian military fleet was bombing Belgrade, King Carol I had a meeting with Al. Marghiloman (b.1854-d.1925), moderate Germanophile and leader of the Conservative Party. During the discussion, the sovereign pointed out that the state of public opinion and the army was anti-Austrian, but considered that a war against the Double Monarchy would have been dishonorable for Romania and expressed fear of a possible coup by Russophiles in Bulgaria, which would have exposed Dobruja to a combined attack of the two Slavic states.³⁰

The day before, the head of government Ion I. C. Brătianu had had a secret meeting with the Bulgarian minister in Bucharest, Simeon Radev (b.1879-d.1967). According to the Bulgarian diplomat, the Romanian Prime Minister offered a benevolent neutrality in the event of Bulgaria's attack on Serbia and demanded that the offer not be sent by telegraph, but verbally, which involved a trip to Sofia; Instead, Brătianu demanded that Bulgaria not raise the issue of Southern Dobruja. On his return from Sofia, Radev sent a positive but conditional response, requesting that the official Romanian declaration of neutrality be made public on the day of the mobilization of the Bulgarian army.³¹

Among many ideas, at that time, Vasil Radoslavov intended to start talks with the Romanian government, in order to conclude a treaty of friendship and mutual aid and to facilitate armament efforts.³² Also, in the first days of the conflagration, the Bulgarian prime minister was dissatisfied with the movements of Turkish troops in Eastern Thrace and Romanian troops in Dobruja.³³

In the Crown Council of Sinaia (21 July / 3 August 1914), a series of references to Bulgaria and the intentions of the government in Sofia were heard, the most categorical coming from Ion Lahovary: "I do not kill Romanians, for Austria to make a Greater Bulgaria, to the detriment of a small Serbia!"³⁴

The next day, Al. Marghiloman has had a meeting with Simeon Radev, who tells him about a discussion with Brătianu; In this way, the Bulgarian diplomat informed the interlocutor that his main objective is Macedonia and that he will pursue a policy of loyalty to Austria-Hungary and friendship to Romania. Radev also refuted rumours of an imminent coup by Russian-speaking Russian forces in the context of Ratko Dimitriev's return from Petrograd, and in turn expressed suspicion of Brătianu's true intentions: "Can I fulfil my mission?" [...] I don't want to play Mr. Kalinkov role" (n.n.: Bulgarian minister in Bucharest during the Balkan wars).³⁵

From Al. Marghiloman's notes, we also know the opinions about Bulgaria expressed by Ion C. Grădișteanu (b.1861-d.1932) and N. Filipescu (b.1862-d.1916), antantophile conservative

³⁰ Al. Marghiloman, *Note politice [Political notes]*, edited by Stelian Neagoe, vol. I, Bucharest, Scripta Publishing House, 1993, p. 158.

³¹ *Izvori za istorijata na Dobrudža, Tom I (1878-1919) [Sources for the history of Dobruja]* editors : Žeko Popov, Kosjo Penčikov, Petăr Todorov, Sofia, Bulgarian Academy for Sciences Publishing House , 1992, *vtoračast (1913-1919) [second part]*, p. 268, doc. 25; see also: G. Markov, *op.cit.*, p. 60.

³² Ž. Popov, *op.cit.*, p. 202.

³³ G. Markov, *op.cit.*, p. 52; see also: Tiberiu Velter, *Marea Britanie și Balcanii. Pagini de diplomatie: 1914-1915 [Great Britain and the Balkans. Diplomacy pages, 1914-1915]*, Cluj-Napoca, Cluj University Press, 2004, p. 19.

³⁴ Ion Mamina, *Consilii de coroană, [Crown Councils]*, Bucharest, Encyclopedic Publishing House, 1997, p. 36.

³⁵ Al. Marghiloman, *op. cit.*, pp.162-163.

leaders. At the meeting of 20 August / 2 September 1914, Grădișteanu considered that a Bulgarian attack on Serbia would be a *casus belli* for Romania. N. Filipescu considered the territorial enlargement of Bulgaria inevitable, a fact possible both in case of German victory, in order to isolate and weaken Serbia, as well as in case of victory of the Entente, but in this eventuality, with the compensation of Serbia on behalf of Austria-Hungary, for the cessions made to Bulgaria (Bosnia and Herzegovina against Vardarian Macedonia).³⁶ Three weeks later, N. Filipescu was convinced that Bulgaria would not attack Romania in the event of its war against Austria-Hungary, and on 17/30 September at the meeting of the Conservative Party's Steering Committee, he stated that it was possible to involve Bulgaria on the side of the Entente. Therefore, it was necessary for Romania to start a bilateral alliance with the southern neighbor even, under the aegis of the Entente, including the participation of a Bulgarian division in the war effort.³⁷

In Istanbul, Turkish leaders expected an Ottoman-Bulgarian-Romanian collaboration in favor of the Central Powers. In this sense, Enver Pasha (b.1881-d.1922), the main craftsman of the Ottoman Empire's rally to the cause of the Central Powers, addressed Vasil Radoslavov, who, however, expressed some uncertainties about the type of neutrality adopted by Romania, at 21 July / 3 August 1914.³⁸ On 6/19 August 1914, in Sofia, a secret treaty of alliance and friendship was signed between Bulgaria and the Ottoman Empire. The text of this official document stated in Article V: "Bulgaria declares that the provisions of this Treaty concerning its entry into an offensive, in cooperation with Turkey, may not enter into force until Bulgaria has secured enough guarantees from Romania, either through a Bulgarian-Turkish-Romanian tripartite agreement, or through a special Romanian-Bulgarian agreement, based on neutrality."³⁹ In parallel, the Russophobic newspaper "Kambana" (The Bell), led by Krastjo Stančev, a cousin of Christian (Hristo) Rakovski (b.1873-d.1941),⁴⁰ launched a call for Romanian-Bulgarian solidarity because of the expansionists trends of tsarist Russia.⁴¹

In fact, the decision-makers in Sofia had taken the initiative of surveys by their Romanian counterparts. With the news and approval of the government of Vasil Radoslavov, on 8/21 August 1914, King Ferdinand I of Saxe-Coburg Gotha (b.1861-d.1948, 1887-1918, until 1908 prince), sent a telegram to Carol I of Romania; the document does not mention Dobruja, but insists on the need to face together the challenges of the international context.⁴² According to Vasil Radoslavov, in his response, the Romanian sovereign would have sent thanks and assurances of devotion, which was not enough to initiate direct (and fruitful) negotiations between the two states. This result of the Bulgarian king's approach is attributed by V. Radoslavov to Bratianu's policy, considered oscillating and duplicitous, King Carol I expecting a German victory, which would convince his prime minister to accept the rally to the Central Powers.⁴³ However, researcher Žeko Popov writes that, in his reply to the message of Ferdinand I of Bulgaria, Carol I of Romania would have asked for peace in the Dobruja border.⁴⁴

³⁶ *Ibidem*, p. 172.

³⁷ *Ibidem*, pp. 185-187, 193.

³⁸ G. Markov, *op. cit.*, p. 53.

³⁹ Veličko Georgiev, Stajko Trifonov (editors), *Istoriija na Bălgarite 1878-1944 v dokumenti [History of Bulgarians (1878-1944) in documents]*, T. II (1912-1918), Sofia, Prosveta Publishing House, 1996, pp. 376-377.

⁴⁰ Information personally communicated to the author by Mr. Daniel Cain, researcher at the Institute of South-Eastern European Studies at the Romanian Academy.

⁴¹ R.M.A. – P., *G.M.S.-Section 2 Information fund*, file no. crt. 277/1914, leaf 317.

⁴² V. Radoslavov, *op. cit.*, p. 97(full text of the telegram).

⁴³ *Ibidem*, p. 98.

⁴⁴ Ž. Popov, *op. cit.*, p. 104.

During the period of Romania's neutrality, a series of secret meetings took place between Ion I. C. Brătianu and Al. Marghiloman. During the confidential discussions between the two-party leaders, with different visions regarding the country's internal and foreign policy, solutions were sought in order to obtain, from the two belligerent blocs, favorable terms for Romania. For Brătianu, Bulgaria represented, in August 1914, a factor of uncertainty, being considered a potential threat, both in the event of Romania's rally to the Entente, and of the alliance with the Central Powers.⁴⁵ In the discussion with Marghiloman, held on 7/20 August 1914, in the house of the lawyer and diplomat Victor Antonescu (b.1871-d.1947), Brătianu mentions some Bulgarian proposals, to which he would have responded with the request to specify if Bulgaria considers Romania's disinterest in the Macedonian issue as a sufficiently important friendly gesture.⁴⁶

On 12/25 September 1914, the head of the Romanian government was inflexible on the Dobruja issue, in a discussion with Simeon Radev, emphasizing the importance for Romania of a broad exit to the Black Sea and advising the rulers in Sofia, through the Bulgarian minister in Bucharest, to seek territorial expansion in Macedonia and the Aegean Sea. Eight days later, Vasil Radoslavov instructed Simeon Radev to talk "little and rarely" about Bulgaria's neutrality, in order to obtain a much better price in exchange for this attitude.⁴⁷

At the end of September, the Bulgarian Ministry of War, General Ivan Fičev (b.1860-d.1931), declared to the Romanian charge d'affaires in Sofia, Al. Gurbănescu, that the return of Dobruja (Southern Dobruja, our note.) to Bulgaria is the precondition for any bilateral arrangement, especially for a cooperation agreement.⁴⁸ V. Radoslavov himself had raised the issue, before the representatives of the Central Powers, on 22 September / 5 October 1914, that, in exchange for neutrality and abstention from the war against Romania, Bulgaria should be territorially rewarded in Dobruja; on the same day, Count Forgacsi, Deputy Foreign Minister of the Double Monarchy, concluded that "Bulgaria and Romania accuse each other and neutralize (their) actions". He also believed that Romania would not attack Bulgaria if the latter would go to offensive in Vardarian Macedonia, against Serbia.⁴⁹

Bulgaria's interest in Vardarian Macedonia, which was in the possession of Serbia, was a factor that diminished Romanian fears about the southern neighbor's conduct, with assurances from Russia.⁵⁰

But also from Petrograd, there came suggestions in the sense of territorial concessions to Bulgaria, which were rejected by Ion I. C. Brătianu, invoking the importance of Dobruja for Romania, in very categorical sentences ("you can live without Transylvania! But not without Dobruja!"), as well as the possible effect of some territorial promises ("The promise of small territorial restitutions, would make unrealizable hopes be born in Bulgarians").⁵¹

Turkey's entry into the war by the Central Powers, recorded *de facto* on 16/29 October 1914, by the participation of Turkish military vessels in the attack on Sevastopol,⁵² offered the

⁴⁵ Al. Marghiloman, *op. cit.*, p. 165 (note from 30 July / 12 August 1914) and p. 168 (note from 7/20 August 1914).

⁴⁶ *Ibidem*, p. 168.

⁴⁷ *Ibidem*, p. 77-78.

⁴⁸ Ž. Popov, *op. cit.*, p. 104.

⁴⁹ G. Markov, *op. cit.*, p. 79.

⁵⁰ Ž. Popov, *op. cit.*, p. 106.

⁵¹ Al. Marghiloman, *op. cit.*, p. 215 (note dated 12/25 October 1914).

⁵² Mircea N. Popa, *Primul Război Mondial (1914-1918) [The First World War (1914-1918)]*, Bucharest, Scientific and Encyclopedic Publishing House, 1979, pp. 195-196, 484.

Entente Powers the opportunity to make offers to Bulgaria involving the owning of East Thracian territories. However, Bulgaria's most important and pressing demands were on Macedonia, and Dobruja was not missing from the list of Bulgarian claims.

On 4 November 1914, the Russian minister in Sofia, Al. Saviski, received from Sergei Sazonov the disposition not to forget the territorial compensation of Bulgaria, in case of alliance of the small Slavic state with the Romanian state; previously, the Russian diplomat promised Bulgarian hosts support for the regaining of Southern Dobruja, without Silistra, by applying the St. Petersburg Protocol (26 April / 9 May 1913).⁵³

On 12 November 1914, the head of British diplomacy, Sir Edward Gray (b.1862-d.1933), asked his Russian counterpart to urge the Serbian refugee government in Niš to renounce the whole of Vardarian Macedonia in favour of Bulgaria, following that Serbia to receive Bosnia, Herzegovina and direct access to the Adriatic Sea.⁵⁴ On 24 November the Entente promised Bulgaria compensation for benevolent neutrality, but at the end of the war,⁵⁵ and the collective verbal note of 9 December 1914 provided for concessions in Macedonia and Thrace, Dobruja being qualified by Al. Saviski as "a problem of Bulgaria".⁵⁶ At the same time, in December 1914, the new Russian minister in Serbia, Prince Trubetskoi, devised a plan according to which, in exchange for benevolent neutrality, Bulgaria would obtain, at the end of the war, the whole of Vardarian Macedonia (provided Serbia won Bosnia and Herzegovina), part of Southern Dobruja (Dobritch and Balchik areas), as well as Eastern Thrace, up to the Enos-Midia line.⁵⁷

In reply to the Entente's offers, on December 16, 1914, in a speech held in *Săbranje* (Parliament), Vasil Radoslavov shows that, in exchange for neutrality, only minimal concessions can be obtained; The head of the Bulgarian government mentions Macedonia twice, and the Kavalla-Dramos-Serres region only once, without making any reference to Dobruja.⁵⁸

In the winter of 1914-1915, as a result of the lobby undertaken by Noel Buxton (b.1869-d.1948), Britain's interest in attracting Bulgaria to the Entente increased; To this end, at the end of 1914, G. Trevelyan (b.1876-d.1962) and R. Seaton-Watson (b.1879-d.1957) were sent to Niš and Bucharest, respectively, with the mission to urge compromises with Bulgaria in the context of David Lloyd George's (b.1863-d.1945) plans to initiate a landing in Thessaloniki.⁵⁹

The Bulgarian demands in relation to the Entente remained exorbitant. Thus, on 29 January 1915, in response to a report from the diplomat Pančo Hadžimišev (b.1874-d.1957), M. Madžarov's successor as minister in London, who showed that, in exchange for benevolent neutrality, Bulgaria could regain, with the help of the Entente, "the lost parts of Macedonia and Dobruja", V. Radoslavov expresses himself very categorically: "Not to negotiate, but only to repeat what neutral Bulgaria has made, in its time, all the sacrifices for which it has to get in exchange Dobruja, Macedonia and Kavalla!"⁶⁰ The Bulgarian claims on Macedonia and Dobruja, in exchange of the benevolent neutrality towards the Entente, are reiterated by V. Radoslavov in the instructions sent in February 1915 to P. Hadžimišev and D. Stančov.⁶¹ However, Mikhail Madžarov

⁵³ Ž. Popov, *op. cit.*, p. 106.

⁵⁴ I. Ilčev, *op. cit.*, p. 100.

⁵⁵ Ž. Popov, *op. cit.*, p. 107.

⁵⁶ *Ibidem*

⁵⁷ G. Markov, *op. cit.*, p. 97.

⁵⁸ V. Georgiev, St. Trifonov, *op. cit.*, p. 256.

⁵⁹ I. Ilčev, *op. cit.*, p. 114.

⁶⁰ G. Markov, *op. cit.*, pp. 107-108.

⁶¹ I. Ilčev, *op. cit.*, p. 133.

was sceptical about obtaining the concerted support of the Entente Powers over Dobruja, especially after the United Kingdom granted a loan to Romania.⁶²

In the same month (February 1915), two meetings of Hadžimišev with David Lloyd George took place. At the first meeting, the British politician promises Bulgaria, in exchange for an alliance, with a view to starting operations in the Dardanelles, the whole of Vardarian Macedonia, Southern Dobruja and East Thrace, up to the Enos-Midia line. The second meeting brought with it an amendment: Kavalla and the whole of Dobruja were still promised, but on the condition that Russia gave up Bessarabia, in favor of Romania.⁶³

In the spring of 1915, the current state of South-Eastern Europe was dominated by the operations undertaken by the Entente at the Dardanelles, which ended in a resounding failure. This failure, in the opinion of L. S. Stavrianos precipitated Bulgaria's focus on the Central Powers, driven by the fact that these ones could offer more on the account of Serbia than the opposing coalition.⁶⁴ Guy Gauthier also links the final choice of the Bulgarian King Ferdinand and the Radoslavov government to the events of March 1915, but from a partially different perspective: "When, in March 1915, the Franco-British declared that, in case of victory, they supported the Russian claims on Constantinople, the blow was strongly felt by Ferdinand I. The Central Powers could not promise Constantinople, but at least they could assure him that Bulgaria would be able to annex the entire Serbian part of Macedonia and that, should Romania and Greece choose the Entente, it would be possible to return to the San Stefano borders." Romanian researcher Constantin Iordan notes that negotiations between Bulgaria and the Entente were interrupted in the spring of 1915, (and) as a result of the bloody incidents in Vardarian Macedonia, where a rebellion initiated by local pro-Bulgarian armed groups had been severely suppressed by the Serbs.⁶⁵

Between November 1914 and March 1915, the talks between the Brătianu government and the representatives of the Entente, concerning the South-Eastern Europe, were dominated by the problem of attracting Bulgaria to a regional combination favorable to France, Great Britain and Russia and the opportunity and scope of territorial concessions. In general, as we showed in an article published a few years ago, Ion I.C. Brătianu proved a certain flexibility (limited, which is true) regarding Southern Dobruja, but constantly conditioned any territorial concession in favor of Bulgaria, by a prior Bulgarian-Serbian-Greek agreement on Macedonia, a veritable Gordian knot of inter-Balkan relations.⁶⁶ Very eloquent in this sense is the reply given by the ambitious Romanian politician to the Russian diplomat Mikhail Nikolayevich of Giers (b.1856-d.1932), later transmitted to Al. Marghiloman: "You regulate the affairs between Serbs and Bulgarians; I will then settle our affairs with Bulgaria!"⁶⁷.

⁶² *Ibidem*, p. 134.

⁶³ *Ibidem*, pp. 151-154.

⁶⁴ L. S. Stavrianos, *op. cit.*, p. 560.

⁶⁵ C. Iordan, "Naționalism, comunism, terorism în Balcani. Organizația Revoluționară Internă Macedoneană și sfârșitul lui Todor Aleksandrov" ["Nationalism, communism, terrorism in the Balkans. The Macedonian Internal Revolutionary Organization and the End of Todor Aleksandrov"], in Idem, *Minorități etnice în Sud-Estul Europei: dimensiunile unei probleme europene [Ethnic Minorities in Southeastern Europe: The Dimensions of a European Problem]*, Bucharest, CurteaVeche Publishing House, 2001, pp. 88-89.

⁶⁶ G. Ungureanu, "Ion I. C. Brătianu și încercările Antantei de a crea un bloc balcanic (noiembrie 1914-martie 1915)", [Ion I. C. Brătianu and the Entente project to create a Balkan Bloc (November 1914-March 1915)], in *Argesis. Studii și comunicări. Seria Istorie [Argesis. Studies and Communications. History Series]*, Pitești, Argeș County Museum, XX, 2011, pp. 253-260.

⁶⁷ Al. Marghiloman, *op. cit.*, p. 222, note of 27 October / 9 November 1914.

In a summary report prepared and sent to Sofia in April 1915, but referring to the entire period of the last six months, Simeon Radevmade an assessment of the willingness of some Romanian politicians for territorial concessions to Bulgaria. Thus, Take Ionescu agreed that Romania should give up most of the territory obtained in 1913, Nicolae Filipescu appreciated that it was necessary to give up only the Dobritch/Bazargic and Balchik areas, while Emil Costinescu (b.1844-d.1921) was of the opinion that the entire Quadrilateral should be returned and stated that, beyond the inflexibility displayed, Ionel Brătianu would have been, however, willing to cede the Bazargic and Balchik areas.⁶⁸ In the resolution found on the document, the head of the Bulgarian government (who also owned the foreign portfolio), concluded that Romanians were too unwilling to make concessions, including Minister Gh. Derussi at Sofia, limiting himself to general statements such as: “there are possibilities for compromise”.⁶⁹

On 9/22 November 1914, Brătianu accused, in front of Al. Marghiloman, the intransigence of the Serbian and Greek governments in the issue of the redistribution of historical Macedonia, the government in Athens going so far as to threaten Serbia with political and diplomatic retaliation, in case of concessions towards Bulgaria.⁷⁰ The fact that Brătianu insisted on his Greek counterpart, E. Venizelos, for a more conciliatory attitude towards Bulgaria,⁷¹ shows that the head of the Romanian government did not raise the issue of an agreement between Serbia, Greece and Bulgaria, only to avoid any territorial concession in Southern Dobruja. In fact, in January 1915, the Greek Prime Minister would accept Sir Edward Gray’s plan to help build the pro-anti-Balkan bloc by ceding to Bulgaria the Kavalla, Dramos and Serres areas in exchange for territorial advantages in Asia Minor, at the expense of the Ottoman Empire.⁷² Meanwhile, Ion I. C. Brătianu had also nuanced his attitude towards Bulgaria, showing himself willing, in a discussion in December with Camille Jean Blondel (b.1854-d.1935), the French minister in Romania, to territorial concessions in Southern Dobruja, but only in exchange for Bulgarian neutrality. However, the Romanian prime minister maintained the precondition for an agreement between Bulgaria, Serbia and Greece on Macedonian territorial issues.⁷³

On 21 January 1915, V. Radoslavov had a discussion with the Romanian diplomat Al. Gurbănescu, on the subject of a bilateral agreement, under the aegis of the Entente, involving the return to Bulgaria of the cities of Dobritch / Bazargic, Balchik and Turtukan / Turtucaia (probably also of Cavarna, not explicitly mentioned, our note), but not of Silistra.⁷⁴ In fact, the Bulgarian prime minister was only conducting a survey on Romania’s availability for territorial concessions and, as a result, did not involve much. In his mind, another plan had taken shape: forcing Russia (by the Central Powers, through war) to return Bessarabia to Romania, which, in its turn, in return, would accept the Bulgarian territorial demands.⁷⁵ In addition, the head of the government in Sofia did not believe in the possibility of Italy or Romania joining the Entente, but only considered it possible to maintain the neutrality of these (former) allies of the Central Powers.⁷⁶ Independent

⁶⁸ *Izvori za istorijata na Dobrudža [Sources for the history of Dobrudža]...., I (1878-1919), vtorá část [second part] (1913-1919), pp. 271-272, doc. 30.*

⁶⁹ *Ibidem.*, pp. 271-272, doc. 30.

⁷⁰ Al. Marghiloman, *op. cit.*, p. 232.

⁷¹ H.G. Gorun, *op. cit.*, p. 54.

⁷² Richard G. Clogg, *Scurtă istorie a Greciei, [A short history of Greece]*, translated by Lia Brad Chisacof, Iași, Polirom Publishing House, 2006, p. 99.

⁷³ H.G. Gorun, *op. cit.*, p. 55.

⁷⁴ Ž. Popov, *op. cit.*, p. 108.

⁷⁵ *Ibidem.*

⁷⁶ *Ibidem.*, p. 110.

or not of this conviction of Vasil Radoslavov, in February 1915, Gheorghe Derussi noticed a decrease in the interest of his Bulgarian interlocutors, for an agreement with Romania.⁷⁷

On 4 March 1915, Nikola Genadiev made a statement before the Council of Ministers, in which he started from the idea that Bulgaria's attack on Serbia was a moral impossibility, and then he presented several potential scenarios. The speaker concluded that the most advantageous option would be the direct involvement of Bulgaria against the Ottoman Empire (the secular enemy), a gesture likely to bring great territorial benefits to the whole of Vardarian Macedonia, part of Aegean Macedonia, and most of Dobruja. South, past East Thrace, to the Enos-Midia line), with Serbia and Romania to be compensated by Austria-Hungary, and Greece by the Ottoman Empire.⁷⁸

Ion I. C. Brătianu also insisted on the Serbian representatives for an agreement with Bulgaria, based on the 1912 treaty, prior to the Balkan Wars; this conduct was perceived as irritating by the Serbian minister in Bucharest, Pavle Marinković (b.1866-d.1925), who did not refrain from noticing, maliciously, that the 1912 treaty, constantly invoked by Brătianu, also included clauses directed against Romania.⁷⁹

In the few months that separated the Ottoman Empire's entry into the war from the episode of the Dardanelles operation, Romanian-Bulgarian relations continued to be burdened by two questions:

- (1) What will Romania do if Bulgaria attacks Serbia?
- (2) What will Bulgaria do if Romania attacks Austria-Hungary?

On 24 October / 6 November 1914, the German minister in Bucharest, *von dem Bussche*, declared to Al. Marghiloman that Brătianu had communicated to Simeon Radev his decision to withdraw the previous assurances regarding Romania's neutrality in case of a Bulgarian attack on Serbia, as well as the decision not to attack Austria-Hungary.⁸⁰ A few days later, S. Radev asked for explicit instructions from Vasil Radoslavov, in case Brătianu would question him about Bulgaria's attitude, in the event of Romania's action against Austria-Hungary. In the reply telegram, sent the next day (30 October / 12 November 1914), the head of the Sofia government instructed the Minister in Bucharest to declare that no decision had been taken in this regard.⁸¹

However, Ionel Brătianu took into account the eventuality of Bulgaria's alliance with the Central Powers. Consequently, at the meetings of November 1914 and January 1915 with the army leadership, a strategy was established according to which the Romanian army was to remain defensive on the border with Bulgaria, the bulk of the forces being directed towards Transylvania.⁸² Notified on 7/20 November 1914 about the change of attitude of Brătianu, in the event of a Bulgarian attack on Serbia, Vasil Radoslavov reaffirmed, before the British Minister in Sofia, Henry Box-Ironside (b.1859-d.1929), the good intentions regarding Romania.⁸³

⁷⁷ A. Basciani, *op. cit.*, p. 26.

⁷⁸ G. Markov, *op. cit.*, p. 117.

⁷⁹ Al. Marghiloman, *op. cit.*, p. 278 (note dated 10/23 April 1915).

⁸⁰ *Ibidem*, p. 212.

⁸¹ *Izvori za istorijata na Dobrudža [Sources for the history of Dobruja]*, T. I (1878-1919)....., *vtora čast [second part] (1913-1919)*, p. 270, doc. 27-28.

⁸² Glenn E. Torrey, *România în Primul Război Mondial [Romania in the First World War]*, translated from English by Dan Criste, Bucharest, Meteor Publishing House, 2014, pp. 36-37

⁸³ C. Iordan, *Venizelos și românii [Venizelos and Romanians]*..., p. 133.

The Romanian-Greek connivance in relation to Bulgaria and its intentions to attack Serbia did not remain without consequences at the level of military developments in the area. Thus, on 27 November / 10 December 1914, the Bulgarian Minister in Berlin, General Petar Markov (b.1858-d.1943), declared to the Secretary of State Gottlieb von Jagow (b.1863-d.1935) that his country was fully sympathetic with the Central Powers, but they could not take action against Serbia unless they received guarantees for the eventuality of a Romanian-Greek conjugate (counter) attack. The German dignitary declined the answer, Bulgaria remained neutral, and the Serbian armies successfully continued their counter-offensive.⁸⁴

In this context, problems also arose in the development of trade and transport activities to or from Bulgaria, on the Romanian territory. On 22 November / 5 December 1914, Simeon Radev complained to Al. Marghiloman that they were hampered by the transit of “goods” and “products” from Central Europe to Bulgaria, and in early 1915 oil, arms, and ammunition shipments towards Bulgaria,⁸⁵ as well as Bulgarian exports to the Western European market, were blocked.⁸⁶

In turn, the Romanian authorities were dissatisfied with Bulgaria’s permissive attitude towards ethnic Turkish groups in the Quadrilater, which allowed them to transit the country of affinity, where, once they arrived, they enlisted as volunteers in the Ottoman army.⁸⁷ The exodus of Dobruja Muslims was a very present theme in the Bulgarian press and propaganda, in addition to a whole series of negative facts imputed to the Romanian administration in Dobruja.⁸⁸

Following the events of March 1915, we previously mentioned, on 10 April 1915, Hadžimišev urged the Sofia government to grant him the power to communicate Bulgaria’s readiness to ally with the Entente and to take military action against The Ottoman Empire, in Eastern Thrace, to obtain, instead, the Enos-Midia line, the undisputed area of Macedonia (Vardarian Macedonia to the Ohrid-Veles-Kriva Palanka line), the Struma Valley and Kavalla, the mediation of the Entente in the Dobruja issue, as well as guarantees against Romania and Greece; In the case of an extension of Serbia to the west, at the expense of Austria-Hungary, the Bulgarian claims increased, targeting the whole of Vardarian Macedonia.⁸⁹ The official proposal made 16 days before, by Sir Edward Gray, included only East Thrace, up to the Enos-Midia line, and the advice for a direct agreement with the Romanian state regarding Dobruja, without any reference to Kavalla or Vardarian Macedonia.⁹⁰

While waiting for a new official proposal from the Entente in April 1915, V. Radoslavov wrote to the Bulgarian Minister in Paris, Dmitry Stančov: "Bulgaria has not given up and will not give up historical and ethnic law, it cannot live without Macedonia, for which it shed so much blood. Bulgaria demands all of Macedonia and Kavalla, Serres, Dramos, Dobruja, as well as the Enos-Midia line. When you speak, do not forget to emphasize these things! Bulgaria will ally with the one that guarantees its right!"⁹¹ All these demands were the price of Bulgaria’s neutrality, not

⁸⁴ *Ibidem*, p. 138-139.

⁸⁵ Al. Marghiloman, *op. cit.*, p. 240.

⁸⁶ Ž. Popov, *op. cit.*, p. 109.

⁸⁷ R.M.A.-P. fond M.St.M.- *Office of Military Attachés (1896-1941)*, file no. crt. 39/1914, leaf 49.

⁸⁸ Al. Marghiloman, *op.cit.*, p. 237 (note dated 17/30 November 1914).

⁸⁹ G. Markov, *op. cit.*, p. 127.

⁹⁰ I. Ilčev, *op. cit.*, p. 156.

⁹¹ G. Markov, *op. cit.*, p. 127.

of the Entente's entry into the war, according to the telegram sent on 15 May 1915, by Vasil Radoslavov to the Bulgarian minister in Constantinople, Nedjalko Kolušev (b.1870-d.1925).⁹²

On 24 April 1915, V. Radoslavov had made the same demands on the Entente, invoking the possibility of the complete annexation of Transylvania and Banat to Romania.⁹³ On 29 April 1915, Sir Edward Gray declared to Hadžimišev that the claims to the disputed areas of Macedonia (the north-western half of Vardarian Macedonia, beyond the Ohrid-Veles-Kriva Palanka line) would meet major difficulties; consequently, the head of British diplomacy reiterated the previous offer (Enos-Midia line) and the recommendation that Bulgaria negotiate directly with Romania on the Dobruja issue.⁹⁴

Irritated by certain references to Bessarabia, on the part of some Romanian (or French or British-Romanian) interlocutors, on 29 April 1915, S.D. Sazanov exclaimed: "If the Romanians continue to come with exaggerated claims, they could lose all of Dobruja, in favor of the Bulgarians and not regain Bessarabia!"⁹⁵ In the opinion of the head of Russian diplomacy, Romania should have returned to Bulgaria the entire territory obtained in 1913, which was considered quite easy; the head of French diplomacy, Th. Delcassé, however, defended Ion I. C. Brătianu, on 14 May 1915.⁹⁶

In parallel, N. Genadiev, on tour in France, spread, on 11-12 / 24-25 May 1915, the following plan: the Entente to persuade Romania to return to Bulgaria Southern Dobruja (except Silistra), and Bulgaria not to attack Romania in the event of the latter joining the war.⁹⁷ Dr. Georgi Nikolov, one of the leaders of the Macedonian Internal Revolutionary Organization, wrote on 27 May 1915, from Constantinople, to his comrade-in-arms, Al. Protogerov (b.1867-d.1928): "If Romania does not cede Dobruja to us, then Russia will not cede (recognize, our note) Bukovina."⁹⁸

The possible future foreign policy gestures of Romania were also an object of discussions between the representatives of Bulgaria and those of the Central Powers. Thus, in April 1915, General Andrej Tošev (b.1867-d.1944), the Bulgarian minister in Vienna and future head of government, sent a telegram to V. Radoslavov, reproduced in the latter's memoirs; the sender appreciated that Bulgaria was able to obtain from the Central Powers a written commitment, in the sense of Macedonia's conquest by the Bulgarian state, at the end of the conflagration, in exchange for maintaining a benevolent neutrality that would keep Romania in check.⁹⁹ On 25 April 1915, the head of the Bulgarian government demanded assurances from Germany that, in exchange for benevolent neutrality, Bulgaria should obtain, at the end of the war, the whole of Vardarian Macedonia, as well as if Greece or Romania had joined the Entente, important parts of Aegean Macedonia, respectively Dobruja. In its reply, the German side stated that, in exchange for neutrality, Bulgaria could obtain no more than the "undisputed zone" of Vardarian Macedonia (up to the Ohrid-Veles-Kriva Palanka line), the other territories claimed by Sofia being obtainable only on the path of weapons.¹⁰⁰

⁹² V. Radoslavov, *op. cit.*, pp. 105-106; G. Markov, *op. cit.*, p. 127; see also *Izvori za istorijata na Dobrudža, I...*, *vtora čast*, p. 273, doc. 31 (V. Radoslavov's telegram to D. Stančov, dated 4 May 1915).

⁹³ Ž. Popov, *op. cit.*, p. 196.

⁹⁴ G. Markov, *op. cit.*, p. 131.

⁹⁵ I. Ilčev, *op. cit.*, p. 171.

⁹⁶ *Ibidem*, p. 175.

⁹⁷ Ž. Popov, *op. cit.*, p. 111.

⁹⁸ C. Iordan, *Dobruja (1878-1940)...*, p. 111.

⁹⁹ V. Radoslavov, *op. cit.*, p. 105.

¹⁰⁰ G. Markov, *op. cit.*, p. 131.

In the spring of 1915, there were direct Romanian-Bulgarian contacts. On 29 April Brătianu told Simeon Radev that he was ready to start talks “for a joint action of the two states”; Unsurprisingly, V. Radoslavov made it a precondition for the application of the St. Petersburg Protocol of 26 April / 9 May 1913 (the recapture of Southern Dobruja by Bulgaria, with the exception of Silistra): “If this problem is solved, we can conclude a defensive alliance!”¹⁰¹

Italy's entry into the war on 10/23 May 1915, (initially only) against Austria-Hungary, in exchange for predictable promises regarding the Adriatic coast, further reduced Serbia's willingness for territorial concessions in other areas (Macedonia). This fact, corroborated with the magnitude of the demands expressed by the Bulgarians in the discussions with the representatives of the Entente, against the background of the serious defeats suffered by the Russian armies,¹⁰² led to a new regional context, very unfavorable to the intentions of Bulgaria to win the Entente.

On 16/19 May 1915, the Entente Powers submitted a collective note to the government in Sofia. In exchange for Bulgaria's entry into the war against the Ottoman Empire, they were promised:

- Eastern Thrace, up to the Enos-Midia line;
- The “undisputed area” of Vardarian Macedonia (the South-Eastern half of the today territory of North Macedonia, our note), at the end of the war, provided that Serbia obtains Bosnia, Herzegovina and exit to the Adriatic Sea;
- diplomatic efforts to persuade the Greek government to cede Kavalla, and Greece to receive compensation in Anatolia;
- the facility of direct Romanian-Bulgarian negotiations, in the Dobruja issue;
- granting financial aid.¹⁰³

In fact, the Franco-Russian divergences regarding Bulgaria, in particular, the Romanian-Bulgarian territorial dispute, continued to manifest itself in July 1915, and Th. Delcassé was reluctant to Sazonov's suggestions, which supported Sofia's point of view.¹⁰⁴

The Entente's offers were far below the level of Bulgarian claims. Thus, according to Ivan Ilčev, at the beginning of the summer of 1915, prestigious Bulgarian politicians posed the problem of obtaining the whole of historical Macedonia, of Pomoravia (Serbian Timoc / Krajna-Morava-Timok area), of North Dobruja (the southern one was probably taken for granted), as well as part of Kosovo; there were also heated heads (the expression belongs to the quoted Bulgarian historian: *gorešti glavi*), who dreamed of the coronation of a Bulgarian prince in Albania.¹⁰⁵

The Romanian government did not react directly and explicitly to the gesture of the Entente of 16/29 May 1915. In the opinion of academician Georgi Markov, the best contemporary Bulgarian specialist in World War I, in the spring of 1915, Brătianu was striving to obtain for his country, Transylvania and Banat, without making any concessions in Dobruja.¹⁰⁶ However, the above assessment should be (at least) nuanced, in the light of diplomatic events in June 1915. Thus, at the beginning of the first calendar summer month, the head of the Romanian government

¹⁰¹ *Ibidem*; see also Ž. Popov, *op. cit.*, p. 110.

¹⁰² M. N. Popa, *op. cit.*, pp. 280-281.

¹⁰³ V. Georgiev, St. Trifonov, *op. cit.*, p. 381.

¹⁰⁴ I. Ilčev, *op. cit.*, p. 186.

¹⁰⁵ *Ibidem*, p. 62.

¹⁰⁶ G. Markov, *op. cit.*, p. 131.

agreed to the return to Bulgaria of the Bazargic / Dobritch and Balchik,¹⁰⁷ and on 23 June, the same Brătianu conveyed to Sazonov that he accepted the return to Bulgaria of the entire Southern Dobruja territory lost two years before; According to the Romanian Prime Minister, in exchange for this concession, Bulgaria had to moderate its claims against Serbia, which, in turn, had to accept the annexation of the entire Banat to the Romanian state.¹⁰⁸ In parallel, the representatives of the Entente evoked, in front of the Bulgarian interlocutors, the possibility of applying the St. Petersburg Protocol (26 April / 9 May 1913), with some territorial rectifications in favor of Romania.¹⁰⁹

The demands of the Radoslavov government were too great for the Entente to meet. Consequently, on 12 July 1915, Colonel Petăr Gančev was secretly sent to Berlin, with a mandate to negotiate an alliance to bring to Bulgaria the entire Vardarian Macedonia and Pomoravia, then held by Serbia, and in the event of Romania's defeat by the Central Powers, all of Dobruja.¹¹⁰

From the first half of July 1915, there are also two reports prepared by the Romanian military attaché in Sofia, Captain Florea Țenescu (b.1884-d.1941), future general and Chief of the General Staff, in the tragic summer of 1940.

The first report bears the number 80 and the date of 8 July 1915¹¹¹ and included the translation of articles from the Bulgarian press. Thus, the newspaper "Nov Vek", of the Stambulovists (Russophobic) Liberals, from the governmental coalition, in its July 2 issue, hosted an article entitled "The military importance of Romania at the moment", having as starting point a series of statements – non-reproduced explicitly, but attributed to the Romanian general Grigore Crăiniceanu (b.1852-d.1935). The basic idea of the text was that Romania was, from a military point of view, with its hands tied, after losing three favorable opportunities to attack Austria-Hungary, in October 1914, March 1915 and May 1915, respectively; by contrast, Bulgaria was described as the holder of the Tsarigrad key. Towards the end of the article, the following paragraph was inserted: "For the capture of Constantinople, the collaboration of the Anglo-French fleets is enough for us: General Crăiniceanu also knows this. But what we still know from our generals is that, as soon as we decide to open the Dardanelles, the first to be drowned by the first wave will not be the Romanians, but the Bulgarians, because the Balkans are the walls of Tsarigrad."¹¹² The above ideas are repeated by the same newspaper, on 15 July in the article "Bulgaria, Romania and Greece", published in the "Military Rubric". The call for the Bulgarians to attack Constantinople was described as a call for national suicide, as it would expose the country to an attack by Romania. Romania's position on Austria-Hungary, from a military point of view, was described in the following terms: "Today, no one, not even the Albanian Take Ionescu, dares to plead for a war against Austria-Hungary." Bulgaria's entry into the war by the Central Powers was seen as a means of isolating Romania and Greece, at the end of the text being evoked the scenario of Romania's transformation into a theatre.¹¹³

¹⁰⁷ Ema Nastovici, "Intensificarea eforturilor Antantei de atragere a României și Bulgariei în război, în anul 1915" ["Intensifying the efforts of the Entente to attract Romania and Bulgaria to war, in 1915"], in "Analele Universității din București" ["Annals of the University of Bucharest"], 1976, p. 90.

¹⁰⁸ Constantin I. Kirîțescu, *Istoria războiului pentru întregirea României (1916-1919)*, [History of the war for the national unification of Romania (1916-1919)], Bucharest, School House Publishing House, 1922, vol. I, pp. 177-178

¹⁰⁹ E. Nastovici, *op. cit.*, p. 88.

¹¹⁰ Ž. Popov, *op. cit.*, p. 112.

¹¹¹ R.M.A.-P., fond G.M.S.-Office of Military Attachés (1896-1941), file no. crt. 73/1915, leaves 1-15.

¹¹² *Ibidem*, pp. 2-4.

¹¹³ *Ibidem*, pp. 11-14.

In the report no. 95 of 11 June 1915, various hypotheses of Bulgaria's war were briefly presented, without any assessment of the degree of probability of each of them. Consequently, there were main hypotheses against each neighbor (Romania, Serbia, Turkey, Greece), and each hypothesis included two situations: security, respectively insecurity of the other borders.¹¹⁴ Regarding Romania, Captain Florea Țenescu estimated that Bulgaria could mobilize about 500,000 soldiers against it, the main attack targeting Dobruja, not in the north of the Danube.¹¹⁵

After 12 July 1915, when Radoslavov made the decisive statement before the German diplomat Mihaeles, alliance negotiations between Bulgaria and the German-Austro-Hungarian-Ottoman camp went in a straight line. On 19 July Colonel Petăr Gančev, the Bulgarian military attaché in Berlin, presented the draft treaty of alliance. In exchange for benevolent neutrality, Bulgaria claimed "undisputed and disputed areas of Macedonia" (the whole of Vardarian Macedonia), in case Bulgaria's benevolent neutrality towards the Central Powers overlapped with a hostile attitude towards them on the part of Romania and Greece, the Bulgarian state claiming Southern Dobruja and the south-eastern part of historical Macedonia, respectively. In exchange for direct involvement in the war against Serbia, Bulgaria requested, in addition to Vardarian Macedonia, other territories ruled by the Serbian state (Pomoravia, etc.), and in the version in which Romania and Greece would have joined the Entente, the demands of the government in Sofia extended over Dobruja and Aegean Macedonia as a whole.¹¹⁶

Given the amplitude of the Bulgarian exigencies, the approach of the Entente Powers of 3 August 1915 could not have any chance of success. France, Russia, Britain and Italy promised the "undisputed zone" of Vardarian Macedonia, without further details, and the statement on Kavalla was even more confused, while Dobruja was not even mentioned.¹¹⁷ It goes without saying that such offers could not change the choice of Vasil Radoslavov and King Ferdinand I of Saxe-Coburg Gotha.

On 9 August 1915, Colonel Petăr Gančev was empowered to sign a draft convention with the Central Powers, including the following clauses, based on two hypotheses:

- in exchange for benevolent neutrality, Bulgaria received Vardarian Macedonia from Serbia, South-East Macedonia, from Greece (if the Greek state had joined the Entente), and Southern Dobruja, respectively, from Romania (if the Romanian state had fought against the Central Powers);
- in exchange for participating in the war against Serbia, in the conditions of neutrality of Romania and Greece, Bulgaria was to gain in addition Pomoravia, but also the territories promised by the treaties of 1912, but lost in favor of Greece by the Peace of Bucharest (1913), and the Southern of Old Romanian Dobruja, towards the Cernavoda-Constanta line, according to the Treaty of San Stefano (19 February / 3 March 1878); the involvement of Greece or Romania in the war, against the Central Powers, would have cost them even more, in terms of territory.¹¹⁸

Finally, on 24 August / 6 September 1915, Bulgaria concluded a secret treaty of alliance with the Central Powers, signed by V. Radoslavov and G. Mihaeles. In exchange for Bulgaria entering the war against Serbia, it was promised the whole of Vardarian Macedonia and Pomoravia. As for Dobruja, Bulgaria was promised only the restitution of the territory lost in 1913, and this only if Romania would ally with the Powers of the Entente. A similar provision referred to Greece. Germany and Austria-Hungary also promised Bulgaria financial aid of 200 million

¹¹⁴ *Ibidem*, pages 16-53.

¹¹⁵ *Ibidem*, pages 19-29.

¹¹⁶ G. Markov, *op. cit.*, p. 155.

¹¹⁷ I. Ilčev, *op. cit.*, p. 198.

¹¹⁸ G. Markov, *op. cit.*, pp. 163-164.

francs in four instalments over a three-month period from the day of the mobilization¹¹⁹. Also, on 24 August / 6 September 1915, a convention on the rectification of the Turkish-Bulgarian border was signed by V. Radoslavov and Fehti-bey.¹²⁰ Through this document, Bulgaria gained about 160 localities in the western part of Eastern Thrace, starting with Adrianople.¹²¹

The conditional acceptance by the Serbian Parliament (*Skupština*) on 1 September 1915 of the surrender of the south-eastern half of Vardarian Macedonia towards Bulgaria under the bilateral agreement of 29 February / 13 March 1912,¹²² one could not change the course of events. This was followed by the mobilization of the Bulgarian army (10/23 September), the rupture of diplomatic relations between the Entente Powers and Bulgaria (28 September / 5 October), coinciding with the beginning of the landing of French and British troops in Thessaloniki, then the Bulgarian declaration of war addressed to Serbia (30 September / 13 October 1915).¹²³

The decision of Tsar Ferdinand and the government of V. Radoslavov was not agreed by an important part of public opinion and political forces.¹²⁴ Russophile politicians were impressed by the possibility of direct Russian-Bulgarian military clashes in Dobruja and, however, by virtue of their affinity for the largest Slavic country, could not approve the decision of the sovereign and the prime minister. The most vehement opposition came from the young party leader Aleksandăr Stamboliiski (b.1879-d.1923), the leader of the Bulgarian National Agrarian Union (BZNS). During the collective audience granted to the leaders of the Opposition parties by the monarch, on September 17, 1915, Al. Stamboliiski warned the king that the choice made could cost him not only the crown but also the head under it, receiving instead the advice to take care of his own head, considered younger and more precious, followed by an imprisonment, for the crime of lese majesty.¹²⁵

The choice of the Bulgarian political leaders in 1915 would prove to be profoundly detrimental to their country. Seduced by the opportunity for large and rapid territorial gains, Bulgarian decision-makers did not properly assess the global balance of power and overestimated their own economic and military possibilities in the face of a war of attrition. In addition to errors of opportunity, those of principle were added. Based on their own historical vision, the rulers of Sofia ignored the ethno-demographic data of the claimed territories, as well as, in the case of Macedonia, the self-perception of identity of the inhabitants there.

Regarding the Romanian-Bulgarian relations, for the period preceding the entry of Bulgaria into the war, we can notice the lack of information and insight of the Romanian military attaché in Sofia, Captain Florea Țenescu. Thus, in the report no. 97 of 23 July 1915, unofficial information about territorial concessions from the Ottoman Empire to Bulgaria and Bulgarian preparations for the offensive against Serbia are seen as baseless “mere rumors” and the prospect of Bulgaria entering the war is considered quite distant.¹²⁶ Report no. 124 of 15 August concludes that: “However, it is premature to consider that Bulgaria has decided to attack Serbia definitively

¹¹⁹ V. Georgiev, St. Trifonov, *op. cit.*, pp. 382-383.

¹²⁰ *Ibidem*, pp. 383-384.

¹²¹ Nicolae Ciachir, *Istoria popoarelor din Sud-Estul Europei în epoca modernă (1789-1923)*, [History of the peoples of South-Eastern Europe in the modern era (1789-1923)], second edition, Bucharest, Oscar Print Publishing House, 1998, p. 460.

¹²² T. Velter, *op. cit.*, p. 78.

¹²³ *Ibidem*, pp. 79-80.

¹²⁴ St. K. Pavlowitch, *op. cit.*, p. 202.

¹²⁵ L.S. Stavrianos, *op. cit.*, pp. 561-562.

¹²⁶ R.M.A.-P., *G.M.S.-Office of Military Attachés (1896-1941)* fund, file no. crt. 73/1915, leaves 5-7.

and that military measures have been taken in this regard.”¹²⁷ Report no. 125 of 20 August 1915 mentioned a number of reasons for Bulgaria’s neutrality: unpreparedness for the army, depletion of economic resources following the Balkan Wars, lack of ammunition, the impossibility of overcoming the Russophile-Russophobic dichotomy, the heavy burdens of war, and “other causes of internal and external political order, which, as a military man, we cannot discern and know enough.”¹²⁸ Continuing the mentioned report, Captain Tenescu argues that, for Bulgaria, entering the war with the Entente would be an easier option from a military point of view and more profitable on a political-territorial level.¹²⁹

Having, in all probability, access to information from other sources, Ion I. C. Brătianu again changes his attitude towards the possibility of a Bulgarian attack on Serbia; on 28 July 1915, the head of the Romanian government declared to Simeon Radev that, in such a situation, Romania would remain neutral.¹³⁰

According to Al. Marghiloman’s memoirs, in an attempt to obtain the military support of Romania, in the conditions of an imminent Bulgarian attack, Serbia would have proposed, in the summer of 1915, a plan aiming at the drastic territorial diminution of Bulgaria, including by extending the Romanian rule over a long strip of territory, to Dedeagači, on the shores of the Aegean Sea.¹³¹ On 4/17 September 1915, Camille Jean Blondel proposed to Ionel Brătianu to conclude an alliance with Serbia and Greece, against Bulgaria, whose joining the Central Powers camp had become imminent; the head of government in Bucharest rejects this plan, as well as the idea of hiring the Romanian army in a campaign in the South, by promising, however, to take action, but across the Carpathians, in a more favorable context.¹³²

At the beginning of September 1915, the visit to Romania of the German Duke Johann Albrecht von Mecklenburg-Schwerin, brother-in-law of the King of Bulgaria, took place. Received by Ferdinand I of Romania, at Măcin, on the yacht named *Ștefan cel Mare*, the guest reproaches the sovereign-host for keeping Brătianu in power, after which he launches into an eulogy for Bulgaria and Tsar Ferdinand.¹³³

The Romanian and Greek governments reacted differently to the Bulgarian attack on Serbia. Ion I. C. Brătianu, kept his country neutral, while Eleutherios Venizelos, returning to the leadership of the government in Athens, tried to involve Greece in the war, on the side of Serbia, in reaction to the gesture of Bulgaria, but was blocked by King Constantine and his supporters.¹³⁴ After a series of internal turmoil, the effects of which would last for two decades, the Greek state would officially declare war on Bulgaria on 30 June 1917, after the abdication of King Constantine, following pressure from the Entente.¹³⁵

Meanwhile, on 19 August / 1 September 1916, as a result of Romania’s declaration of war on Austria-Hungary of 14/27 August 1916, the state of war between Bulgaria and Romania had also intervened.¹³⁶ On this occasion, the King of Bulgaria issued a manifesto in which the

¹²⁷ *Ibidem*, file 74/1915, leaf 3.

¹²⁸ R.M.A.-P., *G.M.S.-Office of Military Attachés (1896-1941)*, file 72/1915, leave 1.

¹²⁹ *Ibidem*, leaves 2-34.

¹³⁰ Ž. Popov, *op. cit.*, p. 112.

¹³¹ Al. Marghiloman, *op. cit.*, p. 321, note of 22 August / 4 September 1915.

¹³² *Istoria politicii externe românești.. [History of the Romanian foreign policy]...*, p.215.

¹³³ I. Gh. Duca, *Memorii. Neutralitatea (1915-1916), Partea II-a, vol. 2* [Memories. Neutrality (1915-1916), Part II, vol. 2], edited by Stelian Neagoe, Timișoara, Helicon Publishing House, 1993, pp. 34-35

¹³⁴ C. Iordan, *Venizelos și românii [Venizelos and Romanians]...*, pp. 54-55.

¹³⁵ M. N. Popa, *op. cit.*, pp. 365, 503-504.

¹³⁶ *Istoria politicii externe românești [History of the Romanian foreign policy]...*, p. 218.

moment of 1913 was evoked and Dobruja was mentioned twice, without any distinction being made between Northern Dobruja and Southern Dobruja.¹³⁷

Over the next two years (September 1916 – September 1918), Bulgaria's aspirations to win the whole of Dobruja hit by objections from the partners of the Quadruple Alliance, and when this obstacle was overcome (Berlin Protocol, 25 September 1918), defeat in the war was already a certainty. The illusions of keeping Dobruja, fueled by some provisions of the Thessaloniki Armistice (16/29 September 1918), would gradually crumble over the next 14 months. Although very active and not without echoes, especially in the Anglo-American circles, the Bulgarian propaganda regarding Dobruja would not bring any practical gain, in territorial terms, Bulgaria's membership to the coalition of the defeated was finally obvious. The Treaty of Neuilly-sur-Seine (27 November 1919), considered by the Bulgarians "the second national catastrophe" (after the Peace of Bucharest, in 1913), provided for the maintenance of the existing Romanian-Bulgarian border on 1 August 1914.¹³⁸ After 62 years, marked by successive changes, with a maximum of drama and frequency between 1913 and 1919, the fate of the Dobruja lands in political-territorial aspect was to be established in 1940, when the Romanian-Bulgarian border was re-established during 1878-1913.

From a historical perspective, the time interval corresponding to the first year of the "Great War" represented, for Romania and Bulgaria, a favorable moment for the final settlement of the bilateral territorial problems (the so-called "Dobruja problem"). However, this opportunity was missed, due to the divergent orientations of the two governments (Ion I. C. Brătianu and Vasil Radoslavov) in foreign policy, orientations that will translate into opposite politico-military options, which will make it impossible to solve the Southern Dobruja problem, despite its relatively low importance for both South-Eastern European states (*Old Dobruja* had an exceptional importance for the Romanian state, from a geopolitical, strategic and economic/commercial point of view). At the origin of the divergent foreign policy options of the two states were other territorial aspirations from them (Transylvania, in the case of Romania, respectively, *the whole of Vardarian Macedonia*, in the case of Bulgaria), as well as some calculations regarding the fate of the war.

It should be noted, however, that the Romanian claims on Transylvania were, at least *grosso modo*, justified, not only historically, but also ethno-demographically and, especially, in the national-identity way, and Brătianu's assessments on the outcome of the conflagration will prove to be, broadly speaking, realistic. Regarding the Radoslavov government, we notice serious errors, both in terms of principle and of opportunity. The much-coveted Macedonia was an extraordinary ethnic, linguistic and religious mosaic, and many Slav-speaking Macedonians did not identify themselves as Bulgarians. The German military successes on the Eastern Front, from 1915, as well as those from 1917, could only postpone the victory of the Entente Powers, predictable, in fact, in terms of their demographic and especially economic-financial superiority.

In conclusion, the reckless and unrealistic desire of the rulers of Sofia, in the years 1914-1915, to occupy a large part of Macedonia as fast as possible, had among its effects the postponement by 20-25 years of regaining the southern territory of Dobruja, lost in 1913.

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¹³⁷ V. Georgiev, St. Trifonov, *op. cit.*, pp. 439-440.

¹³⁸ *Istoria politicii externe românești [History of the Romanian foreign policy..]....*, p. 235.

The Life of Orpheus – Contributions to European Culture

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Abstract

Orpheus is one of the greatest historical contributions of the Thracians in European culture. He is much more than a talented poet and singer. He is a religious reformer, a priest and a Teacher, who transmits valuable knowledge to humanity. This study presents his life and influence on philosophers such as Pythagoras and Plato, the development of this influence during the Middle Ages and the Renaissance, and analyzes some Orphic tablets of eschatological nature. The roots of Orphic teachings are so deep, that some missionaries of the new Christian faith had to use the image of Orpheus in their desire to baptize pagans. Orpheus comes to walk the most difficult path – spreading the doctrine of salvation of the human soul, which remains one of the highest achievements of European culture and a hope for its humane future.

Keywords: Orpheus, Thracian Orphism, Orphic literature and eschatology, Orphic tablets.

1. Introduction

“...Pythagoras, who was a reformer of Orphism as Orpheus was a reformer of the religion of Dionysus. From Pythagoras Orphic elements entered into the philosophy of Plato, and from Plato into most later philosophy...”

– Bertrand Russell¹

It is difficult to write about the Thracian Great Initiate Orpheus.² Historians and researchers often come to diametrically opposite conclusions while analysing same historical sources (Yordanova, 2009: 21; cf. Guthrie, 1935, and Linforth, 1941). The sources are contradictory as well – according to Aristotle, for example, Orpheus did not exist at all (Ross, 1952: 80). When we talk about Orpheus, we should also examine the philosophical, cultural and religious aspects related to him. This study will present my vision of the life of Orpheus.³ This will

¹ Russell, 1947: 37. Russell was a Nobel Laureate, Member of the House of Lords of Great Britain (1931-1970), philosopher, mathematician and historian.

² The phrase is inspired by the book *The Great Initiates* of Édouard Schuré – French philosopher and historian, one of the great researchers of the occult teachings and the biographies of Teachers of the rank of Jesus, Hermes, Orpheus, Pythagoras, Plato, Moses, Krishna, Rama.

³ I will deliberately avoid referring to sources of a mythological nature as the rescue of Eurydice from the underworld. Their analysis would seem too speculative for the modern rational mind and would add further confusion to the already complex matter.

require an analysis of the Orphic mysteries and eschatology, without which we can't delve deeper into the beliefs of the Thracians.

- Orpheus reforms Dionysus rites – a complete abolition of blood sacrifices and abstinence from animal food.
- Orphism is not limited to the Balkans. There is a widespread Orphic tradition across the Mediterranean.
- Pythagoras and Plato are Orphics.
- The image of Orpheus has been used to convert into Christianity.

One of the greatest historical contributions of the Thracians in European and world culture is called Orpheus (Fol, 2008: 6-7). Orpheus is much more than a talented poet and singer. Pausanias calls him a “*great magician*”. Demosthenes describes him as “*the prophet of our most sacred mysteries*”. Orpheus is a religious reformer, a priest, a Teacher. His poems transmit valuable knowledge to humankind (Bernabé, 2009: 89). He awakens the initiate and inspires the eternal pursuit of Knowledge. A. Fol will call this process a “*pure theory of self-improvement*” (Fol, 1986: 166) and will name this Paleo-Balkan oral religious doctrine by the term “*Thracian Orphism*”, taught in a closed male aristocratic circle, based on the teaching of the “*immortality of the intellectual energy*” (Fol, 2006: 8). “*Ignorance / not knowing is the vice of the soul*” (Fol, 2004: 15).⁴

The name Orpheus was first mentioned in the middle of the 6th century BC by the poet Ibycus (Fr. 10a). The name is accompanied by the definition “*the renowned*”, which shows that it is a matter of recording a long oral tradition. It is possible to obtain the approximate period of Orpheus' birth. Apollonius of Rhodes (1.30) leaves us information that the voyage of the Argonauts took place before the Trojan War, and Orpheus was one of the main participants in it. Herodotus (2.145.4) dates the Trojan War “*eight hundred years before me*”. Thus we come to the dating of ca. 13th century BC – seven centuries before the first written sources. The inscriptions from the Parian Marble (IG XII 5.444) from 264-263 BC point to the 14th century BC.

Diodorus Siculus (3.65) has left us information about the origin of Orpheus – heir to a royal family. His grandfather Harops is initiated into the secret mysteries of the universe, which are passed on to his father – Oeagrus, and later – to himself. It is this knowledge that makes him one of the most educated people of his time and will be called “*superior of all men in gifts and education*”. After devoting all his time to self-improvement, he continues his education at one of the greatest mystical schools on the planet – the one in Memphis, Egypt (1.96), becoming “*the greatest amongst the Greeks in the knowledge of the gods and their rites, as well as poetry and music*” (4.25).

According to the world-renowned authority on ancient religion and mythology, F. Graf, in the music and poetry of Orpheus there is something far deeper than aristocracy and entertainment. In ancient times the words of the poet elevated the souls of the listeners (Graf, 2007: 169). Orpheus purified through music; sacred lyrics are easier to remember with music, they are rhythmic (Fol, 2020: 72). A. Fol: “*Music is what awakens knowledge. Knowledge is in ourselves. We are born with spiritual knowledge, but it must be awakened. Orpheus awakens this knowledge with his music.*” Music is the wordless language that connects all living things.

The education in the secret mysteries often leads to healing abilities.⁵ According to Pausanias (9.30.4), Orpheus “*reached a high level of power because he was believed to have*

⁴ All data about Thracian Orphism refers to Fol, 1986; 1991; 1994; 1995; 2002; 2004.

⁵ For prophetic abilities see Iliev, 2014. For other abilities – Bogdanov, 1991: 111, cf. Neykova, 2003: 362.

discovered [...] cures for diseases”. Pliny the Elder (30.7) writes that Orpheus “made progress in superstitious healing”.

1.1 Religious reform

Orpheus begins with a reform of Dionysian rites – a complete abolition of blood sacrifices. It is also important that people move from a collective connection with the Creator, carried out during certain feasts, to the individual connection, personal communication. This is achieved through cleansing practices. Purification, in addition to abstaining from animal food, can be done through music – a reform is needed by moving from the violent and harsh rhythms of percussion instruments, to the gentle vibration and soothing sound of the lyre. This music affects the psyche, supports inner immersion and leads to the mystery of silence. Mystery is born in silence. Only then can the voice of god be heard.

Like other teachings Orpheus probably had a deep understanding of the influence of the sun. According to Eratosthenes (Cat. 24) Orpheus did not worship Dionysus, but Helios (Greek: Sun), who he called Apollo and “would wait for the sunrise, so as to be the first to see the sun” on Mount Pangaion.⁶ This angered Dionysus. As any great reformer, Orpheus made enemies. His reluctance to initiate women into the secret (sacred) doctrine of Orphism, embittered the female worshippers of the old faith and the cult of Dionysus – the Meanads, called Bacchanalians by the Romans. It was they who cruelly killed Orpheus.⁷

1.2 Orpheus’ influence. Thracian Orphism

The perpetuation of the image of Orpheus begins. His first depictions on ancient Greek vases present him as an Apollonian type singer, surrounded by Thracian nobility. The Hellenic and Thracian elements in the scene show the idea of the authors to combine Orpheus’ native environment with the gradual Hellenization of his image. This Hellenization is completely done at the end of the 4th century BC, when philologists mythographically processed the legend of Orpheus in the Mouseion at Alexandria. Since then, this character has found a lasting place in Greco-Roman literature and fine arts (Fol, 1993: 204). Subsequently, when Hellenic culture became the basis of modern European culture, the soul of Orpheus became the soul of Europe – “...[the] impulse Orpheus succeeded in communicating to Greece has been passed...to whole Europe” (Schuré, 1922: 300).

In the late 17th and early 18th centuries a number of authors interpreted the semantics of the image of Orpheus as the greatest religious leader of the Hellenes of the Archaic period. According to F. Creuzer (1810), Orpheus and his mysteries played an important role in the civilizing of early Greece and the Orphic reform itself being derived genetically from Eastern religious ideas. From this point begins what has subsequently become the traditional opposition between minimalist and maximalist (or “rationalists and mystics”, Burkert, 2004) scholars about the influence of Orphism, with the maximalists gaining significant ground after the archaeological discoveries of the 1970s and 1980s (Yordanova, 2009: 14, 22).

The father of Thracology in Bulgaria, Prof. Alexander Fol, came to the conclusion that Thracian Orphism, although partially, became a component of Hellenic spiritual life (Fol, 1986:

⁶ The ancient tradition to greet the sunrise was also professed by the Pythagoreans, Essenes, Hermetics, Manicheans, Bogomils in Bulgaria and their ideological successors in France – the Cathars.

⁷ According to an alternative version of Pausanias (9.30.5): “Some say that Orpheus came to his end by being struck by a thunderbolt, hurled at him by the god [Zeus] because he revealed sayings in the mysteries to men who had not heard them before.”

168). The oral Thracian Orphism arose from Mediterranean beliefs with Egyptian influence. Archaeological, written, epigraphic, numismatic and ethnological data outline two levels of confession: a secret (sacred) and overt (profane) (see also Popov, 1989).

The first is aristocratic and belongs to the initiated in the sacred knowledge of the religious system. The second is popular/mass and belongs to those who know about the doctrine, but remain uninitiated in it or are simply its adherents (Popov, 2014: 8). The aristocratic level is inspired by the “mysterical ecstasy” (*esktasis*) – by the elevation of the initiate into the deity with the belief that he will attain complete spiritual and intellectual immortality. The popular and mass level is based on “mysterical enthusiasm” (*enthousiasmos*) – on the obsession that brings the deity into the believer in the hope of purifying them, releasing them from evil (Fol, 2008: 46).

Both levels of faith are reflected in the literary tradition of Greco-Roman antiquity and were registered even in during the sixties of the 4th century. In addressing Emperor Julian, the Apostate and in denouncing the impure non-originality of Paganism, Gregory of Nazianzus asked about the origin of his – of the Roman ruler – “*ability to be initiated and to be possessed. Is it not from the Thracians?*” (Fol, 2006: 8, Greg. Nazian. *Contra Julianem Imperatorem* 1).

Thracian Orphism, as a religious doctrine, was transferred to the organized and hierarchically structured Hellenic Olympic religiosity of the Greek polis in the form of literary-philosophical doctrine with Pythagorean roots, while in Thrace it was professed in oral folk/mass rites until the establishment of Christianity and dominated the whole society (Popov, 2012: 223).

Fol dates the formation of Thracian Orphism in Mycenaean Greece and Thrace from the end of the 2nd millennium BC until at least the 5th-4th century BC in Mycenaean Thrace and the ethnic Hellenic areas. Hellenic literary Orphism was created in the 6th century BC and from the 4th century BC began the decline of the Thracian doctrine and the Hellenic philosophical teachings. In the 1st-4th century the integration of the open mysterical folk/mass faith in folk Christianity began, traces of which are preserved in Southeastern Europe to this day, and between the 3rd-6th century there was a philosophical-Neoplatonic processing of Orphic views (Fol, 2004: 10).

From Pythagoras onwards and thanks to Plato, the oral Orphic teaching became an intellectual refuge of select initiates in the Hellenic polis (Fol, 2002: 68). Pythagoras and Plato are Orphics.⁸ Pythagoras is the most deeply connected with Orpheus. Proclus writes: “...*Timaeus, being a Pythagorean, follows the Pythagorean principles. But these are the Orphic traditions. For what Orpheus delivered mystically through arcane narrations, this Pythagoras learned, being initiated by Aglaophemus in the mystic wisdom which Orpheus derived...*” (Euser, 2010: 291A/3168). Bertrand Russell adds: “...*Pythagoras, who was a reformer of Orphism as Orpheus was a reformer of the religion of Dionysus. From Pythagoras Orphic elements entered into the philosophy of Plato, and from Plato into later philosophy...*” (Russell, 1947: 37).

2. Orphic literature and eschatology

The earliest evidence of the existence of Orphic literature is preserved in the tragedy Hippolytus of Euripides⁹ and in Plato’s *The Republic*.¹⁰ Thanks to the Hellenes, Orphism was not

⁸ Plato (*Meno*, 81b) leaves us information about Socrates’ knowledge in the dialogue between Socrates and Menon. Socrates: „*I have heard from wise men and women who told of things divine [...], that the soul of man is immortal, and at one time comes to an end, which is called dying, and at another is born again, but never perishes.*” See also Hütwohl, 2016: 37.

⁹ Theseus ironized his son Hippolytus for his attachment to the Orphic books (*Hipp.* 952).

¹⁰ Where it is said that wandering prophets offer a whole bunch of books to Orpheus and Musaeus (*Rep.* 2.364). According to A. Fol, Plato made an ingenious record of the Thracian Orphic doctrine (Fol, 1991: 23).

limited only to the Balkans. Evidence of a widespread Orphic tradition throughout the Mediterranean are the hundreds of artifacts found: the Orphic papyri of Derveni,¹¹ Gurob and Callatis, bone graffiti and sacred objects from the Miletus colony of Olbia, vase paintings from Attica and southern Italy, gold plaques from southern Italy, Crete and northern Greece, all painted with similar plots.



Image 1. Map of the Hellenic Orphic monuments in the Mediterranean (Yordanova, 2004: 288)

According to Prof. F. M. Müller¹² “Without faith in personal immortality, religion is like an arch laid on a single pillar or bridge ending in an abyss.” Orphic literature teaches us what awaits us after death. The canonical texts written on the Orphic gold tablets serve as a guide for the soul in the afterlife. I will analyze some of them, entering the deep depths of eschatology, and, as expected, the interpretations of the texts are highly subjective, but not devoid of logic and consistency for the researcher of this and other similar teachings.



Image 2. Golden Orphic tablet from the second half of the 4th century BC, Thessaly

F.e.: „those of us [...] lived what is called an “Orphic life,” keeping wholly to inanimate food” (Plato. Laws, 6.782). See also Plato: Phaedo 62b, 69c, 70c.

¹¹ The oldest Hellenic papyrus (340-320 BC), discovered in 1962, published anonymously in 1982.

¹² Friedrich Max Müller (1823-1900) was a philologist, specialist in Indology, mythology, history of religion. One of the founders of modern religious studies.

Text from an Orphic tablet from Thurii, Italy (Graf, 2007: 15):

*I come pure from the pure, Queen of the Chthonian Ones, [...]
For I also claim to be of your happy race.
I have paid the penalty for unrighteous deeds.*

The self-determination of sacred purity in the Orphic language is equivalent to holiness. The Orphic understanding that the soul must be purified through redemption in order to become a Hero (*hērōs*) and a god is expressed in the texts of Pindar (Olympian, 2) and Empedocles (Inwood, 2001: 55-68).

The Orphic tablet from Hyponion, Italy (Graf, 2007: 5):¹³

*This is the work of Memory, when you are about to die
down to the well- built house of Hades. There is a spring at the right side,
and standing by it a white cypress.
Descending to it, the souls of the dead refresh themselves.
Do not even go near this spring!
Ahead you will find from the Lake of Memory,
cold water pouring forth; there are guards before it.
They will ask you, with astute wisdom,
what you are seeking in the darkness of murky Hades.
Say, "I am a son of Earth and starry Sky,
I am parched with thirst and am dying; but quickly grant me
cold water from the Lake of Memory to drink."
And they will announce you to the Chthonian King,
and they will grant you to drink from the Lake of Memory.
And you, too, having drunk, will go along the sacred road on which other
glorious initiates and bacchoi travel.*

According to Herodotus (2.81) Orphic practices are close to the Egyptian and Pythagorean. Orphic texts are undoubtedly influenced by the Egyptian Book of the Dead.¹⁴ Memory loss is a central topic of in-depth research on the issue and of paramount interest to the aristocracy of antiquity¹⁵ – the initiate does not want to return to the painful cycle of incarnations.¹⁶

3. Orpheus and Christianity

At the end of the 2nd century, almost 15 centuries after the death of Orpheus, the missionaries of the new Christian faith in the person of one of the early fathers of the church – St. Clement of Alexandria – had to use the image of the Thracian Teacher in order to baptize pagans. The Greek theologian skillfully uses the figure Orpheus as the singer whose miraculous song

¹³ “*Memory*” is Graf’s preferred translation of “*Mnemosyne*” – the goddess of memory and remembrance. In Orphic notions Mnemosyne possesses a lake of living water and awakens the memory of past rebirths (Yordanova, 2004: 86).

¹⁴ Common plots are: quenching the thirst of souls with cold water, a ban on passing certain paths, guards asking questions, underground kings (Merkelbach, 1999: 5ff). The guidance of the soul after death is also the purpose of the Tibetan Book of the Dead.

¹⁵ According to the founder of Egyptology in Bulgaria and Minister of Education (2009–2013) Prof. Sergei Ignatov his teacher was reading Egyptian literature 18 hours a day, after retirement he isolated himself and his only occupation was to practice the Book of the Dead, for to prepare for the reality after death (Ignatov, 2021: 21). We also find an interesting plot in 1462 – Cosimo de’ Medici prioritized the translation of Corpus Hermeticum, which had just arrived from Constantinople, in order to read it before his death (Hanegraaff 2012: 42).

¹⁶ “*I have flown out of the heavy, difficult circle [...]. – Happy and blessed, you will be a god instead of a mortal!*” is an excerpt from an Orphic tablet in Thurii (Graf, 2007: 13). See also Merkelbach, 1999: 9.

charms wild animals, comparing it to the Word of Christ, charming even the wildest animals – humans, thus describing Christ as the new, better Orpheus (Jourdan, 2014: 113; Reden, 1981).

In the catacombs of Rome, we find frescoes depicting Orpheus, perhaps as the Good Shepherd Christ, which were, most probably, also used in a similar way for baptism, representing scenes of peace that evoke association with Christ (Jourdan, 2014: 125).



Image 3. Orpheus, St. Callixtus catacomb, Rome, early 3rd century



Image 4. Orpheus, St. Peter and Marcellinus catacombs, Rome, early 4th century



Image 5. Orpheus, Domitilla catacomb, Rome, around 360 AD.

Depictions of Orpheus did not appear in his homeland Thrace until the Greco-Roman syncretism of the 1st–3rd century, when the southern Danubian lands became Roman provinces. The most famous depiction from this period is from a sundial, dated 2nd–3rd century – an artifact without parallel in the Roman Empire.



Image 6. Sundial with the image of Orpheus from Silistra, Bulgaria (Durostorum), 2nd-3rd century

If the classical era was dominated by the idea of Orpheus as the founder of mystery religion and theologian, Hellenistic and Roman poetry celebrated him as a poet-prophet and emphasized on the myth of Eurydice's rescue. The Christian reception, largely influenced by Platonism, creates a very different Orpheus as an allegory of the soul ascending to heaven and light. While the receptions of Orpheus in the Middle Ages focused on the interpretation of the image of the Thracian singer,¹⁷ the Renaissance revived the ancient figure of the poet of religious hymns, the theologian and the most ancient founder of rituals and philosophical traditions (Lozanova, 2019).

In 1423, the largest and best collection of Greek texts to reach the West was brought to Venice from Constantinople, 30 years before its fall – 238 manuscripts containing all the works of Plato, Plotinus, Proclus, most of the works of Greek historians including Diodorus of Sicily, as well as copies of Orphic poems and the Orphic Hymns, composed, presumably, between the 2nd and 3rd centuries. The appearance of a wide range of manuscripts with ancient texts in the Western world gave rise to many new aspects of reception and interpretation, resurrecting Orphism from Antiquity and becoming especially popular among Italian Hermetics (Lozanova, 2019). In this period Orpheus, along with Hermes, Pythagoras and Plato was considered one of the ancient sages of Antiquity, preaching the secrets of immortality (Voss, 2002), and in Romanticism he was a significant figure for German and French poets (Lozanova, 2020: 8). Today the image of Orpheus continues to be embodied in thousands of works of art, poetry, music, painting, opera and cinematography (see Miles, 1999: 54ff).

4. Conclusion

Orpheus outgrows his contemporaries and realizes that his lyre could be more influential than thousands of swords. His teachings leave deep traces throughout the ancient world and enters the pantheon of immortality of human consciousness. The Great initiate understands

¹⁷ Known mainly by Virgil (*Georgics*, 4.453-527) and Ovid (*Metamorphoses*, 10, 1-105).

that salvation of mankind is possible only through wisdom, knowledge and self-improvement. Orpheus comes to walk the most difficult path – spreading the doctrine of salvation of the human soul. The Orphic belief in immortality remains one of the highest achievements of European culture and a hope for its humane future (Fol, 2008: 98).

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Tolerance as a Voice in the Intercultural Dialogue of Humanity

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Abstract

The common horizon and path of different cultures outlined by modernity includes listening, understanding, dialogue, interaction and cooperation. A person's life in society, engaging and joining him means living with others, accepting differences (ethnic, political, cultural, educational), but also upholding one's own uniqueness. The culture of tolerance and cooperation is built around ethical phenomena that regulate interpersonal relationships, and considering the relationship of freedom and responsibility, both in human behavior and in situations of personal choice helps to realize the “identity” and “otherness” as two persons of the same human being, realized and seen from different points of view.

Keywords: tolerance, voice, intercultural dialogue, humanity.

1. Introduction

The time in which we live confidently carries out the processes of globalization in economic, socio-political and cultural life. The expectations from the second half of the last century for “opening” the borders between the communities are a reality for a large part of humanity.

2. Tolerance and education

Different cultures are embarking on a path that includes listening, understanding, dialogue, interaction and cooperation. The constant monopolization of culture generates the mutual penetration and mixing between different cultures, which leads to the emergence of new ones. How does a person live in society, how does he/she engage and join him/her, if this inclusion means living with others, accepting differences (ethnic, political, cultural, educational), but also implies upholding one's own uniqueness?

The placement of a person in the world and the stability of the chosen place in it, presupposes a new quality of evaluation and transformation abilities, which are the basis of value orientation, the choice of social values, the ability to identify.

This raises the question of education, which aims to develop the transformative abilities not only of society as a whole but also of the individual. Value-oriented education

preserves the age-old need for philosophical completeness and integrity of knowledge while creating appropriate conditions for cultivating human diversity. Such conditions open horizons for counteracting technological nation and alienation, because they do not just teach, but build education around the tolerance for difference and otherness needed today.

Tolerance requires respect for others but does not underestimate self-esteem and thus affirms universal values. Tolerance is manifested in the dialogue on the problems of culture, education and different visions for them.

The postmodern mindset is the bearer of the hope that cognitive activity has the potential to finally reveal what it is capable of and what it is called for – to provoke creativity, to form skills for “impact on life” (Jose Ortega y Gasset), to form a sense of truth, which is a condition for achieving freedom (Karl Jaspers). In this way, she would confirm the words of Tsvetan Todorov that “the path to freedom passes through education.” And for those who are not tempted by such issues, it is not difficult to notice that in recent years specialties are preferred, ensuring rapid professional realization and prosperity, which is justified not only in terms of human well-being, but in years like these, and human survival.

Educational strategies are aimed primarily at mastering knowledge and skills that ensure resilience in an unstable world but seem to miss the “insertion” of man in the same world.

Insertion, which implies a choice of social values, identification skills, and value orientation. The development of such skills determines the modern model of education, without breaking its ties with the roots of education from the past, but in the direction of rethinking education. Like a book that, although you have read, opens up new directions for you.

"The library is boundless and periodic. If an eternal traveler goes in any direction, he would be convinced after many centuries that the same books are repeated in the same disorder (which with repetition becomes order – the order). This exquisite hope is a consolation for my loneliness" (Borges, 1989: 119).

Can this hope be a consolation today?

The idea of the future as a choice and building one of the opportunities that human life offers, even more urgently requires a rethinking of education itself.

The value significance of such a rethinking stands out more prominently when it refers to the traditional center of the educational process – learning. Any approach to him today cannot fail to take into account the radically different self-esteem with which he participates in the same process. The value significance of such a rethinking stands out more prominently when it refers to the traditional center of the educational process – learning. Any approach to him today cannot fail to take into account the radically different self-esteem with which he participates in the same process. This new confidence (sometimes incomprehensible from the point of view of the traditional notion of mastered knowledge) is accompanied by the emergence of a new sensitivity, which defines education not only as an objective fact but as a continuous process of birth and “gathering” (M. Heidegger) of the human world.

3. Tolerance, culture and art

The presentation of philosophical knowledge in its various dimensions and interpretations as a focus of the humanities and arts is a crucial factor in the formation of skills and abilities to “impact life”. In this respect, its teaching is of particular importance, although in fact, his teaching has always been important. The topicality of the topic of the meaning of education justifies the efforts to rethink it in terms of our time filled with twists and turns, which

will increasingly need an education that allows a person to see himself and his place in the world, but also the world of others in it.

In the context of the above, the understanding of philosophy lies in its equality in a kind of “scientific cooperation” (see Habermas, 1999), and not as usurpation of power and totalizing claims, because this not only excludes the idea of tolerance of difference and otherness but and because it itself (philosophy) is its bearer. In itself, this reinforces the value of philosophy and justifies the efforts to include it in the evaluation of education, in the disclosure of its essential human dimensions.

In an effort to distinguish methods and approaches in the process of teaching young people that meet the changed modern conditions, pedagogical efforts often lead to the renaming of otherwise known and established in practice methods.

For example, interactive methods and techniques (discussion, debate, solving moral dilemmas) have always been a prerequisite for the formation of first philosophical temptation and later philosophical education (at different educational levels).

Knowledge of the “new” methods does not replace the fact that it is more important whether and how they are used. Educational practice has long unequivocally suggested that it is not important what you teach, but how you do it. What conditions are created in order to know things not only externally, but also “the meaning achieved by human, their meaning” (Jaspers, 1995: 92).

The ability to judge depends on understanding the meaning, and the comprehensible meaning, as Jaspers define it, is “not beautiful or ugly, noble or simple, good or bad,” it depends on the interfering forces of truth. which is not one. By this, “which forces of truth I will feel, which I will identify with, which I will repel, determines freedom” (Jaspers, 1995: 92). Understanding meaning as a “touch of freedom”, and hence building one’s own assessment of what is happening, paves the way for finding one’s own meaning in the seemingly meaningless human world.

The understanding of philosophy as a “voice in the conversation of humankind”, as a mediator in the relationship between people and especially as a universal link in the mutual understanding of these same people belongs to Richard Rorty. He is the philosopher who shows the real and technical motives in philosophy (as well as other pragmatic philosophers) that discredit metanarratives. His project is to “destroy” all previous philosophy as the embodiment of metaphysics, transcendentalism and fundamentalism. These incarnations lead to a distortion of man’s “self-image” as a creative being, as a being who does not need absolutes. Rorty’s ideas are an expression of the communist idea in modern philosophy. His is the developed version of pragmatist hermeneutics, which lays down the concept of complete dependence of interpretations on the text, as well as on the needs of the one who interprets the text or the community to which it belongs. According to Rorty, a true liberal-democratic society does not accept any power or unification, it only listens to the common interest of the people who communicate with each other. “There is no human nature that has been or is still chained. Rather, since there is a language, our species builds its nature. This nature develops through a growing, richer, more indivisible and painful synthesis of opposing values” (Rorty, 1995: 33).

His concept of language finds application in “developing a specific idea of the role of philosophy in the modern world” (Rusev, 2005: 144), and it is political, consisting in exposing various forms of “Human suffering and oppression” and – through this – in helping to achieve their ‘historical’ and not just ‘logical’ death” (Rusev, 2005: 144).

Rorty’s concept is complemented by that of Habermas in support of “a utilized form of philosophy” whose potential is “Achieving” maximum happiness for a maximum number of people (*Ibid.*: 146). And such a society needs free and cultured people who reveal themselves not only to themselves but also (mostly) in their relationships with others. The dialogical nature of human

existence can remove the barriers that hinder the formation of sincere relationships between people.

“The real coordination of people comes from the fact that everyone is first and foremost a language circle and that these circles are increasingly touching and uniting. What emerges in this way is always a language with its own vocabulary and grammar, as it has always been and never without the inner infinity of conversation, which is a movement between each speaker and his partner. This is the fundamental dimension of the hermeneutic. True speaking, which has something to say and therefore does not give pre-established signals, but seeks words to reach the other – this is the general human task, it is the special task of the theologian, who is entrusted with the transmission of a written message” (Gadamer, 1994: 220).

The words with which to reach the other imply understanding, which is a way of existence of the knowing, acting and evaluating a person. Defining hermeneutics primarily as a practice, Gadamer connects its realization with the implementation of the activity of making sense of a text, and outside the activity of it loses its specificity. Philosophical hermeneutics is not limited to the development of a methodology for understanding texts but is a special kind of philosophy of understanding.

“I nominate it a hermeneutic experience. Because the process described in this way is constantly repeated in the most intimate. What is always new in our experience is something that interprets the world in our relationships, something that overturns our expectations so far and only rearranges itself in the overturn. It is not the misunderstanding or the alien that is primary so that preventing misunderstanding is a task, but on the contrary – consent, that the main thing is close, makes it possible to go to the alien and expand our own experience of the world” (*Ibid.*: 218).

Understanding as a universal way of mastering the world is concretized by Gadamer as “experience”, and the main mechanisms for its formation are embedded in language.

Turning to language is seen as an authentic way of revealing the truth of being. Unlike the previous hermeneutics, which distinguishes between understanding, interpretation (interpretation) and application (application) as relatively independent procedures, Gadamer affirms their identity – understanding is always “interpretive” and interpretation “understanding”; understanding is possible only as an application, which means relating the content to the cultural experience of the present.

The interpretation of the text is understood not as recreating the primacy of the text, but as creating its meaning again. The interpretation of cultural tradition is in fact a dialogue between the past and the present. Like any dialogue, it is realized in the form of “questions and answers”, but it is important not only to reconstruct the question (the answer is the text), but also to relate this question to yourself. For Gadamer, dialogue with tradition is not only a culturological task but also a cognitive one, because it is a source of philosophical knowledge.

In this respect (of the understanding of philosophizing as dialogue) the significance of Plato is intransigent. Of course, dialogue is not just about asking questions and getting answers (as a method of learning too), because the dialogue of this kind would not be a source of knowledge. The task of leading the dialogue turns out to be far more difficult.

“Because I am a Platonist, I love some unforgettable scenes from Plato’s dialogues, especially those in which Socrates argues with omniscient sophists and leads them to despair with his questions, until finally, unable to bear it any longer, they begin to claim the role of the questioner, which seems so easy to them. And what happens then? They simply do not think of anything to ask in such a way that it is worthwhile to deal with it and persistently seek an answer” (Gadamer, 1994: 215).

The advantage of the dialogical model of philosophizing over the monologue of any grandiose system is clearly emphasized.

Today, when opportunities are sought to reform education and improve its quality, we cannot help but realize that dialogue with cultural tradition is at the heart of education. Despite the technological nation of everything and everyone around us, man has always differed from electronic systems, which are increasingly replacing him, in their creativity. It is associated with the ethereality of feelings and imagination, which distinguishes it from any system, even more so than the technological one.

As a confirmation of Nietzsche's prophetic words that perhaps the task of education "will, it seems to me, be to transform the whole man into a living and mobile solar-planetary system and to discover the law of its higher mechanics" (Nietzsche, 1992: 165)

The modern learner deserves to participate directly in the "dialogue" with the tradition in order to "understand" it and to be realized as an active, knowledgeable and appreciative person. A man who will seek his own way out of the crash and from whom we would not have the right to take responsibility for missing or destroyed values – we are not part of his world because he belongs to the future and if we do not impose monologue models from the past alone will discover its value bases.

Habermas defines communicative behavior as the basis for the formation of stable, legitimized interpersonal relationships, and stable personal structures capable of development and self-realization. The source of the crisis in the modern world for him is the main contradiction between the institutional structures of society and the socio-cultural "lifeworld". Of the two types of behavior, he identified – communicative and strategic, the second aims to pursue "interest", which in turn leads to systematically distorted communication.

Its consequences are fatal for society, culture and the individual. Communicative behavior is what is able to form an orderly normative environment and stable personality structures. For Habermas, the existing pluralism in social action does not mean the interruption of historical and post-industrial society, it is possible to achieve a total reason, a "universal discourse" between individual communicative acts or discourses. With this understanding, he is in controversy with Lyotard's concept of the postmodern and his view of modern society as a network of independent "linguistic discourses" that act as a multitude of "local determinisms." For Lyotard, reaching a general consensus is unattainable due to the very nature of the social system of postmodern society. Habermas is convinced that communicative action always takes place in a general normative context, hence the contradiction between the theory of communicative behavior and Lyotard's theory of legitimation of knowledge. An important prerequisite for the communicative action is the preservation of the identity of the participant in it

According to Habermas, human existence is such that one cannot be obliged to be identical to oneself. Everyone achieves their identity not without their interaction with other people, but precisely in these relationships. Building a personality through interaction with others, on the one hand, means accepting the responsibilities imposed, and on the other hand, respecting the autonomy of the other person. This acceptance of "foreign" autonomy does not mean an interrupted process, but socialization that connects the individual with history. Habermas defines as the ultimate goal of communicative action as the achievement of a universal "discourse of arguments", which by virtue of its universality has the status of a norm. The unity of the communicative process is achieved through the normative determination of the set of possible interpersonal relationships (recognized as legitimate in the common life world). In general, communicative action is aimed at reaching consensus, which in turn will mean the sustainability of the social system (in contrast to Lyotard, for whom consensus is temporary and reflects only temporarily the state of the system).

With regard to teaching, teachers face the need to include in curricula not only the cognitive aspect but to find their place in the forms of critical and self-reflective thinking, learners to be encouraged to talk about themselves, to exchange experiences and opinions between you are. The emphasis should be on greater dialogue and independent research in various fields. The discursive theory considers the need for credibility relating to different spheres of reality – social, subjective and objective as symmetrical.

Pedagogy assumes that some people act as instructors and others as learners. The asymmetry between these roles is justified if it exists only as a criterion for the difference in the modes of communicative action. In order to reach the ideal communicative situation, the instructor must believe in the ability of those he teaches to appreciate the importance of reciprocity, equality, responsibility and autonomy of others.

It is no coincidence that the leading goal of ethics education is to promote a culture of tolerance, cooperation and non-violence. The expected results formulated by the educational standards are related to the knowledge of ethical phenomena, regulating mainly interpersonal relations. Considering the relationship of freedom-responsibility both in human behavior and in situations of personal choice forms the understanding of “identity” and “otherness” as the two faces of a human being, realized and seen from different points of view.

“The imperialism of intolerance is based on the exceptional valuation of one’s own choices against what others may think, believe, do or be. At its center is an identification of human values with me, with all my personal, ethnic, cultural, religious and historical characteristics, to the point that the self ultimately coincides with the good of humanity as such. At the heart of any intolerance is a claim to the possession of some privileged model” (Hersh, 2002: 142).

4. Conclusion

Building a culture of tolerance, likewise, rejects the preconception of a horizon or a privileged scientific approach because its imposition is in itself intolerant. It is rooted in the understanding of tolerance not as indifferent tolerance, which “freezes” your soul, but as an attitude towards the Other, as an opening to the Other, as an understanding of Him, as equality with Him, which does not harm, threatens, but manifests its own identity.

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Examining the Effect of Gender on the Landmark Task Judgment in Preschool Children

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Abstract

With the aim to examine gender-related differences in visual spatial perception/attention in preschool age, 84 boys and 94 girls (range 3,4 – 6,7 years old) were studied with a Landmark task which require whether 17 pre-marked horizontal lines are correctly bisected in two equal halves. Between-group comparisons were based on the differences in mean scores three variables: Percentage of correct answers, Quotient of error, and Type of perceptual error. The results revealed a slight effect of gender on the Landmark task judgment in preschool children, with the male group exhibiting higher magnitude of leftward bias in comparison to the female group.

Keywords: Landmark task, preschool age, gender, spatial perception/attention, lateralization.

1. Introduction

Attention is a central component of cognitive functioning and “lies at the crossroads between perception and cognition” (Carrasco, 2018: 77). Visual spatial attention is essential for visual spatial perception and spatial ability (Carrasco, 2018; White, Boynton, & Yeatman, 2019), which in turn are vital for human survival and development, because we are living in a multidimensional space all the time (Yuan et al., 2019).

Numerous studies have provided evidence for gender-related differences both in spatial abilities and lateralization of spatial perception and attention, and although contradictions exist, most of the studies have found better spatial abilities (Halpern, Straight, & Stephenson, 2011; Kerns, & Berenbaum, 1991; Kimura, 2000; Reilly, Neumann, & Andrews, 2017; Voyer, Voyer, & Saint-Aubin, 2017; Yuan et al., 2019) and more pronounced functional cerebral asymmetries for visuospatial processing in males than in females (Clements et al., 2006; Hausmann et al., 2002; for a meta-analysis – Voyer, Voyer, & Bryden, 1995).

Line-bisection and Landmark task are the most commonly used behavioral methods for studying brain asymmetry in visual spatial attention. Line-bisection task consists in the subjective determination of the center of visually presented horizontal lines with different lengths, by marking a sign with a pencil, as usually the task is done once with each hand. It is well documented that healthy adults (especially right-handed people) systematically tend to bisect or judge lines left of the real center (Asenova, 2014; Çiçek et al., 2009; Failla, Sheppard & Bradshaw, 2003; for a review and meta-analysis see Jewell & McCourt, 2000). This phenomenon is called

“right pseudoneglect” (Bowers, & Heilman, 1980) and is considered to be related to right hemispheric dominance for spatial attention (Jewell & McCourt, 2000).

- Children aged 3-6 years showed a group-level slight leftward error in Landmark task performance, indicating the presence of pseudoneglect during preschool age.
- There are slight gender-related differences in the performance of Landmark task in 3-6 years old children.
- There are no gender-related differences in the abilities for visual spatial perception in preschool age.
- Gender has slight and insignificant effect on the pattern of asymmetry of visual spatial attention in 3-6 years old children.

Unlike adults, when perform line-bisection task pre-pubescent children tend to bisect lines to the left of the true midline with the left hand and to the right with the right hand. This phenomenon is called “symmetrical neglect” (Bradshaw et al., 1988; Dobler et al., 2001; Failla, Sheppard & Bradshaw, 2003; for a meta-analysis – Kaul, Papadatou-Pastou & Learmonth, 2021) and is considered as a result of inability of the right hemisphere to consistently exert dominance over the left hemisphere via callosal inhibition, due to immaturity of the corpus callosum in childhood (Yazgan et al., 1995).

Landmark task is the perceptual form of the line-bisection, or its non-motor adaptation, and requires the subject to assess whether pre-marked lines are correctly bisected in two equal halves or alternatively, whether the bisection mark is closer to the left or to the right end of the line (Fink et al., 2000; Çiçek, Deouell, & Knight, 2009; Learmonth & Papadatou-Pastou, 2021).

Therefore, Landmark task and not line-bisection is a pure visuospatial task, since line bisection also includes a motor component requiring translation of the perceived visual-spatial information into an appropriate motor program (Hausmann et al., 2002). Moreover, the motor confounds introduced by using a paper-and-pencil version of a line bisection task are considered one of the factors leading to inconsistencies of the results of behavioral studies on the development of spatial biases that have used this version of the line bisection task (Hoyos et al., 2021).

Despite the above-mentioned considerations, three studies only have used a landmark task to investigate asymmetry of visual spatial attention among children till now (Kaul et al., 2021). These studies belong to Dellatolas et al. (1996), Liu et al. (2012) and Hoyos et al. (2021). There results showed a group-level leftward attentional bias indicating right spatial inattention.

Scarce results from research on the development of spatial attentional lateralization among population of children that have used a landmark task and lack of a relevant study among children in preschool age, motivated the present study. Its main purpose was to examine the effect of gender on the development of asymmetry in visual spatial attention in early childhood, and in particular, in the period from 3 to 6 years of age.

2. Method

A total of 178 children (84 boys and 94 girls, ranged 3,4 – 6,7 years old) participated voluntarily in the study and with their parents’ consent. They were studied with a Landmark task requiring a subject’s judgment, whether pre-marked horizontal lines are correctly bisected in two equal halves.

The Landmark task used in the present study includes 17 pre-bisected horizontal black lines on a white sheet of paper (21×30cm). Line length ranges from 100 to 260mm. Seven lines

are presented in the middle of the sheet, five are aligned to the left side and five lines are aligned to the right of the sheet. Six lines are pre-bisected 0.5mm closer to the left end of the lines, six lines are pre-bisected 0.5mm closer to the right end of the lines, and the rest five lines are exactly bisected.

3. Procedure

Each child was instructed by the experimenter that he/she is required to judge for each line separately whether it is divided into two equal halves or the left side of the line is longer or the right side of the line is longer. Then the experimenter placed the sheet in front of the child and started the testing by asking the question: “Are the two parts of this line equal or not?” If the answer is “No”, the experimenter asked: “Which part is shorter – the left or the right?”

The experimenter covered each commented line with a white sheet, to ensure that the child is not biased by his/her previous choices. The experimenter did not provide feedback for the correctness of the answers.

No time limitation existed to complete the task.

The two possible errors were scored in the following way: an overestimation of the right segment of a line (leftward bias – L) was scored as -1, and an overestimation of the left segment of a line (rightward bias – R) was scored as +1.

A Mean percentage of correct answers and a Quotient of error were calculated individually of each child.

The Quotient of error was calculated, using the formula: $[(R - L) / (R + L)] \times 100$, where R is the number of overestimations of the right segment and L is the number of overestimations of the left segment. The negative value of the Quotient of error indicates a tendency of leftward bias, and the positive value of the Quotient of error indicates a tendency of rightward bias.

4. Results

Results of the Independent Samples T-test, performed on the Mean percentage of correct answers of the Landmark task (Mean; SD; SE) of the two gender groups, are presented in Table 1.

Table 1. Mean percentage of correct answers of the gender groups

	N	Mean percentage of correct answers	Std. Deviation	Std. Error
Boys	84	62.25	17.78	1.940
Girls	94	57.75	18.71	1.930
t (p)	$t_{/176/}=1.637; p=.103$			

As seen, at the group level, the Mean percentage of correct answers for the Landmark task of the group of boys was slightly higher in comparison to the Mean percentage of correct answers of the group of girls. The between-group differences did not reach statistical significance ($t_{/176/}=1.637; p=.103$).

As regards the between-group comparison of the Quotients of error, which inform us about the magnitude and direction of bias (leftward or rightward bias) associated with spatial perception at the group level, the results are presented in next Table 2.

Table 2. Mean Quotient of error of the gender groups

	N	Mean Quotient of error	Std. Deviation	Std. Error
Boys	84	-10.94%	52.72	5.752
Girls	94	-1.02%	43.43	4.479
t (p)	$t_{/176/}=-1.375; p=.171$			

As seen, at the group level, the two gender groups showed the same direction of perceptual bias, namely, to the left of the real center, but different magnitude of the bias, with the male group exhibiting more pronounced leftward bias in comparison to the female group, without between-group differences reaching statistical significance ($t_{/176/}=-1.375; p=.171$).

The performed Chi-square comparisons of the frequency of left, right or no perceptual error on the Landmark task performance in gender groups (Table 3) revealed that the highest percentage of both groups showed leftward bias, i.e., the typical right pseudoneglect for spatial perception. The percentage of the participants exhibiting leftward bias was slightly higher in the group of boys than in the group of girls, but the difference did not reach statistical significance ($\chi^2_{|2|}=1.387, p=.500$; Cramer's $V=.088$).

Table 3. Distribution of participants in gender groups according to the type of perceptual error in spatial perception (Landmark test)

	Leftward bias		Rightward bias		No bias	
	n	%	n	%	n	%
Boys	44	52.4	27	32.1	13	15.5
Girls	41	43.6	35	37.2	18	19.1
Pearson Chi-Square	$\chi^2_{ 2 }=1.387, p=.500$					
Cramer's V	.088					

5. Discussion

Overall, we found that children aged 3,4 – 6,7 years showed a group-level slight leftward error in Landmark task performance, indicating that pseudoneglect is present in typically developing children even in preschool age. This pattern of results agrees with the results of the two previous relevant studies (Dellatolas, Coutin, & De Agostini, 1996; Hoyos et al., 2021; Liu et al., 2012).

The observed slight gender differences in the performance of Landmark task in current study suggests no significant modulating effect of gender on the pattern of asymmetry of visual spatial attention in children aged 3,4 to 6,7 years. In addition, lack of differences in the Mean percentage of correct judgments between the groups of boys and girls we identified, suggests no significant gender-related differences in the abilities for visual spatial perception in this age period. These findings are in agreement with the results of previous studies aiming to examine the effect of gender on lateralization of visual spatial attention (Andonova, 2014; Asenova & Andonova-Tsvetanova, 2019; Jewell & McCourt, 2000; Kaul, Papadatou-Pastou & Learmonth, 2021).

Nevertheless, the tendency of higher incidence and higher magnitude of the leftward error in spatial perception in boys than in girls we revealed, is a finding to some extent consistent with the Roig and Cicero's report (1994) that males tend to made bigger leftward bias than females, and could be seen as supporting the suggestion for greater right-hemisphere lateralization of the attention in males than in females. More precisely, this finding provides some support for the assumption that the earliest signs of gender-related differences in hemispheric asymmetries of visual spatial attention may emerge in preschool age.

The main limitations of this study are the relatively small size of the studied sample and non-matched size of male and female groups. Replications with larger and gender-matched sample are needed to assure the validity of the current findings.

6. Conclusions

In conclusion, we identified a slight leftward bias of visuospatial attention in children aged 3,4 to 6,7 years old, as indexed by the Landmark task performance. There was evidence of a slight and insignificant effect of gender on the pattern of asymmetry of visual spatial attention in this age period.

The overall pattern of results supports a dominant role of the right hemisphere in spatial attention in both sexes, slightly more pronounced in males than females, which may be identified as early as preschool age.

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Visual Culture as New Educational Socio-Technological Paradigm

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Abstract

Digital technology has enabled the predominance of visual communication and rapid and simultaneous image transmission beyond the original context. In the “culture of the image,” communication, identity formation, and social patterns are transmitted by image. Under such conditions, visual literacy is considered as elementary literacy and goes towards the critical reading of visual content messages. This situation has also prompted a reflection on the art education paradigm turn towards the broader concept of visual culture as a new socio-technological paradigm. The Croatian results of the Delphi method survey showed that most experts see the paradigm turn, from fine art to visual culture, because of technological changes in society. Technological developments manifested through the Internet, mass media, and social networks affect new generations testing and understanding the world in new ways, most often through technology. It is essential to change the content, practices, and teaching methods.

Keywords: art education, educational paradigm, digital technology, visual communication, visual culture.

1. Introduction

Today’s society is marked by an image turn where the image is the leading creator of culture and an essential communication tool. The literature analysis of numerous authors about visual studies and image issues shows that the pictorial/visual/iconic turn is a set of symptoms that we notice in Western postcapitalist societies, characterized by the dominance of image and visual communication in everyday life (Purgar, 2009: VIII). Communication takes place using an image, so visual literacy has become a vital life skill and one of the most critical competencies in education. In today’s culture, visuality needs a new approach to academic research, so the field of visuality and vision is widely explored from the various humanistic and social disciplines’ points of view (Dikovitskaya, 2012). There are several reasons for that.

In the second half of the 19th and 20th centuries, pluralism of styles became a normal artistic state. It can no longer be reviewed exclusively from the point of art aesthetics, an approach familiar to art history. Requires a multidisciplinary method of different disciplines. The aesthetic model was created on the ideas of *the innocent eye* for understanding and interpreting modern art to develop an aesthetic sensitivity to the form achieved by a naturalistic approach to perception and awareness of literal observation (Ruskin, 1837). The model of the innocent eye was abandoned

in the second half of the 20th century because it ignores the cultural aspects of the gaze in transmitting image meaning and appreciation, which is why the relativistic approach to perception extends the naturalistic approach. The intermediate characteristics of most avant-garde styles have exceeded the rigid boundaries, which can no longer be structured according to the elements of analysis of individual art branches. At the end of the 20th century, fine arts were replaced by visual arts, bringing novelties to the image's theoretical aspects, and changing the image's paradigm (Paić, 2008).

Visual culture appeared in the 1980s as an interdisciplinary field that interests art history, anthropology, filmology, linguistics, comparative literature, cultural studies, and poststructuralist theory. It is an area of research and a curricula initiative that puts the visual image at the heart of creating meaning in a cultural context. The concept of visual culture implies two things: an interest in visual artifacts that often include non-visual codes and the idea of culture that goes beyond the artifacts themselves according to their production, distribution, and use (Dikovitskaya, 2012). Images are approached in their contextual wealth as part of a lasting social discourse that includes their influence on social life (Duncum, 2001; Duncum, 2002). Visual culture is accomplished with observation techniques involving optical apparatuses and technologies as an ordinary view of everyday life (Purgar, 2009; Mitchel, 1995). That is why the emergence and understanding of the visual culture of the 20th century must be seen in the context of technological, mainly digital development.

Interest in visual culture has been present in education since the 1990s for several reasons. The contents of visual culture are transmitted by digital technology, which has become the primary tool in the life of young people. Social patterns are sent through various forms of advertisements, films, videos, and social networks and impact identity formation. In addition, visual culture is also the main inspiration of contemporary art practice, which is why it is necessary to include the content of visual culture in art education. This research aims to determine the extent to which the social aspect of visual culture is dependent on the technology with which it is transmitted and how the culture dependent on the image affects education. Therefore, visual culture is considered a new paradigm with educational aspects related to socio-technological development.

2. Literature review

The literature review will discuss the texts of relevant authors dealing with the problem of education, visual art education, and visual culture. Their attitudes will be analyzed according to the contribution to cultural roots of the visual culture educational paradigm, change in visual art education, and socio-technological impact on identity formation.

2.1 *Cultural roots of the visual culture educational paradigm*

Education always occurs within a culture and is determined by cultural beliefs more than scientific discoveries. For this reason, it is necessary to establish the interrelationships and influences between culture and education. The metaphor of education as a continent of culture suggests that education isn't an isolated island but a much stronger foundation on which civilization is embodied (Bruner, 2000). Any form of thought and learning cannot be isolated from social circumstances because culture influences any action of the human mind as a social habitat. Culturalism is based on the opinion that reality is constituted by symbols common to members of a cultural community and that the purpose of such a symbolic system is not only to create a community framework for the opinion but to maintain the identity of culture and lifestyle achieved by preserving, improving, and passing on to future generations. One of the primary mechanisms for conveying the culture is undoubtedly education, which is carried out through non-formal and

formal forms of learning (Bruner, 2000). One of the psycho-cultural approaches to education settings is based on the opinion that the meaning of any fact is related to the perspective or frame of reference within which it is realized and that interpretations of meaning reflect the history of individuals' cultural canons (Bruner, 2000).

In modern society, culture as an image has replaced the paradigm of culture as text because we are faced with the visual construction of culture instead of the visual construction of society (Paić, 2008: 58). Our culture is predominantly visual because our world is filled with visual images essential for presenting ourselves and creating meanings to communicate with the environment (Cartwright & Sturken, 2001). The turn towards images has resulted in a fascination with the image, so our values, opinions, and beliefs are formed under the strong influence of the various visuals we encounter daily. According to this fact, art education has new challenges: the problem of understanding the process by which images and their observers create meanings and determining the role that image plays in our culture (Cartwright & Sturken, 2001: 1). Culture could be defined as a common practice of groups, communities, and societies whose purpose is expressed through visual, spiritual, and verbal representation (Cartwright & Sturken, 2001). Although it is the sum of processes or practices that individuals and groups understand and give meaning to (Hall, 1993). According to visual culture that includes various forms of media, questions arise about whether all these forms, including fine art, can be studied together as part of the same cultural phenomenon and what theories can contribute to understanding the functioning of the image in the broader cultural sphere and shaping the reception through the practice of viewing.

Since the 1980s, cultural research has become essential for society. It takes place according to two paradigms: one that organizes the breakdown of society according to natural science and another that approaches from an interpretative hermeneutical point of view and emphasizes human subjectivity and contextual meaning (Dikovitskaya, 2012). Studies have shown that cultural contexts arise according to how people interpret symbols, rituals, and discourses and that our interpretations are burdened with ideological assumptions. While the previous paradigm started with language and symbols as the leading indicators of culture, the cultural approach ranges from the complex relationships between power and knowledge embedded in the image (Dikovitskaya, 2012). Perception is no longer understood as purely a physical experience but as a product of acculturation. At the same time, representation is explored as the structure and process of ideological production of the subject's position. The idea of the autonomy of a work of art has been replaced by the concept of intertextuality and a specific discursive system of art. A work of art is a repository of the dominant culture's values.

Visual culture can be seen as a new paradigm that puts at the heart of its interest the visual representation of the world realized not only in works of art but also in a vast population of images in our environment that do not have artistic status. Although it is related to the history of art, a science that is the only one in its focus that has visual representation as a reflection of artistic desires, in many ways, it differs. Even today, there is controversy about whether it is a new discipline or the epistemological development of the old field of art history. The key differences are found in the domain of the object of research, which expands with all the images that we see in the environment regardless of their intention to be works of art, and in the interdisciplinary approach to the hermeneutical reading of the image in which it uses not only historical art methods of analysis but expands its methodology with methods from other disciplines.

The interest of visual culture research focuses on the spectator, who is treated as a consumer of visual phenomena, and on the conditions in which observation occurs and depends on the spectator's cultural environment and personal preferences. Interpretation is not approached as an airtight description of the context in which the work is created. Still, the possibilities of understanding are opened to new arrangements in the present moment.

2.2 *Change of educational paradigm of visual art education*

The interest in changing the teaching paradigm of art history and visual art education comes from special cultural conditions after the 1990s when society's habits changed and turned towards a visual form of communication and cultural construction. Art history influenced various interdisciplinary cultural theories about the impact of mass media, advertisements, and films on individual identity and their power in conveying patterns and political messages; art history changed the methodology of art interpretation to a more interdisciplinary approach. Mass production of paintings in the second half of the 20th century changed the way of communication, which affected the artistic practice and reception of the spectator. The spectators' visual experience does not occur in isolation but is formed by memories and images from different aspects of life. He does not encounter the visual domain exclusively through fine art but builds his visuality on all visible contents in the surroundings. In contrast, he meets art only in isolated galleries and museums. In such conditions, understanding only the art in the visual world is no longer enough. Still, it should consider how different ideologies are embedded in the image and the methods by which the image influences identity formation (Cartwright & Sturken, 2001). Visual education in the past focuses exclusively on the work of art exploring the authors' idea and the historical context, which arises solely from the circumstances of its creation. That approach can no longer respond to the contemporary meanings of works of art that occur in the present. Therefore, it is necessary to change the paradigm of teaching relying solely on understanding artistic language and recognizing styles toward understanding the conditions of visuality in which viewing occurs. One of the general features of culture and modern education is constantly changing, so such changes should be considered a natural development.

The idea of the conceptual framework of postmodern visual culture is essential for any modern teaching of critical reflection. The postmodern curriculum aims to train students to contribute constructively to society. In that case, teaching visual art must be directed to the problems of modern society, not within the framework of learning discipline-based visual art education (DBAE - *Discipline-Based Art Education*) and a standardized form of evaluation. The development of teaching visual culture will criticize this approach and achieve a new concept that will develop new methods of interpretation and educational content. Shaping the goals and outcomes of visual culture within visual arts education is rooted in recent changes in curriculum theory and the postmodern philosophy of education that has changed how we approach knowledge and learning. In the 1990s and in Croatia in the 2000s, visual art education was criticized because it did not sufficiently follow students' modern needs and experiences and ignored the influence of popular and mass media on the design of contemporary artistic practices. With the development of digital image technology, more and more theorists are turning to visual culture as a new theoretical starting point for learning about art.

Since the 1990s, in scientific journals and symposiums dedicated to visual art education, much has been written about the necessity of changes in the pedagogy of artistic education. The contribution to visual culture in visual arts education, about changes in content and practice, is found in the special issue of *Studies in Art Education* (2003) and *Art Education* (2003) (Boughton, 2004). Most of these works deal with the criticism of the modernist approach to the curriculum and formalistic aesthetics, which was adopted at the end of the 19th and early 20th centuries to structure the art profession scientifically. The modernist approach considers only the characteristics of the work of art without a broader social context. It prevents non-academic forms from being understood as a work of art. It is closed to symbolic meanings and social and cultural contexts. This raises the question of the importance of understanding the work of art and the boundaries between high and popular culture. Popular culture forms a large part of visual culture, including fine arts, advertising, television, performing arts, and all visual production and communication forms.

Learning in the postmodern world occurs outside the traditional framework and tends to have interdisciplinary connections between the different subjects in curricula. Arts education is critical in the concepts of education that go beyond the framework because visual culture implies breaking down the boundaries between traditional and new visual art forms and often involves pervasiveness with non-visual art forms. Critical reviews of visual culture also relate significantly to the technological production of the image, which has also been applied in non-artistic areas (Freedman, 2003).

Changes and discussions focus primarily on the relationship between artistic and visual because visual culture has been integrated into art education and on a significant expansion of creative content with a broader field of visual images. Visual art education is a reasonable basis for incorporating visual culture because it provides a foundation for exploring visual communication in a broader historical context (Freedman, 2003). Fine art is still critically important for the concept of visual culture, but it constitutes only one segment. In contrast, the contents of visual culture are viewed as an essential factor in students' everyday experiences. Visual communication is most often taken by representations that rely on combinations of possible meanings and thus shape our opinions. From the educational point of view, understanding the importance of expression is critical because it affects the construction of knowledge and art experience (Freedman, 2003).

Based on the literature on visual culture in art education, several conclusions can be singled out, leading to a change in the teaching paradigm. Visual culture is a broad term that encompasses all forms of cultural production in which fine art occupies a significant space. In such a concept, institutionalized fine art is no longer the primary focus of attention, and the learning content extends to all visual production. In the past, the media, the level of technical skill shown by the artist, and aesthetic sophistication, determined mainly whether an object could be considered a work of art or not. It was believed that exclusively traditional fine art objects, such as paintings, drawings, and sculptures, possess these characteristics. In contrast, popular culture does not have these qualities, such as cartoons, graffiti, and virtual reality. Today, these qualitative differences between visual forms are no longer clearly defined. The same level of aesthetic sophistication appears in a wide range of genres, including fine art, popular films, tribal masks, toys, environmental design, television, websites, manga, and video games (Boughton, 2004).

Another motive for changing the teaching paradigm is that we no longer live in a time when selected masterpieces are valued for their aesthetic quality. Still, all forms of visual cultural production are critically examined, especially their social and individual meanings. Visual culture is a complex concept that is not homogeneous but refers to a multitude of visual cultures and, at the same time, is multicultural and intercultural. Different world cultures use additional images representing the complexity of their lifeworlds and influencing each other (Boughton, 2004). The visual culture approach determines that learning content is no longer defined only by the teacher. Teachers and students do not share the same images and construct their meanings by negotiating between different meaning layers of images. Two people, such as students and teachers, can live in the same urban or rural world without even noticing the images intended for the other (Boughton, 2004).

The teacher can no longer be the sole guardian of all artistic knowledge passed on to the students quickly and presented in the same linear sequence. In the visual culture approach in art education, children create their own visual culture and become partners in learning and making art. The learning experience now varies considerably because children know about aspects of the visual culture, that their teachers may not know (Boughton, 2004).

2.3 Socio-technological impact on identity formation

The development of new areas, such as visual culture, which focuses on a broad aspect of visual phenomena in the environment and thus puts works of art on an equal footing with other images, has prompted reflections around the world on the inclusion of a broader concept of visual literacy in the education system, most often by integrating visual culture with visual art education. Since the 1980s, social change has been driven more by the technological development of mass media and digital image than by political ideologies, so we can say that society has transformed into a *technosphere*, lost its established ways of functioning, and developed new methods of communication and education (Paić, 2016). Today's culture is predominantly visual because our world is organized around visual pleasure. Images are vital to presenting, creating meanings, and communicating with the environment. Our values, opinions, and beliefs are shaped under the strong influence of various forms of visual culture that put new challenges ahead of us: understanding how images and observers create meanings and determining the role of the image in our culture (Cartwright & Sturken, 2001).

Modern education focuses on developing holistic approaches to teaching through integrated forms of teaching in which the contents of several areas are connected. Visual culture has, in various ways, become part of the world's curricula because of its connection with real-life experiences. The link of contemporary artistic practice with popular culture, and the influence that popular and mass culture has on the creation of the identity and social constructions of an individual, have directed the competencies of the spectator towards critical questioning of the content mediated by the image. Therefore, critical thinking is emphasized as a crucial competence in education in most world curricula, and visual literacy is highlighted as equally essential to verbal literacy. For this reason, initiatives are emerging worldwide that have successfully integrated visual culture into visual art education through the content and methodology of a visual phenomenon.

Freedman and Stuhr stress that curriculum transformations should not happen in a way that expands the content and methods of teaching but by shaping a new concept in which art will be approached from the perspective of postmodern philosophy from the point of view of intercultural, intracultural, and transcultural visual expressions (Freedman and Stuhr, 2004). This approach explores the problems of representation, the formation of cultural identities, the functioning of creative production, the meaning of visual narratives, critical reflection, and interdisciplinary connections (Freedman and Stuhr, 2004). Visual culture aims to improve students' ability in aesthetic evaluation and make the perception process more self-conscious and thoughtful (Chapman, 2003). In today's world of excessive materialistic consumption and media bombardment, learning visual culture within visual art education aims to recognize and think critically about the hidden ideological messages (Chin, 2015). Scientific discussions about the importance of visual literacy in everyday life and the need to incorporate this type of literacy into curricula began in the 1970s due to visual hegemony, based on visual turn and dominance of image communication. In the 1990s, discussions about visual culture appeared, treated as a new social paradigm. It was observed that pictorial representations primarily influence the formation of identities and the transmission of cultural patterns.

Visual literacy includes many interpretations. Visual literacy skills are defined as interpreting and understanding the meaning of visual messages, communicating using the basic principles and concepts of visual design, creating a visual message using a computer and other technology, and visual thinking to conceptualize problem solutions (Christopherson, 1996). Teaching visual literacy includes visual analysis skills such as interpreting, experiencing, creating, and reconstructing an image (Brown, 2004). Some processes complement each other and encourage image coding and decoding skills (Brown, 2004). The skill of critical analysis, during which the student explores and examines the meaning of an image, integrates researching arguments for justifying the conclusion, which is more valuable than simply describing it.

We must be aware of the structure and function of visual language in developing a critical attitude toward images. Visual language and compositional principles are essential to producing effective visual material. At the same time, image analysis is crucial in experiencing, judging, and decoding the image (description of the elements, analysis of how relationships are established, interpretation of the message, aesthetic appreciation) (Avgerinou & Ericson, 1997). The Jacobs University Research Group from Bremen distinguishes between four interrelated but different competencies: perceptual competence, decoding and interpretation competence, production competence, and intercultural competence (Pauwels, 2008).

The introduction of a cultural context to the problem of visual literacy suggests that literacy has shifted from individual cognitive skills to social practice and that literacy is done in specific social contexts. Accordingly, a three-dimensional literacy model has been developed, including functional, critical, and cultural literacy (Green, 2014). The operational dimension includes using the communication system by identifying and decoding codes and conventions and refers to literacy's basic skills and functionality. The cultural size involves utilizing the communication system with specific context-appropriate ways to create meaning. The critical dimension includes questioning ideological patterns in conventions and cultural forms and recognizing power's social structure patterns.

Visual literacy is an interdisciplinary skill that cannot be classified within a single scientific field or strive exclusively for visual skills. It includes visual perception, functional use of visual language and symbols in communication, the ability to read visual messages embedded in representations and mediums, and critical questioning of connotative meanings and ideological patterns. Acknowledging the importance of the social context in which visual literacy develops and practices has prompted the consideration of visual literacy as a social practice, paving the way for her to pursue generic curriculum competencies. This is also contributed by the development of multimedia didactics, which deals with the role of the media in learning and teaching, relying on the constructivist theory of knowledge.

Constructivist learning considers the functional possibilities of digital technology in teaching and studies how to support digital media with constructivist learning that is contextual and collaborative. Because classes have become multimedia due to different media, various actions during learning take place with digital support. The greatest revolution with digital image was experienced by visual education, but the elements of visual communication, which is the basis for most multimedia content, spread to all subjects. Constructivist learning theories and the application of digital media separate learning from teaching, which relativizes the meaning of formal education in favor of the non-formal because it becomes possible to discover without instruction (Matijević & Topolovčan, 2017). Multimedia classes are explained as a type of teaching, which takes place directly or remotely, and is supported by the meaningful application of various materials, procedures, and media (Matijević & Topolovčan, 2017). This educational process takes place in a multimedia environment, and mastering tasks requires multimodal literacy, which relies significantly on the ability to communicate and read visual messages visually. To this end, the development of visual literacy has become one of the critical topics in education and is recognized as a crucial competence in life.

3. Hypothesis

According to the specified theme of Visual culture as a new educational socio-technological paradigm, the following hypothesis was set:

- 1) Culture of the image had a significant impact on education;
- 2) The concept of visual culture is conditioned by technological progress and social identity formation.

4. Methods

The hypothesis is demonstrated by analyzing the literature on the field of visual art education from Croatia and the world, which deals with the emergence of the paradigm of visual culture and the opinion of Croatian experts collected by the Delphi method for the doctoral thesis.

In theoretical texts dealing with the problem of visual culture in visual art education, the content analysis method is applied to determine the constituent issues. Groups of related terms, concepts, and assumptions are combined into a new theoretical foundation that determinates visual culture as an educational socio-technological paradigm by synthesis method. The comparison method will be used to compare attitudes in Croatia, considering the thoughts of two Croatian theorists who wrote about the problem in the first decade of the 21st century and the reflections of contemporary theorists and opinions of experts from various fields (curriculum theory, art theory, art history methodologies and methods of fine culture) collected by the Delphi method 20 years after.

5. Results

According to analyzed literature abroad, the several determinants were classified considering visual culture issues in education: (1) Today's culture is predominantly visual because digital media constitute reality; (2) Developing critical competence is very important for visual literacy; (3) New digital media should be used in learning and creating art; (4) Visual culture is connected with students' daily experiences due to growing up in the digital world; (5) Visual culture has a significant influence on identity formation; (6) Examples of visual culture should be incorporated into teaching about art.

Thinking of experts collected by the Delphi method shows that 37% of experts mention that today's culture is predominantly visual because digital media constitute reality, 25% point out the importance of developing critical competence in visual literacy, and 37% think that new digital media should be used in learning, 25% established the connection of visual culture with students' daily experiences due to growing up in the digital world, 25% highlight influence of visual culture on identity formation and 63% think that digital visual culture content should be incorporated into teaching (Figure 1).

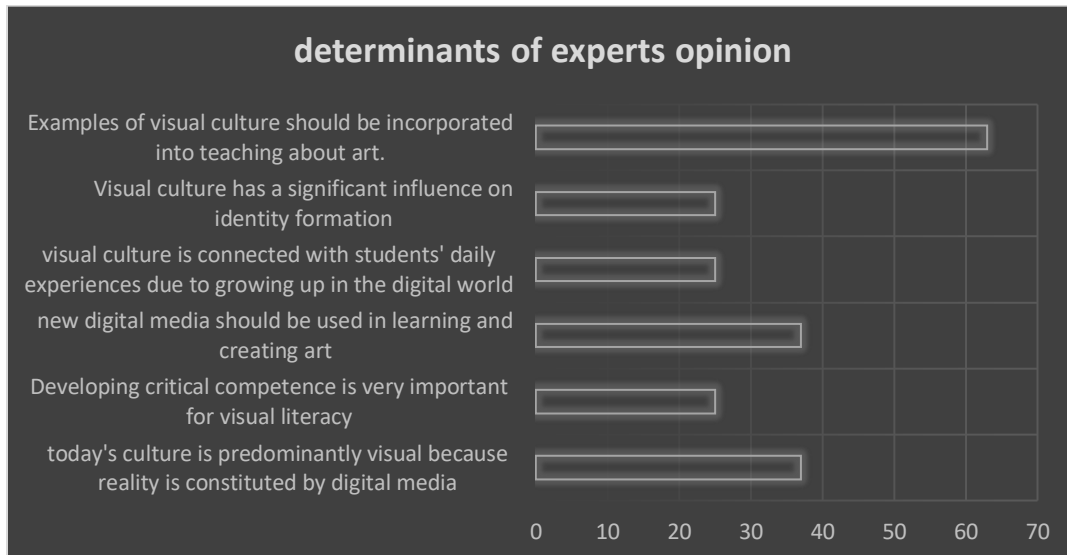


Figure 1. The results of Delphi method – experts' opinions according to the technological aspect of visual culture

According to selected literature written in the first decade of the 21st century in Croatia by Radovan Ivančević and Vera Turković, Croatian visual art education needs an educational paradigm shift that considers the needs of modern times and is more directly connected with student experiences from everyday life and respect that we live in a time of visual culture dominion (Ivančević, 2001; Turković, 2001). It is deep below the possibilities of the 20th century because it was reduced to only one hour per week in elementary school when the visual culture critically impacted the individual sociological development (Ivančević, 2001: 77).

Some authors pointed out, 20 years later, that a student's reality is inextricably linked to mass media and digital imagery. Various forms of commercial imagery undeniably affect the development of his identity and deserve critical reflection. The story of a critical attitude and selective relationship concerning visual messages is a crucial competence of today's observers; essential tools considering the visual constructs of the environment should be developed (Skender, 2018; Skender, 2019; Alviž & Nestić, 2019). They also emphasize that in the age of image communication, visual culture must undoubtedly be included in education due to the commercialization of visuals and understanding of the visual code.

6. Discussion

Considerations about visual culture in Croatian visual art education are like those in the world but are not so prevalent in literature. The first critiques of visual arts education appear at the beginning of the 21st century by Radovan Ivančević and Vera Turković. They were guided by the experiences they gained from participating in the International Society for Education through Arts (InSEA). These authors were fully aware of the outdated approach in visual art education. Although their thoughts were contemporary to world trends, they did not particularly affect Croatian education because curriculum reform, which brought noticeable changes in the modernization of visual art education, took place in 2019. Their considerations coincide with the determinants excreted after a content analysis of the world literature. They pointed out that today's notion of reality is dependent on digital technology, which strongly influences the formation of young people's identities and accounts for most of their daily experiences. Teaching visual art from the visual culture point of view would contribute to understanding contemporary art because established art history methods cannot explain the meaning. Today, this problem is considered the major hermeneutical crisis in the discipline. The change of cultural paradigms, which affect the character of contemporary art, also draws changes in the methodological approach to analysis and the application of new/different methods of interpretation (Turković, 2009).

The initiated curricular reform probably encouraged similar ideas in Croatian scientific literature almost 20 years later. The most emphasis is on developing critical thinking that would allow young people to have a critical attitude toward media-mediated messages (Alviž & Nestić, 2019). Teaching in the context of visual culture is one of the essential preconditions for developing critical thinking in the educational process of the subject of visual arts. The concept for stimulating critical thinking is determined by using four conditions that need to be achieved to create and express a critical attitude: issues problem approaches, new interpretive approaches, a relation of teaching content with examples of popular visual culture, and a democratic environment (Skender, 2018). To encourage critical thinking, he considers it essential to connect content with everyday student experiences that can be achieved by establishing links between works of art and commercial visual messages in which a work of art is exploited. It lists two elementary ways to establish interpicture relationships between visual arts and visual culture. One is the influence that popular culture exerts on artists and works of art, and the other is the influence of works of art in popular culture media (Skender, 2020). With the help of these

approaches and the establishment of direct links between the past and the present, these influences can be explored and significantly modernized teaching.

The opinion of experts collected by the Delphi method for the doctoral thesis gave a comprehensive approach to considering visual culture in education. Experts selected from different scientific fields gave an interdisciplinary insight into the possibilities of visual culture's impact on education. Although they expressed views on many aspects of visual culture in education in this research, we considered only those who deal with the relationship between visual culture and technology. By common consensus, they reached 12 conclusions, 4 of which considered relations between technology, identity formation, and visual culture (Skender, 2021).

After comprehensive analyses of the literature and research in visual art education, visual culture has been the primary trend in the world since the last decade of the 20th century. In the first decade of the 21st century, only two Croatian authors dealt with the problem of visual culture in education, when it was almost a modern world trend. Their observations and criticisms of visual arts education are current today. They are confirmed in the thinking of educational experts who participated in the Delphi method and authors who write about it today.

7. Conclusion

Analyses of mentioned visual art education literature, originating from the world and Croatian authors, show that the primary trend in the last 20 years is the consideration of the influence of visual culture on education. The specifics of the visual culture of the traditional art are indicated, primarily due to the interdisciplinary nature of such content and the involvement of images that are not strictly artistic.

This paper presents the thesis that visual culture is a new educational paradigm that is technologically conditioned due to the influence of mass media, technology, and the Internet on the identity formation of young people. According to that, two hypotheses were set: (1) the culture of the image had a significant impact on education, and (2) the concept of visual culture is conditioned by technological progress and social identity formation.

Answers to these research questions are seen in the emphasis of several determinants equally confirmed in the world and Croatian literature around the 2000s as in the opinions of Croatian experts in the 2020s. Some authors have pointed out that today's culture is predominantly visual because digital media constitute reality. Another one refers to the importance of developing the critical competence of visual literacy. Some highlight the necessity of using new digital media in learning and incorporating the contents of digital visual culture into teaching. Most of them agreed about the connection of visual culture with students' daily experiences due to growing up in the digital world and the influence of visual culture on identity formation. All involved authors and experts must link technological progress towards digital image reproduction, the dominance of the image in the creation of today's culture, and the importance stated for education due to the impact on the development of young people. Therefore, we can argue that visual culture is a new educational socio-technological paradigm because, in a specific way, it connects education, social identities, and technology.

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A Comparative Study of Greek and Bulgarian Older Adults' Perceptions of Their Own Psychological Well-Being and Distress One Year After the Beginning of the Covid-19 Pandemic

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Abstract

Psychological well-being is seen as a protective factor when facing adverse life events. The COVID-19 pandemic is one of the most dangerous challenges that has put humanity to the test. In this context, present study aimed to investigate in a comparative plan the effect of COVID-19 pandemic on the Greek and Bulgarian older adults' perceptions of psychological well-being and distress. A total of 180 older adults, 90 Greeks (45 men) and 90 Bulgarians (45 men), aged 60-89 years, were studied by means of the Heubeck and Neill's inventory questionnaire (Heubeck & Neill, 2000). The results revealed insignificantly higher levels of psychological well-being and distress among the Bulgarian sample in comparison to the Greek sample, with the differences between Greek and Bulgarian women regarding psychological well-being being more pronounced and statistically significant.

Keywords: elderly, psychological well-being and distress, COVID-19 pandemic, cross-cultural comparison.

1. Introduction

The world has been living in COVID-19 global pandemic for more than 2 years. Not only the fear of serious illness and death, but also the forced mass confinement at home applied by many countries around the world and the resulting social isolation and quarantine, emerge as severe stressors that may initiate distress and serious negative consequences for people's mental health.

An increasing number of studies have reported negative effects of the COVID-19 pandemic on mental health and social functioning (Dawel et al., 2020; Gloster et al., 2020; Mendez-Lopez et al., 2022; Tsamakidis et al., 2020; Wang et al., 2020). Without a doubt, elderly people were affected worst by both the virus, and the lockdown measures (Van Jaarsveld, 2020). Since they are at highest risk of serious illness, complications, and death, it is quite reasonable to expect that they would experience greater negative outcomes related to the COVID-19 pandemic (Lebrasseur et al., 2021).

- Greek senior adults aged 60-89 years showed a tendency of lower levels of psychological distress and psychological well-being in comparison to Bulgarian senior adults. This tendency was more pronounced in Greek older women.
- Differences in policies of the Greek and Bulgarian states in dealing with the COVID-19 pandemic may have differentiated effects on the levels of psychological distress and psychological well-being of their elderly population.
- Negative changes in the Greek and Bulgarian senior adults' perceptions of psychological distress and psychological well-being, related to the COVID-19 pandemic, may be determined by different factors.

For example, investigating life satisfaction and depressive symptoms as one of the main indicators of well-being, Wettstein, Nowossadeck and Vogel (2022) found that after the first 3-4 months following the onset of the pandemic, the German population showed the same level of life satisfaction as before the pandemic, but higher frequency of depressive symptoms, especially in older participants.

In a review of original studies published till October, 2020 on the influence of the COVID-19 pandemic on elderly people (aged 60 years and older, excluding COVID-19 survivors), Lebrasseur et al. (2021) summarized their findings indicating higher frequency of psychological symptoms, exacerbation of ageism, and physical deterioration among elderly, reduced quality of life and increased depression due to limited social life, as well as sleep disturbances and reduced physical activity.

In a cross-cultural study on health behaviors and wellbeing during COVID-19 involving 8 countries, Ruiz et al. (2021) found that compared to other age groups, the group of the oldest participants (over 43 years of age) reported least personal and emotional problems.

Mendez-Lopez et al. (2022) examined associations between changes in mental health in populations aged over 50 years from 26 European countries (including Greece), and stringency of their states' policy for social protection from the pandemic. The results showed that 28.1% of the total sample reported deteriorating mental health since the beginning of the pandemic, ranging from 16.1% in Slovakia to 54.8% in Portugal, as for the Greek population the percentage was 32.5%. The researchers reported the following risk factors with greatest effect sizes on deteriorated mental health: poor and fair self-rated health before the pandemic, foregone healthcare during the pandemic, being female, having tested positive for COVID-19, and job loss. An interesting finding was that being of age 80 years and older versus 50-64 years old had a protective effect.

In order to expand our knowledge of how the COVID-19 crisis affects elderly people cross-culturally, we planned this study with the main assumption that the effects of the COVID-19 pandemic on mental health of elderly people may vary across countries, mainly due to the differences in their states' policy related to the COVID-19 pandemic. Comparing samples from the Greek and Bulgarian older populations we suggested that differences in the stringency of lockdown measures in these countries may moderate the negative impact of the pandemic on their perceptions of psychological well-being and psychological distress.

2. Method

A total of 180 senior adults, 90 Greeks (45 men) and 90 Bulgarians (45 men), aged 60-89 years, participated voluntarily in the study. All participants lived independently, i.e., they were not institutionalized. They were studied by means of the Mental Health Inventory of Heubeck and

Neill (Heubeck & Neill, 2000) which consists of two scales: psychological distress and psychological well-being.

Data were collected between June and September, 2021. During this period the state of emergency was lifted in both countries. The participants were recruited through the help of social institutions in the two countries (mainly through the churches). The questionnaire was given individually to each participant with a request to complete it immediately.

3. Results

Independent-Samples T Tests was applied in order to compare the differences between the mean scores of studied personality variables: psychological distress and psychological well-being.

An overview of the results from the assessment on psychological distress scale and psychological well-being scale is presented in Table 1.

Table 1. Psychological distress and psychological well-being scores (M; SD) of the Greek and Bulgarian groups

	N	Psychological distress		Psychological well-being	
		Mean	SD	Mean	SD
Greek group	90	30.20	7.97	31.48	6.81
Bulgarian group	90	32.15	6.84	33.12	6.00
<i>t</i> (<i>p</i>) Hedges' <i>g</i>		$t_{/178}/=-1,765$ ($p=.079$) Hedges' $g=.231$		$t_{/178}/=-1,707$ ($p=.090$) Hedges' $g=.203$	

As shown, the Greek and Bulgarian groups differed in the mean scores (Mean, SD) of the two scales: psychological distress ($t_{/178}/=-1,765$, $p=.079$; Hedges' $g=0.231$) and psychological well-being ($t_{/178}/=-1,707$, $p=.090$; Hedges' $g=.203$). The between-group differences did not reach statistical significance. The Bulgarian group scored higher on both scales, suggesting slightly higher levels of psychological distress and psychological well-being among the Bulgarian senior adults in comparison to Greek senior adults.

With the aim to investigate the effects of gender and its interaction with culture on the mean scale scores, univariate ANOVA was applied. Mean psychological distress scores and mean psychological well-being scores were entered separately as a dependent variable, with culture and gender as the fixed factors.

Table 2. Mean scale scores (M; SD) on the Heubeck & Neill's Mental Health Inventory of the culture-gender subgroups (Descriptives)

	N	Psychological distress scale		Psychological well-being scale	
		Mean	SD	Mean	SD
Greek male subgroup	45	30.35	7.71	32.73	5.87
Greek female subgroup	45	30.04	8.31	30.24	7.49
Bulgarian male subgroup	45	31.46	7.05	33.31	6.01
Bulgarian female subgroup	45	32.84	6.63	32.93	6.05
<i>F</i> ; Sig.		$F_{/3, 176}/=.230$; sig=.632		$F_{/3, 176}/=2.262$; sig=.134	

Tests of between-subjects effects revealed slight and insignificant main effect for gender on the mean scores of both studied variables: psychological distress ($F_{/3, 176}/=.230$; sig=.632) and psychological well-being ($F_{/3, 176}/=2.262$; sig=.134).

The effects of interaction between culture and gender on psychological distress ($F_{/3, 176}/=.577$; sig=.449) and psychological well-being ($F_{/3, 176}/=1.227$; sig=.270) were also statistically

insignificant. Nevertheless, it is impressive that the Greek elderly women demonstrated the lowest levels of psychological distress and psychological well-being, and the Bulgarian elderly women – the highest level of psychological distress, in comparison to all culture-gender subgroups.

4. Conclusions

The current cross-cultural study aimed to compare the effects of the COVID-19 pandemic and policies for social protection adopted at state-level on Greek and Bulgarian senior adults' psychological well-being and psychological distress, one year after the beginning of the pandemic.

The obtained results revealed statistically insignificant differences between the Bulgarian and Greek samples regarding the group-level psychological distress and psychological well-being. Nevertheless, a tendency of lower levels of psychological distress and psychological well-being among the Greek sample, especially among Greek older women, in comparison to the Bulgarian sample, were found.

This finding is in line with our preliminary assumption that the differences in the policies of the Greek and Bulgarian states in dealing with the COVID-19 pandemic may have differentiated the effects on the levels of psychological distress and psychological well-being of their elderly population.

A possible explanation for the lower level of psychological well-being among the Greek elderly sample may be the higher stringency and duration of lockdown measures in Greece than in Bulgaria.

As for the higher level of psychological distress among the Bulgarian elderly sample in comparison to the Greek elderly sample, we assume that it has been induced by the fear of Bulgarians of the high excess morbidity and mortality in Bulgaria, chaos in health care and inadequate treatment of those who are seriously ill, in the autumn and winter of 2020-2021. "In November (2020), Bulgaria registered a record number of people infected with the coronavirus, and in one seven-day period the country ranked first in the world in terms of mortality per 1 million of the population" (Karasimeonov, 2020: 2).

Taken together, the findings of the present study support the suggestion that the negative changes in the Greek and Bulgarian senior adults' perceptions of psychological distress and psychological well-being related to the COVID-19 pandemic in the two components of the general well-being – psychological distress and psychological well-being, may be determined by different factors.

A limitation of the study is the relatively small size of the studied samples. Another limitation is the failure to take into account factors, which were reported as contributing to the deteriorated mental health during the COVID-19 pandemic, such as poor and fair self-rated health before the pandemic, foregone healthcare during the pandemic, having tested positive for COVID-19 (Mendez-Lopez et al., 2022).

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About the Role of Science – Between Helena Blavatsky and Ulrich Beck

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Abstract

Science is the god that politicians, public figures and the media swear by today. Despite the leading role attributed to it, science in its role and significance for human civilization has been criticized. German sociologist Ulrich Beck points out that science does not serve the people, but protects the backs of politicians. More than a century before that, the founder of the Theosophical Society, Helena Blavatsky, noted that many of her contemporary scientists and researchers were adapting the facts to their hypotheses instead of drawing conclusions based on empirical material. The article presents the views of Blavatsky and Beck on the role and tasks of science, trying to find common ground in both opinions. The aim is to point out the communities and alternatives that theosophy provides in view of the importance of science in the conditions of the world risk society, as Ulrich Beck defines modernity.

Keywords: science, role, risk society, theosophy, Ulrich Beck, Helena Blavatsky.

1. Introduction

The question of the boundaries of science has a thousand-year history and there is no single solution. The article does not consider the theories and concepts on this topic, but presents the opinions of two researchers from different eras about the science of their time. These are Helena Blavatsky with her major work – *The Secret Doctrine* (Blavatsky, 2005), published in 1889, and Ulrich Beck, with his foundational concept of a risky society (Beck, 2013) in the late 20th and early 21st centuries.

The two researchers are united by the critical attitude towards scientists of their time. According to Helena Blavatsky, a large part of the people of science in the 19th century created hypotheses, after which they adapted and adjusted facts and experimental results to their hypotheses. This distorts the truth and draws false conclusions. Ulrich Beck's position is clear: modern science is dependent and serves politics, often the truth is hidden.

Criticism in both stems from a fundamental motive for Blavatsky and Beck and the goal of their research – man and society, which is created, in which people live, which they change, in which they develop each selves. As the highest activity of civilization, science is called and obliged to serve people. Everything else has no real basis and is inevitably forgotten. This is a fundamental thesis (although not clearly formulated and expressed) in both the works of Blavatsky and Beck.

On this background, the bright authorial presence of Blavatsky and Beck in *The Secret Doctrine* and *The Risk Society* is noted. The two not only describe and register ancient truths or states of humanity in their time but comment with passion and a bright philanthropic position. As a result, their reasoning, formulations, and these answer the same question: How is it possible for humanity to overcome the fears in which it is immersed and which are its daily routine. Blavatsky and Beck answer this question differently, but their answers are driven by humanistic motives. For the author of *The Secret Doctrine*, the answer is related to the acceptance by scientists and researchers of the One Reality, the Absolute, the Divine Essence as the basis, essence, and the resulting dimensions of personality and society. The hope, according to Ulrich Beck, is for the mind in science to be activated and for science to change itself by restoring the values of the Enlightenment.

Putting a plane for the study of two large and seemingly different areas of human knowledge – Theosophy as a synthesis of cosmogenesis¹ and anthropogenesis² different from the accepted in science, and Risk Society as a socio-philosophical concept of the state of modern humanity, at first glance seems paradoxical and contradictory. The apparent paradoxes stem mainly from the metaphysical nature of Theosophy and the extremely specific dimensions of the risk society. Regardless of these – basically formal differences – the two areas of knowledge have the same content subject – man and the development of his consciousness. Both in Helena Blavatsky's Theosophical Doctrine and in *The Risk Society* and the subsequent works of Ulrich Beck, the environment in which the personality is formed, lives, and develops is studied and analyzed. This is done with the specific means and methods of Theosophy and Social Philosophy: description, comparison, and analogy in *The Secret Doctrine*; statistical and sociological analysis and summary in *The Risk Society*.

As in Helena Blavatsky's theosophical doctrine, so in Ulrich Beck's conception of the world as a society of risk, the monistic principle is leading – consciousness and body are ontologically inseparable, leading consciousness, no matter the body. This approach is easier to find and justify in *The Secret Doctrine*, but a careful analysis of the risk society shows that the concept of Reflexive Modernity formulated by Ulrich Beck unfolds in such a discourse – leading the human consciousness from the end of the 20th century and the beginning of the 21st century. A consciousness that not only responds to ever-increasing risk situations in all spheres of life, but that seeks ways and means to deal with the reality of risk, and at the same time opens up to others and the world, overcoming its threats, needs, and aspirations.

The setting of the topic of science between Helena Blavatsky and Ulrich Beck is based on the fact that both in the 20th century and at the beginning of the new millennium in different areas of scientific knowledge is moving in the direction of formulating and using a new research approach. This new paradigm brings consciousness to the forefront and gives matter a secondary role without diminishing its significance. Such an approach can be found in the works of world-renowned scholars in the field not only of the humanities, but above all of the sciences such as Albert Einstein, Max Planck, Joseph Bohm, Fritjof Capra, Stanislav Grof. This new paradigm is in full accordance with the attitude and the way Helena Blavatsky writes and presents the theses of theosophy – in their totality they are entirely in the field of consciousness as World Mind, Absolute, from where the phenomenal world periodically arises and returns. In this phenomenal world, human life is in fact a constant development of his consciousness as part of the World Mind.

¹ Blavatsky entitled Cosmogenesis the first volume of *The Secret Doctrine* and so called the process of formation of cosmic bodies.

² Anthropogenesis is the title of the second volume of *The Secret Doctrine*. The name summarizes the process of origin and evolution of man on Earth.

2. Briefly about Helena Blavatsky and Ulrich Beck

From the 19th century until today, Helena Blavatsky is an ambiguous person, and criticism and denial (Ignatiev, 2012) of her prevail over the approval and impartial analysis of her books and activities. Her life path is not long – she died at the age of 61. During the last decade of the 21st century, Blavatsky's life has been studied in the History of Theosophy, a field that is developing rapidly in Western Europe and the United States.³

Helena Petrovna Blavatsky was born on 31 August 1831 in Ekaterinoslav (today's Ukraine, Dnepropetrovsk). Her father is an officer – Peter von Gan, and her mother is a talented writer – Helena Fadeeva, who died young while Helena was a small child. At the age of 17, Helena married general Blavatsky, but soon left his home. She has traveled extensively in the United States, Mexico, South America, India, Tibet, Egypt and Europe. In 1873 she settled in New York, where she met colonel Henry Olcott. Here they founded the Theosophical Society in 1875. In 1879 Blavatsky and Olcott left for India. They opened the headquarters of the Theosophical Society in Adyar, East India. In 1884 Blavatsky returned to Europe and founded in 1890 the European headquarters of the Theosophical Society in London. He died during an influenza epidemic in London on 8 May 1891. Two years earlier, in 1889, Blavatsky's seminal work, two volumes of *The Secret Doctrine*, was published. The third volume was published posthumously with her unpublished articles and detailed biography. Helena Blavatsky is also the author of over 1,500 pages, entitled *Isis Revealed* (1877), *Key to Theosophy* (1889), *The Voice of Silence* (1889), *The Wizards of the Blue Mountains* (1886) and over 100 articles, which she created mainly for Theosophist magazine. Blavatsky “writes 12 hours a day, often without bothering to eat” (Raynov, 1991). All her life she has been forced to overcome the severity of various diseases, and in the preface to the first edition of *The Secret Doctrine* she even apologizes for the late publication, explaining: “The reason for this delay is poor health and the scale of the undertaking” (Blavatsky, 2005).

The statements and theses of the German sociologist Ulrich Beck also provoke contradictory comments and are not always accepted. Ulrich Beck was born in 1944 and died on 1 January 2015. Beck is a professor at the University of Munich and the London School of Economics. He is the author of the concepts of Reflexive Modernization and Risk Society. He is best known for his books *The Risk Society: Towards a New Modernity* (1986), *Reflexive Modernisation. Politics, Tradition and Aesthetics in the Modern Social Order* (1994), *The Reinvention of Politics. Rethinking Modernity in the Global Social Order* (1997), *Democracy Without Enemies* (1998), *What is Globalization?* (2000).

According to Beck's concept, the risk is not an exception and consequence of social life. Risks are constantly produced by society and cover all spheres of life – economic, political, and social. They are a direct consequence of modernization, and the risk society is a new paradigm of social development. The rising production of risks undermines the principle itself of the market economy and private property and threatens the fundamental foundations of the rational behavior of society and the individual – science and democracy. At the same time, globalization requires the creation of new concepts and societies. Ulrich Beck is convinced that global capitalism undermined the foundations of democratic freedoms, radicalizes social inequality, and eliminates the principles of social justice and security.

3. Helena Blavatsky against crude materialism in science

It is clear from the introductory parts of *The Secret Doctrine* that the extensive exposition is also directed against the “gross and anti-materialism” (Blavatsky, 2005) that

³ See Theosophical History, on: <https://theohistory.org/>

conquered 19th-century science. Blavatsky does not hide that she expects attacks and even complete denial from her modern scientific community, especially as regards the main source of her Opus magnum – the Book of Jian. Blavatsky agrees that scholars have the right to deny its existence and, consequently, the Secret Doctrine, since they cannot see and be convinced of the existence of the Jian Book: “For the majority, she does not dislike them, as they, in turn, have the right to deny, as she asserts, as they view the truth from two very different points of view” (Blavatsky, 2005).

In fact, by accusing her contemporary scholars of creating these without evidence and adapting the empirical material to the theses, Helena Blavatsky may be accused of the same. In many places in the extensive exposition of *The Secret Doctrine*, Blavatsky presents facts that are completely new both to the science of her time and to humanity in general. Some of these facts or allegations are only mentioned without being explained and without revealing their essence. A typical example in this regard is the concept of the evolution of the Planetary Chains – a group of seven “globes”, “spheres”, or “planets” linked together into a single scheme of evolution. No matter how thorough attempts are made to clarify this issue, in the end it becomes clear that Blavatsky only marks the concept and does not fully explain its essence.

The Doctrine of the Planetary Chains (or Rings) of the Worlds in the Solar Space is one of the unique problem areas not fully presented by Helena Blavatsky in *The Secret Doctrine*. The doctrine is based on the sevenfold principle in which everything in the “metaphysical and physical worlds” is built, and according to which each star or planet has six fellow globes. Evolution takes place on these seven globes from the first to the seventh in seven rounds or seven cycles. Thus, according to theosophical doctrine, our planet Earth has six fellow globes and it is the fourth in the planetary chain. This theosophical fact is cited as indisputable in *The Secret Doctrine*. But Helena Blavatsky does not fully present and clarify the question of Circles, giving only parts of the apparently more multifaceted picture of the doctrine of the Planetary Chains. This is explained below by the words: “In this work we only talk in passing about the other Globes” (Blavatsky, 2005).

It is clear from Blavatsky’s comments that the evolution of phenomena in their various forms and types begins on the first globe of the Planetary Chain and gradually improves on each subsequent globe in the chain. In the passage of the phenomenal, manifested, world from one globe in the chain to another, there is a Little Pralaya or a period of rest. Blavatsky mentions nothing of its duration, but by analogy with the Maha or the Great Pralaya between two manvantars, the period of rest between the evolutions of the globes in the Planetary Chain must be the same. As small in duration should be the Little Manvantars for the evolution of each of the globes.

At the same time, the evolution of the shapes and types of each of the Globes is also based on sevenfold principle and goes through seven rounds. There are also periods of rest between them, equal in length to periods of active life. According to the doctrine, the Earth is now in its fourth cycle of evolution, evolving through seven human races. Each race has seven sub-races. Today’s humanity is a representative of the fifth race of the fourth earth circle. According to the Secret Doctrine, the beginning of the fifth race must have been sought about 80,000 years ago. The time and duration of the existence of each race and sub-race of the Earth’s circles are not explicitly stated by Helena Blavatsky, but it is clear that the periods of their active life are hundreds of thousands and even millions of years.

What happens when the evolution of all species – minerals, plants, animals, people on all seven globes of the Planetary Chain – is over? This is one of the few questions answered in *The Secret Doctrine*. Blavatsky notes: “When the Seventh and Last Circle of one of these rings has begun, the highest (or first) Globe A, and with it all the others in sequence until the last, instead of entering a more or less prolonged period of rest or “Obstruction”, as in previous Circles, is

beginning to die. Planetary Disintegration or Pralaya is approaching and its time is coming; each Globe must transfer its life and energy to another planet” (Blavatsky, 2005).

Related to this answer is one of the most paradoxical points in *The Secret Doctrine* – about the Moon as the “Mother” of the Earth. “The moon plays the largest and most significant role both in the formation of the Earth itself and in its population of human beings”, said Blavatsky (Blavatsky, 2005). The Moon, like the Earth, has six fellow globes. The Lunar Planetary Chain is older than the Earth’s, and according to the doctrine, the Lunar chain has passed on its life principles to the Earth and its six fellow globes. Its animals have become people on Earth, its plants have become animals on Earth, its minerals on Earth are now plants – a process that, according to theosophy, will develop with the earth's inhabitants when the Earth chain passes its life principles to another Planetary Chain. It has moved to a higher and more perfect evolutionary level. The monadic multitude, which is transferred from the Moon to the Earth, gives rise to humanity, but only as a physical form and not as a rational and spiritual being.

These entirely new to 19th-century science, as well as to current 21st-century science, are still awaiting evidence from astronomers and researchers in various fields of knowledge. Whether they will be confirmed or rejected remains a question and a challenge for the future of the world scientific community. The fact is that *The Secret Doctrine* is a relatively confusing read that requires considerable effort to sort out and clarify the dozens of statements and entirely new concepts in this fundamental work. However, the effort is worth it, because after two or more readings of *The Secret Doctrine* before the eyes of the unprejudiced researcher reveals an extremely interesting, unusual and at the same time full of humanity picture of life on Earth and space. Which in turn does not eliminate the unresolved issues and problems of Blavatsky, but maintains research curiosity, which according to Einstein is most important for science.

Perhaps a suitable comparison in this regard is a quote from the Chinese philosopher of the 4th century BC Zhuang Zhou: “The web is used for fishing. When they catch fish, they forget about the family. The trap is used to hunt rabbits. If they catch a rabbit, they forget about the trap. Smoke is used to express meaning”. Associate Professor Antoaneta Nikolova notes in this regard that the “texts of Taoism are to a large extent such an example of capturing the meaning beyond words. This is especially true for the short *Daodzin*, whose language is deliberately vague, omitting connecting words and connections and therefore allowing for even more variations of meaning, making it even more opaque to linear thinking. it's all a process, a change, a novelty” (Nikolova, 2017).

Despite the controversial concepts from the point of view of modern science, Helena Blavatsky constantly tries in her *Opus magnum* to present evidence through comparisons and analogies. Of course, it is clear that the analogy is not yet an officially accepted method of scientific research, but according to Helena Blavatsky it is mandatory for discovering and proving the hidden ancient knowledge, as she calls *The Secret Doctrine*. Blavatsky refers to texts from the *Rig Veda*, some *Upanishads*, *Puranas* and *Brahmans*. In the Prologue to the First Volume, she points out his main source – the unknown to science *Book Jian*. But along with it, she points out that there are other books and manuscripts that “still exist today in secret shrines and libraries in complete safety from the defiling hands of the West to reappear in a more enlightened time” (Blavatsky, 2005). Blavatsky does not say how she became acquainted with these hidden sources of knowledge. Instead, she focuses on the destruction and distortion of ancient written monuments by the Christian church fathers and points out: “These documents are now lost to the uninitiated, as this measure is not dictated by selfishness or a desire to monopolize the Life-giving Secret Knowledge. There were parts of the Secret Knowledge that for many centuries had to remain hidden from the eyes of the ignorant. But this was necessary because giving many secrets of such great importance to the unprepared would be tantamount to giving a lighted candle in the hands of a child in a powder keg” (Blavatsky, 2005).

The founder of the Theosophical Society acknowledges that the evidence for processes and laws, as she calls karma and incarnation, can only be indirect, but this does not negate the theosophical statement that these laws are immutable. As she has repeatedly pointed out in *The Secret Doctrine* and *The Key to Theosophy*, the doctrine she presents to unbelievers and ultimate materialists can only remain a “working hypothesis”: “If people, even the most educated, believe in Gravity, the Aether, the power and the like, non-Science abstractions and “working hypotheses” that you have never seen, touched, smelled, heard, tried, why can’t other people, on the same principle, could to believe in their immortal Ego, a „working hypothesis“ far more logical and important than any other” (Blavatsky, 2005). This quote is an ironic objection by Blavatsky against her contemporary critics and is not the only reaction. Many times, in *The Secret Doctrine*, Blavatsky ironizes the approach of her contemporary scientists, who adjust the facts to their hypotheses and deny everything that does not fit into these hypotheses.

4. Ulrich Beck: Science keeps the backs of politicians

In the study of the risk society, Ulrich Beck notes the special role of science, emphasizing that its importance for technical progress is mixed and transformed into an active participant and accomplice in the creation of multifaceted risk situations. In the professional society of the new modernity, which survives the risks, through the risks and despite them, the scientific reaction is accepted as the last resort in the assessment of the degree of danger. But in the analysis of the German sociologist, science is “off the pedestal” of absolute infallibility, moral purity and political correctness: „Science is not able to respond adequately to the risks of civilization, as they are actively involved in their emergence and increase. Rather, they are becoming – partly with the consciousness of “pure science”, partly with growing remorse – a legitimizing patron of global pollution and poisoning of air, water, food, etc., and related with this universal disease and extinction of plants, animals and humans” (Beck, 2013).

Beck is extreme in his assessment of the role of science in the risk society, describing it as treacherous and the behavior of scientists as quackery. The sociologist calls natural science and technology rationality “risk-blind”, subject only to “increasing productivity”. Beck goes even further by formulating the assessment of „a secret coalition between rigorous science and the threats to life it has allowed or encouraged” (Beck, 2013).

It is science that in the conditions of a society with an increasing concentration of various risk factors in all spheres of life determines the so-called limit values of toxic substances in food, air and water. In this way it legitimizes the doses of poison. When the scientific community decides that certain amounts of harmful substances are possible for humans to absorb, any group and societal resistance to toxins in the air, water or food is effectively blocked. According to Beck, this protects the backs of politicians, but the long-term effect is to “keep open the gateways through which the universal threat to life passes” (Beck, 2013).

Beck’s assessment of science in a risk society leads Beck to conclude that risky reality is a new “realm of shadows”, that turns rationality into “irrationality” in terms of whether the same thinking and action takes place in the coordinate system of wealth production or risk production” (Beck, 2013).

Beck’s entire almost fairy-tale-occult vocabulary is connected with the definition of science as “a substitute for the global infection of man and nature”. He talks about sorcery, ghosts, destiny and clairvoyant abilities. The meaning it attaches to such characteristics is only metaphorical. This vocabulary is intended to symbolize the absent humanity in the risk society, subordinating the collective poisoning of global financial interests. The reality he analyzes forces the sociologist to resort to irrational comparisons and to use language inherent in other verbalism and expressiveness to the invisible. With the Risk Society, therefore, begins a “speculative epoch

in everyday perception and thinking” and “the role of spirits is taken over by invisible but ubiquitous harmful and poisonous substances”. The realm of shadows created by the risk society is like “the realm of gods and demons of previous ages, which is hidden behind the world of visible things and threatens human life on Earth” (Beck, 2013).

Ulrich Beck notes the modernity and countermodernity of the belief in progress and its use as a source of better social life and more economic benefits. The statement that “progress is made beyond consent or rejection” comes to the fore. Scientific teams, development companies, enterprises are fully involved in the modernization of life through the achievements of scientific and technological progress. Their actions are guided and subordinated to the belief in progress and the full benefits of it, regardless of the negative side effects. But Beck’s belief in progress, led to maximalism, goes hand in hand with its countermodernity. This clash is called the “earthly religion of modernity”, and its outlines are presented by the German sociologist with the following arguments: for the belief in progress “all the signs of religious faith are valid: trust in the unknown, the unseen, the imperceptible. The place of God and the church has been taken by the productive forces and those forces that develop and govern them – science and economics” (Beck, 2013).

The dominance of science and economics means that technological decisions are not made directly in the political system, which, according to Beck, “puts the state in a secondary position”. Thus, the “twinning of technology development solutions with investment solutions forces companies, because of competition, to make their plans without making a lot of noise. The consequence of this is that decisions are put on the table of politics and publicity only when they have already been implemented” (Beck, 2013).

The German sociologist emphasizes the possibilities of small groups - mostly professional, but also civic, to influence the political process in the Risk Society and gives an example with the medical community or nuclear engineers. In this regard, it is concluded that “creative power is shifting from politics to sub-politics (...) The construction of the future is not in parliament, not in political parties, but in research laboratories and boards”. In the following works and researches the question of the subpolitical factor excites more and more clearly the German sociologist. According to Beck, the role of subpolitical “players” in Europe and around the world is growing against the background of ever-deepening and multifaceted global risks, individualization and, with it, reflective modernization in the Global Risk Society. As Svetla Marinova notes, he called “subpolitics” a kind of policy of non-political actors and movements, in which he saw the chances of the Europe project over the last decade: a project for a new type of solidarity, despite borders, differences and conflicts to exist” (Marinova, 2015).

5. Some conclusions

The constant and serious efforts of researchers from all over the world to find a definite, indisputable and accurate answer to the question of the boundaries of science, non-science, false science, necessarily “pass” through the theosophical doctrine of Helena Blavatsky. And not as an attempt to protect Blavatsky’s works, but as an obligation to impartially analyze these works. Only after such an analysis, which requires time and effort of researchers from different fields of knowledge, more definitive assessments of the place of theosophy are possible. At this stage it is known that Blavatsky’s fundamental ones as the One Absolute Transcendental Essence of Everything and Everyone in the Universe, as the leading and fundamental role of consciousness, are proven by quantum physics in the 20th century and transpersonal psychology, as well as by scientists the whole world⁴.

⁴ See Grof, S., *Psychology of the future*, as well as Capra, F., *Tao of physics*.

The Theosophical Society, founded in 1875 by Helena Blavatsky and Henry Olcott, places special emphasis on research. The three main goals of the Theosophical Society are: (1) To form the core of the Universal Brotherhood of Mankind, without distinction of race, religion, sex, class or color; (2) To support the comparative study of religion, philosophy and science; (3) To study the unexplained laws of nature and the hidden abilities of humanity.

“Theosophy does not question scientific facts or the authority of science in solving life’s problems”, said Churuppumulullaj Jinarajadasa (1875-1953), the fourth president of the International Theosophical Society (1946-1953). He added that the scientific method is a necessary part of man’s higher education and his spiritual growth. “The application of theosophy in science means that scientific facts are considered not in the light of their practical value and convenience, but above all because their understanding shows man the true harmony of the great whole, part of which is himself”, the linguist-philosopher said (Jinarajadasa, 1910-1914).

One of the leitmotifs of Ulrich Beck’s research is the need for a qualitatively new scientific approach in the analysis and forecasting of social and socio-political issues of the globalized world. Reflection and self-reflection are cited by Beck as key tools in the necessary new methodology of science – especially in relation to the problems of the global risk society in the 21st century, such as financial crises, migration, Euroscepticism, etc. Beck emphasizes: “A reflexive sociology that practices doubt but also makes suggestions and reworks it all self-reflexively (...) could offer a new type of use of science and a new kind of collaboration. For example, I thought that the financial crisis was an analogue of Chernobyl in the economy, and now sociologists have a chance to offer alternative interpretations of the situation.”⁵ Ulrich Beck demonstrates the reflection and self-reflection he writes and calls for in his books – at the heart of his research are not only the negative and harmful effects of globalizing environmental, economic, social, terrorist traits, but also the roots of a new worldview. What is happening in it. This new attitude is manifested primarily in the individual, in personal existence, reflection and self-reflection to the world. Beck discovers and shows how society – local, national, global, manifests and lives in and through man. This is the great hope that forms not only the optimism of scientists, but also the light of the path in the development of human civilization.

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⁵ See On the way to a cosmopolitan sociology. S., 2019.

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Examining the Relationships Between Personality and Parenting Style in Greek Adolescent Mothers

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Abstract

The purpose of this study was to investigate the effects of personality on parenting style in mothers of Greek adolescents aged 12-18. A total of 132 mothers were studied with the Parenting Style Four Factor Questionnaire (PS-FFQ), the Eysenck Personality Inventory (EPI) and the State-Trait Anxiety Inventory (STAI). The results showed that mothers with higher level of neuroticism or lower level of psychoticism and extroversion tend to adopt authoritarian parenting style; mothers with lower level of extroversion, neuroticism, psychoticism, or trait anxiety tend to adopt authoritative parenting style; more extraverted or psychotic mothers more frequently adopt a permissive parenting style; mothers with higher level of neuroticism, tend to adopt an uninvolved parenting style.

Keywords: parent personality, parenting style, adolescent mothers.

1. Introduction

Nearly 4 decades ago Belsky (1984) proposed a process of designing a parental model according to which parenting is determined by many factors, the key determinant emerging to be parents' personality due to its power to affect parental behavior both directly and indirectly.

Based on the Belsky' model and their own research, Seigny and Loutzenhiser (2010) concluded that parental behavior depends on the interactions between three main factors, among which parents' personality characteristics tend to be the most powerful (the rest two factors are personal characteristics of the child, mainly temperament, and the social contextual influences of stress and support).

However, despite the undeniably recognized impact of parental personality on children's development and adjustment, its contribution to the quality of parenting remains unclear (Bahrami et al., 2018). Moreover, as Bornstein and co-workers (2011: 658-659) have mentioned, previous studies on the relation between parental personality and parenting have been criticized for several reasons, one of them being the selection of atypical and even psychopathological samples, for example, clinically depressed mothers.

- The authoritative parenting style is the most commonly used and the uninvolved parenting style is the least commonly used parenting style, among Greek adolescents' mothers.
- The authoritarian parenting style is with higher frequency among mothers with higher level of neuroticism and lower level of psychoticism and extroversion.
- The authoritative parenting style is with higher frequency among mothers with lower level of extroversion, neuroticism, psychoticism and trait anxiety.
- The permissive parenting style is with higher frequency among mothers with higher level of extraversion and psychoticism.
- The uninvolved parenting style is with higher frequency among mothers with higher level of neuroticism.

Aiming to overcome this shortcoming, the present study was designed with the purpose to extend research on this issue examining a sample drawn from a general population of Greek adolescents' mothers and using two commonly accepted instruments for assessment of personality.

2. Method

A total of 132 Greek women with at least one child aged 12-18 years old voluntarily participated in the study. The mean age of the participants was 36.19 years ($SD=4.81$).

Parenting Style Four Factor Questionnaire (PS-FFQ) was used to measure the parenting styles. It is a self-reported Questionnaire with four subscales (authoritarian, authoritative, permissive, and uninvolved parenting style) that was created by Shyny (2017) as a tool for assessment of parenting styles of parents of adolescents. The reported Cronbach's alpha of PS-FFQ by Shyny (2017) is 0.919.

Eysenck Personality Questionnaire (EPQ) (Eysenck & Eysenck, 1975) and State-Trait Anxiety Inventory (STAI) (Spielberger, 1989) were used to measure the participants' personality characteristics.

The EPQ is a self-reported questionnaire designed to measure three major dimensions of personality: extraversion, neuroticism and psychoticism.

The State-Trait Anxiety Inventory (STAI) is a self-reported questionnaire that measures two types of anxiety – state anxiety, or anxiety about an event, and trait anxiety, or anxiety level as a personal characteristic.

3. Results

Results of the descriptive statistics, performed on the Parenting Style Questionnaire, are presented in Table 1.

Table 1. Descriptive statistics on The Parenting Style Questionnaire

Parenting style	N	Minimum	Maximum	Mean	Std. Error	Std. Deviation
Authoritarian	132	10.00	37.00	20.62	.461	5.38
Authoritative	132	17.00	38.00	27.02	.434	4.93
Permissive	132	13.00	38.00	25.46	.444	5.11
Uninvolved	132	8.00	31.00	16.53	.407	4.68

As seen, the group demonstrated highest mean scores for the authoritative parenting style and lowest mean scores for the uninvolved parenting style, suggesting that the authoritative

parenting style is the most commonly used one, and in contrast – the uninvolved parenting style is the least commonly used parenting style among Greek adolescents' mothers.

The results concerning the distribution of mothers according to their dominant parenting style confirmed the trend established in the group. As seen in Table 2, the authoritative parenting style was the most preferable for almost half of the total group and the uninvolved parenting style was the least preferable one.

Table 2. Distribution of mothers according to their dominated parenting style

Parenting style	Frequency	Percent
Authoritarian parenting style	16	12.1
Authoritative parenting style	65	49.2
Permissive parenting style	47	35.6
Uninvolved parenting style	4	3.0
Total	132	100.0

Table 3 presents the results of descriptive statistics and Table 4 presents the results of Chi-Square Analysis, performed on the Eysenk Personality Questionnaire and the State-Trait Anxiety Inventory.

Table 3. Descriptive statistics on The Eysenk Personality Questionnaire and The State-Trait Anxiety Inventory

Personality characteristic	N	Minimum	Maximum	Mean	Std. Error	Std. Deviation
Extraversion	132	2.00	28.00	14.38	.441	5.07
Neuroticism	132	2.00	22.00	12.27	.419	4.76
Psychoticism	132	0.00	13.00	3.12	.228	2.46
State anxiety	132	25.00	70.00	40.17	.786	8.66
Trait anxiety	132	27.00	68.00	42.85	.810	7.33

Table 4. Distribution of mothers according to the level of studied personality characteristics

Personality characteristic	Level (n), %					
	Introverts		Ambiverts		Extroverts	
Extraversion	(13)	9.8%	(61)	46.2%	(58)	43.9%
Neuroticism	(29)	22.0%	(84)	63.6%	(19)	14.4%
Psychoticism	(16)	12.1%	(92)	69.7%	(24)	18.2%
State Anxiety	(23)	17.4%	(63)	47.7%	(46)	34.8%
Trait Anxiety	(8)	17.4%	(67)	50.8%	(57)	43.2%

As seen, both at a group and individual level, mothers demonstrated average level of Extraversion, Neuroticism, Psychoticism, State and Trait Anxiety.

Results of the correlation analysis, performed between the mean scores of parenting styles and the mean scores of mothers' personality characteristics, are presented in Table 5.

Table 5. Correlations between the mean scores of parenting styles and personality characteristics

	Pearson Correlation Sig. (2-tailed)			
	Authoritarian parenting style	Authoritative parenting style	Permissive parenting style	Uninvolved parenting style
Extroversion	-.208* (.017)	-.254** (.003)	.198* (.023)	.094 (.283)
Neuroticism	.339** (.000)	-.185* (.034)	-.144 (.099)	.187* (.032)
Psychoticism	-.275** (.001)	-.207* (.017)	.274** (.001)	.124 (.158)
State anxiety	.075 (.393)	.036 (.680)	.039 (.653)	-.024 (.788)
Trait anxiety	.036 (.680)	-.179* (.040)	.051 (.0561)	.062 (.480)

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

As seen, the authoritarian parenting style was positively correlated with Neuroticism ($r=.339$; $p<.000$) and negatively correlated with Extroversion ($r=-.208$; $p=.017$) and Psychoticism ($r=-.275$; $p=.001$); the Authoritative parenting style was negatively correlated with Extroversion ($r=-.254$; $p=.003$), Neuroticism ($r=-.185$; $p=.034$), Psychoticism ($r=-.207$; $p=.017$) and Trait anxiety ($r=-.179$; $p=.040$); the Permissive parenting style was positively correlated with Extroversion ($r=.198$; $p=.023$) and Psychoticism ($r=.274$; $p=.001$); and the Uninvolved parenting style was positively correlated with Neuroticism ($r=.187$; $p=.032$).

4. Discussion

The results showed that the authoritative parenting style is the most commonly used and the uninvolved parenting style is the least commonly used parenting style among Greek adolescents' mothers, which is in agreement with findings from previous studies (Bahrami et al., 2018; Huver et al., 2010; Rezayi et al., 2016; Vafaenejad et al., 2020).

Regarding personality characteristics, at a group level, the Greek mothers' sample demonstrated an average level of all measured personality characteristics, namely: Extraversion, Neuroticism, Psychoticism, and State and Trait Anxiety.

As for the main goal of the study – examining the relations between personality and parenting style among Greek adolescents' mothers, several significant tendencies emerged. The results showed that authoritarian parenting style was directly related to the mothers' neuroticism, but inversely related to the mothers' psychoticism and extroversion, which means that the authoritarian parenting style is with higher frequency among mothers with higher level of neuroticism and lower level of psychoticism and extroversion. Authoritative parenting style was inversely related to the mothers' extroversion, neuroticism, psychoticism, and trait anxiety, which means that the authoritative parenting style is with higher frequency among mothers with lower level of extroversion, neuroticism, psychoticism and trait anxiety.

Permissive parenting style was directly related to the mothers' extraversion and psychoticism, which means that the higher levels of these personality traits in the Greek adolescents' mothers are associated with more frequent adoption of the permissive parenting style. Uninvolved parenting style was directly related to the mothers' neuroticism, which means that the higher level of neuroticism is related to more frequent adoption of this parenting style.

The overall pattern of results is in line with previous research findings confirming the existence of a relationship between parents' personality traits and parenting styles (Bahrami et al., 2018; Huver et al., 2010; Rezayi et al., 2016; Vafaenejad et al., 2020).

The present study's results are consistent with the results of Vafaenejad et al. (2020) and Rezayi et al. (2016), who also found a significant positive relation between neuroticism and authoritarian parenting style and negative relation between neuroticism and authoritative parenting style, with the results of Huver et al. (2010) who reported a positive relation between emotional stability (low neuroticism) and authoritative parenting style, as well as Schofield and co-workers (2012) who found a positive relation between emotional stability and positive parenting styles that contain parental warmth and support.

With regard to the relationship "extraversion-parenting style", the results of the current study are in agreement with the results of Rezayi et al. (2016) that permissive mothers tend to be more extroverted, but are in disagreement with their finding that authoritative mothers tend to be more extroverted and authoritarian mothers – more introverted. Also contrary to the current study, two other studies have failed to find a relation between mothers' extraversion and parenting styles (Danesh et al., 2014; Vafaenejad et al., 2020).

It could be assumed, that not only methodological differences, but also cultural-related differences may underlie the inconsistency of research findings. Future cross-cultural studies with demographically matched samples could increase our understanding of the relationship between parent's personality and parenting style.

A limitation of this study was the use of parental self-reported instruments to assess personality and parenting styles of the participants. Nevertheless, the study reached its purpose to shed light on the predictive role of mothers' personality characteristics on their parenting styles, especially for Greek population.

5. Conclusion

This study confirmed the potential of mothers' personality traits in predicting their parenting styles. Its findings increase our knowledge of the relationship between mothers' personality characteristics and parenting styles and could be successfully used in family education and therapeutic programs for enhancing parental capacity especially in Greek adolescents' mothers.

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“I am an Interpreter and not a Teacher” (Alex. 7) – Philo’s Self-Definition in *De Animalibus* in the Context of his Understanding of the “Hermeneut”

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Abstract

This article is about defining Philo’s place in the history of philosophy and biblical exegesis. In this connection, his own self-identification as a “hermeneut” in his treatise *De Animalibus* should be important. In this treatise, which is one of the “purely philosophical works” of the author, Philo himself twice explicitly states that he is a hermeneut (Alex. 7; 74). In this case, it is unlikely that he means “interpreter of Scripture”, and the question is to what extent does the translation “interpreter” cover the meaning of hermeneut (ἐρμηνεύς)? An attempt will be made to read this statement of Philo in the context of his understanding of ἐρμηνεύς in other places in his work related to biblical exegesis, as well as in the context of the overall ancient understanding of hermeneutics.

Keywords: Philo of Alexandria, history of philosophy, ancient hermeneutics, interpreter, hermeneut, history of biblical exegesis.

1. I am an interpreter and not a teacher

At the beginning of one of his “purely philosophical works”, the dialogue *De Animalibus* (Alexander), Philo himself explicitly states that he is an “interpreter” and not a “teacher” (Alex.7, p. 74). The question arises, of course, what does Philo mean by “interpreter”? A. Terian’s translation from Armenian of the entire passage (Terian, 1981: 69) is as follows:

(7) PHILO: “I shall begin *to interpret*, but I will not teach (lit. but not teaching), since I am an interpreter and not a teacher. Those who teach impart their own knowledge (or “skills”, “arts”) to others, but those who interpret present through accurate recall the things heard from others. *And they do not do this* just to a few Alexandrians and Romans – the eminent *or* the excellent, the privileged, the elite of the upper *class*, and those distinguished in music and other learning (lit. “philosophy”) – gathered at a given place”.

- The self-definition of Philo as a hermeneut (Alex. 7; 74).
- By contrasting the functions of the teacher and the hermeneut, Philo directs his reader to an understanding of the role of hermeneut.
- A unilateral perception of ἑρμηνεύς as interpreter is an obstacle in understanding the role of hermeneut in antiquity and specifically in the work of Philo.
- The hermeneut as prophet in Philo and the underlying meaning of inspiration.
- Moses is a hermeneut and a prophet: ἑρμηνεῖα as the highest kind of prophecy.

Evidently, in the context of this treatise, Philo is unlikely to understand the interpreter “interpreter (or commentator) of Scripture”. Terian implies in this case, that Philo points in general to the rest of his work on the interpretation of Scripture, where “his role as interpreter is all too obvious”, that is, he points to his activity as an exegete (*Ibid.*: 116). Fortunately, we have for comparison the Greek fragment №3 to *Alex. 7* (Terian, 1981: 263): “Διδάσκουσι μὲν οἱ τὰς ἰδίας τέχνας μουσῶντες ἑτέρους, ἑρμηνεύουσι δὲ οἱ ἀλλοτρίαν ἀκοὴν εὐτοχία μνήμης ἀπαγγέλλοντες.”

The question is, to what extent does the translation “interpreter” and respectively “to interpret” cover the meaning of hermeneut (ἑρμηνεύς) and ἑρμηνεύω? Because, in this case, the verb ἑρμηνεύω is obviously semantically related to ἀπαγγέλλω, which has the meaning of report, relate and is related to the function of messenger, one who relate. In a rhetorical context, a given verb has the meaning of “power of expressing” (LSL, 1996: 173). Terian himself notes that “it is interesting to note that the question of interpretation in Philo is invariably tied to that of inspiration – as seen in his understanding of the prophets as inspired interpreters of divine pronouncements and in his claim to inspiration with regards to his own interpretation” (Terian, 1981: 17). This observation will be addressed below, as it could shed new light on the question of Philo’s role as ἑρμηνεύς.

As to the opposition of the function of “interpreter” and that of “teacher”: “I shall begin to interpret, but I will not teach (lit. but not teaching), since I am an interpreter and not a teacher”, must to pay attention to the previous context. In *Alex. 3* Philo states: “With regard to great assertions, it is agreed¹ that one ought to listen to them carefully, for nothing else seems to be so helpful to good learning as to critically examine what the lecturer is emphasizing. Had he truly wished to continue learning, he would not have allowed himself to become occupied with other concerns” (Terian, 1981: 68). In *Alex. 5* Philo emphasizes Lysimachus’ desire to “hear” new things, as opposed to his willingness to “speak” and his “speech.” In *Alex. 6*, immediately preceding *Alex. 7*, Lysimachus is ready “to seek and to ask for instruction” in his role as Philo’s “student”: “and here you are seated in front of me on a platform... ready to begin to teach your teachings” (Terian, 1981: 68). It is on the above words of Lysimachus that Philo’s assertion in *Alex. 7* comes.

In this case, before moving on to the places in Philo’s work where he makes it clear what he means by hermeneut (ἑρμηνεύς), we will first pay attention to the meaning of “teacher” (διδάσκαλος). The linguistic use of the word διδάσκαλος is standard, as K. Rengsdorf’s review shows. It has a strong technical and rational meaning. Διδάσκαλος is not just a teacher, but also a person, who has specific skills to teach, for example, reading, fencing, music and create the appropriate skills for them. Thus, technical skills such as the art of strategy will be transmitted through διδάσκαλος, but also vices such as the worship of another God (Cf. *Spec. I 56*). That is why, when διδάσκαλος affirms a fact, it can be easily compared to one who clarifies moral or religious positions and testifies to their origin (ThWNT II, 1935: 152).

In Philo’s case, the mentioned above about διδάσκαλος can also be confirmed. To him, the priest is also a διδάσκαλος (*Deus. 134*), for example, when he imparts knowledge νόμος φύσεως (*Agric. 66*) or when νόμος gives the law of himself (*Gen. 80*). Moses is the teacher of the divine things, explaining them to those who have cleansed their ears (*Gig. 54*). Even God is for

σοφοὶ the wise ὑφηγητὴς καὶ διδάσκαλος (*Her.* 19). Compare also: God as διδάσκαλος of ἄρχεται τῆς ὑφηγήσεως (*Her.* 102; *Sacrif.* 65; *Congr.* 114). The educational and pedagogical role of διδάσκαλος is closely related to the role of ὑφηγητὴς – guide, master (LSL, 1996, pp. 1908). Philo uses the two concepts in parallel in many places (Cf. *Her.* 19, 102; *Congr.* 114; *Somn.* 1: 191; *Spec.* 4: 140; *Flacc.* 3, 124).

In the *Post.* 141, Philo offers analogously to *Anim.* 7 distinction:

“For teachers who when they set about giving their lessons keep in view their own great superiority and not the capacity of their pupils, are simpletons, who are not aware how vast is the difference between a lesson (διδασκαλίας) and a display (ἐπίδειξις). For the man who is giving a display (ἐπιδεικνόμενος) uses to the full the rich yield of the mastery which he possesses, and without let or hindrance brings forward into the open the results of hours spent in labor by himself at home. Such are the works of artists and sculptors.”¹

The main meanings of the term ἐπίδειξις – showing forth, making known; exhibition, display, demonstration; set speech, declamation (LSL, 1996: 629) indisputably confirm the idea of expression. The comparison here between διδασκαλία and ἐπίδειξις is similar to the comparison of διδασκαλία with ἐρμηνεία by *Anim.* 7.

The purely technical and professional function of the teacher (διδάσκαλος) is emphasized by Philo both by the fact that he can be a teacher of vice (Cf. *Her.* 295; *Spec.* 3: 11, 39; *QE* 2: 4) and by the fact that he works for money (*Mos.* 1: 121; *Spec.* 2: 233). The opposition of teacher and hermeneut could have another dimension, based on the belief that “education is not conclusive... education cannot transform a fool into a sage” (Mendelson, 1982: 59-60).

2. The hermeneut as prophet

The basic misunderstanding that arises in trying to understand what for Philo ἐρμηνεύς and, accordingly, ἐρμηνεύω, ἐρμηνεία and their related concepts mean, stems from the long-standing European tradition of one-sided semantic transmission. This tradition seriously narrows the meaning of the word that we have in classical Greece and the Hellenistic period, where ἐρμηνεία denotes in most cases the action of expressions whose externally regulated nature needs to be emphasized (Cf. Pepin, 1988: 97). The Latin translation, through *interpretatio*, can be said to have a negative effect on the concept of ἐρμηνεία. This is due to the fact that the word *interpretatio*, which is almost unchanged in European languages, has an unambiguous prefix, which everywhere gives the specification the basic meaning of “mediation, transmission”. Aristotle does not give any clear definition of his term ἐρμηνεία, but designates it several times: it is a formula that is used in a given definition and which should therefore be as clear as possible (Aristotle, *Topics*, VI 1, 139b 12-14). It can be conveyed as “speech” in the sense of rhetoric (Cf. Pepin, 1988: 98). Philo of Alexandria at the beginning of the Christian era was, one might say, a professional exegete, in whom the use of ἐρμηνεία in the sense of “interpretation” as it was then commonplace should have one important meaning – but in this case, not so. Philo uses the word primarily in an anthropological context, more precisely in the context of an allegorical anthropology – Cf. *Her.* 108; *Cher.* 113; *Mig.* 71-75, 78, 84; *Det.* 40, 68 (*Ibid.*: 98-99). It is worth noting that this meaning also prevails further in cases where, however, the context is determined

¹ All the quoted texts of Philo in English are from the edition of LOEB – *Philo* (1929-1962). In Ten Volumes (and Two Supplementary Volumes) with an English Translation by F. H. Colson and G. H. Whitaker. London-Cambridge: Harvard University press. Translations by other authors are explicitly indicated.

by exegesis. As in *De Vita Contemplativa*, in which Philo describes the community of therapists based on an allegorical reading of the Bible: they believe, he says, that the components of literal (verbal) ἐρμηνεία are symbols of a hidden reality that is revealed only in the covered words. He further notes that the author should not be quick to make oral comments on the Scriptures, as the minds of his listeners will not be able to follow his ἐρμηνεία (*Cont.* 28, 76). Of course, it is possible to translate the term with “exegesis”, but it is more likely that Philo meant the verbal “expression” and “manner of expression” of the commentators. *Hermeneuein*-related concepts in the above-mentioned texts of Philo, as well as in Aristotle, are generally translated as “interpreted”, “interpreter” and “interpretation”. One may wonder how permissible this is if one takes into account that these concepts in the field of music and theater can mark an event through spiritual content that is silent in them, but is brought out by verbal or sound means. It is clear that in the cited texts the term *hermeneuein* and its relatives are always understood in the sense of “expression” and “language”, but never as “interpretation”, identical with exegesis (*Ibid.*, 99-100). It can certainly be said, based on Philo’s own textual testimonies, that for him these concepts are closely related to the idea of prophecy and inspiration. In fact, in many of the places where these terms are used, Philo directly asserts that the hermeneut is a prophet and ἐρμηνεία is equal to prophecy. What’s more, there are passages like *Mos.* II 188, where the author asserts that ἐρμηνεία is not merely prophecy, but the highest kind of prophecy. On the other hand, for Philo, prophecy is “a substitute for Plato’s highest type of knowledge”, which can be read in his statement that “the holy books of the Lord are not monuments of knowledge (*scientiae*) or of vision (*videndi*), but are the divine command and the divine Logos” (*QG* IV 140), from which it can be concluded that “they are not based upon scientific knowledge or sensation but rather upon prophetic revelation” (Wolfson II, 1962: 10). “Prophecy in all its functions is placed by him as the highest grade of knowledge /... / this grade of knowledge is merely said to be independent of sense-perception” (*Ibid.*: 22). In this regard, it is worth paying attention to the assertion of Philo from *Alex.* 7: “those who teach impart their own knowledge to others, but those who interpret present through accurate recall the things heard from others (ἐρμηνεύουσι δὲ οἱ ἀλλοτρίαν ἀκοὴν εὐτοχίᾳ μνήμης ἀπαγγέλλοντες)”.

In one group of passages he tells us, as Wolfson notes, rather vaguely: “For a prophet (being a spokesman) has no utterance of his own, but all his utterance came from elsewhere, the echoes of another’s voice (ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου)” (*Her.* 259); or that “nothing of what he says will be his own” for “he serves as the channel for the insistent words of another’s promptings” (*Spec.* I 65); or that “he is not pronouncing any command of his own, but is only the interpreter of another” (*QG* III 10). This vagueness, however, is removed in another passage where that “other” who prompts the prophet is identified with God. “For the prophet is the interpreter of God who prompts from within what he should say” (*Praem.* 55). This on the whole reflects the conception of prophecy in Scripture as well as the conception of the various kinds of frenzy in Plato (Wolfson II, 1962: 22-23). A summary of these thoughts can be found in *Spec.* IV 49: “For no pronouncement of a prophet is ever his own; he is an interpreter (ἐρμηνεύς) prompted by Another in all his utterances, when knowing not what he does he is filled with inspiration, as the reason withdraws and surrenders the citadel of the soul to a new visitor and tenant, the Divine Spirit which plays upon the vocal organism and dictates words, which clearly express its prophetic message”.

3. Moses as hermeneut and prophet (*Mos.* II 188, 191)

Mos. II 188:

“Now I am fully aware that all things written in the sacred books are oracles delivered through Moses; but I will confine myself to those which are more especially his, with the following preliminary remarks. Of the divine utterances, some are

spoken by God in His own Person (ἐκ προσώπου τοῦ θεοῦ) with His prophet for interpreter (ἐρμηνέως τοῦ θείου προφήτου), in some the revelation comes through question and answer, and others are spoken by Moses in his own person, when possessed by God and carried away out of himself”.

Mos. II 191:

“Now, the first kind must be left out of the discussion. They are too great to be lauded by human lips; scarcely indeed could heaven and the world and the whole existing universe worthily sing their praises. Besides, they are delivered through an interpreter, and interpretation and prophecy are not the same thing (ἐρμηνεία δὲ καὶ προφητεία διαφέρουσι). The second kind I will at once proceed to describe, interweaving with it the third kind, in which the speaker appears under that divine possession in virtue of which he is chiefly and in the strict sense considered a prophet”.

The importance of this passage from the last part of *De vita Moysis II* can be seen from the opinion of Émile Bréhier, who believes that this is the main source of Philo’s prophecy theory (Bréhier, 1908: 185). Wolfson also uses it as primary evidence in his classification of Philo’s prophecies (Wolfson II, 1962: 36-43). Burkhardt believes that *Mos.* II 188-191 is crucial to the relationship between the hermeneut and the prophet (Burkhardt, 1988: 152). As early as the first half of the 19th century A. Gfrörer also states on the basis of this passage that Philo distinguishes between two types of inspiration, namely ἐρμηνεία and προφητεία (Gfrörer, 1831: 54). Citing the text from *Mos.* II 188-191, he concludes that Philo gives precedence to the former over the latter. This superiority is because the prophet is equated with one living word of God, because he speaks in the name of God (*Ibid.*: 55). On the other hand, he always appears as a hermeneut, because he expresses not his own, but another opinion. Thus, it is not surprising to him that Philo elsewhere (*Spec.* I 65) equates the two concepts, from which Gfrörer again concludes that the superiority of hermeneut is indisputable. According to him, in the quoted places Philo does not clarify the essence of ἐρμηνεία, but suggests it in the deepest connection with the deity, hence his view of the prophecy in many places such as *Spec.* IV 49 (Gfrörer, 1831: 55).

Mos. II 188-191 begins with a statement by Philo not actually about Moses, but in fact on the Scriptures: “Now I am fully aware that all things written in the sacred books are oracles” and here Philo adds “delivered through Moses”. The second part of the sentence makes it clear that Philo will not speak of Scripture, but of Moses as a prophet and only in another narrow sense, Scripture in all its parts is called a prophecy: “but I will confine myself to those who are more especially his”. Philo begins to speak of Scripture here as he seeks examples of Moses’ prophetic work. In this search, he recalls some assertions that all scripture consists of prophecies as well as prophetic words (*Legat.* 210; *Cher.*124; *Migr.* 14; *Praem.*1). In any case, the whole of Scripture gives us examples of Moses’ prophetic activity, but Scripture gives us very different kinds of prophecy, and not all of Moses’ prophetic ability is emphasized in the same way. From the first kind of prophecy, nothing can be learned about prophetic ability. To what extent, then, can this first kind of prophecy or its product be called prophetic revelation? (Burkhardt, 1988: 153-154). This is probably where the distinction between ἐρμηνεία and προφητεία in *Mos.* II 191 comes from. The expression ἐκ προσώπου τοῦ θεοῦ can be taken as a starting point. A look at the use of the phrase by Philo shows that it is used in cases where God speaks in the first person, or he himself is a spokesman for prophecy, so to speak, is his own prophet (*Decal.* 19, 39, 175) (*Ibid.*: 154-155). This can be seen, for example, in *Decal.* 175: “For it was in accordance with His nature that the pronouncements in which the special laws were summed up should be given by Him in His own person, but the particular laws by the mouth of the most perfect of the prophets whom He selected for his merits and having filled him with the divine spirit, chose him to be the interpreter of His sacred utterances”. In contrast to *Mos.* II 188 Moses as a prophet in this case is an interpreter not when God speaks in “His own person”, i.e., προφήτης and ἐρμηνεύς are synonyms.

Bréhier believes that the triple division of the types of prophecy has a clear parallel with classification of dreams in *Somn. I 1-3* and *Somn. II 1-4* and is related to the Posidonius classification (Bréhier, 1908: 186). In the passage quoted, Philo himself states that he is beyond human ability to consider this first class of prophecy and immediately moves on to the second. The French scholar is of the opinion that the orders of the Decalogue undoubtedly belong to this first class of prophecy. He considers *Decal. 32-36* a remarkable explanation of this kind of prophecy can be found:

“God wrought on this occasion a miracle of a truly holy kind by bidding an invisible sound to be created in the air more marvelous than all instruments and fitted with perfect harmonies, not soulless, nor yet composed of body and soul like a living creature, but a rational soul full of clearness and distinctness, which giving shape and tension to the air and changing it to flaming fire, sounded forth like the breath through a trumpet an articulate voice so loud that it appeared to be equally audible to the farthest as well as the nearest” (*Decal. 33*).

This description of a miracle, which seems purely material, is followed by the following allegorical explanation: “But the new miraculous voice was set in action and kept in flame by the power of God ... by creating in the souls of each and all another kind of hearing far superior to the hearing of the ears. For that is but a sluggish sense, inactive until aroused by the impact of the air, but the hearing of the mind possessed by God makes the first advance and goes out to meet the spoken words with the keenest rapidity” (*Decal. 34-35*). The author therefore describes the phenomenon of inner listening, in which the spirit is completely passive. The mediator *πνεῦμα* between God and the soul of whom he speaks corresponds to *ἐρμηνεύς* of the first class of prophecy. This spiritual “listening” in which God speaks directly occurs quite often (*Abr. 127*).

Bréhier believes that the key to the distinction between interpretation and prophecy can be found in the relationship between Moses and Aaron (*Det. 39*; cf. *Migr. 181, 169*): “The inspired word (Aaron) is an interpreter not of God but of the divine thoughts contained in the mind, in relation to God it will be a prophet, while the mind will be in its own sense not a prophet but an interpreter of God, but in this sense the mind (not the word) of the prophet is often compared to God’s vocal organ and in the same passage it is called the hermeneut of God”. In this description it seems that the mediator between God and the soul (the divine voice) disappears, but the soul itself, or rather its highest part of the mind, is taken as the mediator between God and the inspired word (Bréhier, 1908: 187-188).

According to Goodenough, “the passage cannot be taken as marking a real refinement in Philo’s theory of inspiration. Philo did not want to discuss Moses’ relation to the direct utterances of God, but did want to discuss the other aspects of Moses’ prophetic character. So, by calling the prophecy *ἐκ προσώπου τοῦ θεοῦ* by another name than prophecy, he can continue the discussion without reference to this particular type. The distinction, however, is not of real significance for him” (Goodenough, 1969: 192-193). The same author adds that “it seems impossible to understand what Philo could have meant by this distinction, for he does not explain it here, and elsewhere in Philo’s writings *προφήτης* and *ἐρμηνεύς* are entirely synonymous” (*Ibid.*: 193, n. 70).

Wolfson notes that the references to prophecy and interpretation in *Mos. II 188-191* “have puzzled students of Philo” (Wolfson II, 1962: 41), pointing to Gfrörer and Goodenough, but it remains questionable to what extent he himself manages to satisfactorily explain the relationship between *ἐρμηνεία* and *προφητεία*. For example, he states: “Philo, as is evident from his statement that “interpretation (*ἐρμηνεία*) and prophecy (*προφητεία*) are not the same thing” (*Mos. II 191*), uses the term “prophet” in the sense of one who possesses oracular power, in contrast to one who only interprets oracles” (*Ibid.*: 42). Wolfson gives a remarkable translation of *ἐρμηνεία* and *προφητεία* in *Mut. 126*: “...Who has received from God a great gift – the power of expressing (*ἐρμηνείαν*) and of revealing in a prophetic manner (*προφητείαν*) the sacred laws” (Wolfson II,

1962: 17). However, he finds that he does not take into account his own translation when trying to distinguish between prophecy and interpretation and remains under the influence of the prevailing one-sided perception of *interpretation* and interpretation in Western thought. Consequently, perhaps Sowers is right when he says that Wolfson misunderstands the distinction between prophecy and interpretation in *Mos. II 188* (Cf. Sowers, 1965: 35-36, n. 14).

In the particular case of *Mos. II 188-191*, perhaps an acceptable suggestion would be that in this case Philo after in *Mos. II 188* offers ἐρμηνεία as the first kind of prophesy, then in *Mos. II 191* contrasts ἐρμηνεία and προφητεία in order, first, to substantiate his assertion that “the first kind must be left out of the discussion”. Secondly to emphasize once again that “they are too great to be lauded by human lips; scarcely indeed could heaven and the world and the whole existing universe worthily sing their praises” – that is, in fact they differ (διαφέρουσι) in the superlative sense and ἐρμηνεία is the highest kind of prophecy. Thus, the difference is in terms of superiority (Cf. the opinion of Gfrörer), but not in essence, as this distinction “is not of real significance for him and elsewhere in Philo’s writings προφήτης and ἐρμηνεύς are entirely synonymous” (Goodenough).

With regard to *Mos. II 188-191*, Sowers suggests that “that which is to be interpreted is not oracle already given by God, but God himself... inspiration, in this sense, means the prophet’s acting as a medium for words spoken by God” (*Ibid.*: 36, n. 14). Undoubtedly, this explanation of the function of the hermeneut that Moses has could help us better understand the role of the hermeneut that Philo ascribes to himself. In the context of *De Animalibus*, Philo presents, so to speak, the “secularized” version of the role of the hermeneut “those who interpret present ... the things heard from others”, but in the general context of his work the hermeneut is identical with the prophet who “present the things heard from the Other”.

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Determinants of Life Purpose and Life Satisfaction of Elderly People in Greece

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Abstract

With the aim to explore how demographic factors impact a subject's life purpose and meaning and life satisfaction nowadays, especially among Greek elderly population, 272 individuals aged 60-89 years were studied with Purpose in Life test (PIL Test – Crumbaugh & Maholick, 1964) and Satisfaction with Life scale (SWLS – Diener, 1984). The total sample was regrouped three times according to the participants' gender (male and female), age (60-74 elderly and 75-89-year-old), and level of education (primary, secondary, and higher education), and the results of the groups were compared. Our findings showed that level of education, but not gender and age, was related to individual differences in subjective perception of both life purpose and meaning and life satisfaction. We found that 60-89-year-old with higher education demonstrated significantly higher level of meaning and purpose of life and higher satisfaction of life in comparison to 60-89-year-olds with primary or secondary education.

Keywords: life purpose, life satisfaction, elderly, age, gender, level of education.

1. Introduction

Europe is the fastest ageing region in the world and this fact has somehow naturally put the well-being of older people not only in the focus of public policies of the European countries, but also in the focus of the research interest.

Subjective well-being is a multidimensional phenomenon and life satisfaction is seen as its cognitive component implying a judgmental process and evaluative comparison of the present life situation with the desired life situation (Diener et al., 1999).

Life satisfaction is conceptualized as a result of interactions between internal and external factors and subjective perception of their influence on ageing (Ferring et al., 2004: 17).

There is evidence that a subject's age affects the self-reported level of life satisfaction among the elderly and that the own level of satisfaction with life of elderly people in Europe increases with age (Angelini et al., 2012). In fact, previous research has shown that multiple factors – social, psychological, and behavioral, but not genetic, are associated with life satisfaction in senior adults (see Papi & Cheraghi, 2021). For example, Li, Chi and Xu (2013) found that the factors with the greatest effect on life satisfaction among Chinese older people were the level of education, financial resources, self-assessment of health and receiving financial support from

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their children. Didino and co-workers (2016) found that life satisfaction of senior adults in Siberia (Russia) depended most on income, level of home equipment, anxiety and loneliness. Papi and Cheraghi (2021) reported a significant relationship of job, education, social support, daily activities, and health with feeling of life satisfaction in Iranian elderly people. Myers (2000) found no significant effects of age, gender, and income on the feeling of happiness and life satisfaction in the American population. About two decades ago, Efklides, Kalaitzidou and Chankin (2003) have examined several factors that may contribute to the subjective quality of life in Greek elderly people and also found no effects of age, gender, education and health on life satisfaction.

- Higher education is significantly associated with higher purpose in life and higher satisfaction with life in Greek older people.
- Gender and age have no significant effect on purpose in life and satisfaction with life in Greek older people.
- Purpose in life is positively related to life satisfaction in Greek older people.

The apparent inconsistency of the research findings may be due to various factors: methodological differences, cultural differences, as well as to the dynamic nature of life satisfaction as a psychological phenomenon.

Purpose in life is another psychological phenomenon considered as a defining feature of mental health and subjective well-being (Pinquart, 2002). This psychological construct refers to people's perceptions for the core significance and purpose of their personal existence (Dezutter et al., 2013) and plays a guiding role in life goals and decision making (Ribeiro et al., 2020).

Using meta-analysis to synthesize findings from 70 studies on purpose in life in middle age and old age, Pinquart (2002: 90) found "a small age-associated decline of purpose in life, which was stronger in older age-groups". In addition, the researcher revealed a strong association of purpose in life with social integration, health, everyday competence, socioeconomic status, employment and marital status, as well as with psychological well-being and levels of depressive symptoms.

Nearly two decades later Ribeiro et al. performed an integrative review of publications on purpose in life in adults and senior adults and its effects on aging or adaptation in aging, and found that high purpose in life is associated "with positive outcomes in health, cognition, emotional regulation, subjective well-being, and sense of adjustment" (Ribeiro et al., 2020: 2127).

Despite undeniable advances in the understanding of aging, little is known about changes in levels of purpose in life and satisfaction with life during serious life crises and possible protective effects of demographic, social or psychological factors.

Without a doubt, Covid-19 pandemic emerged as an event with a serious potential to initiate changes in purpose in life and subjective feeling of life satisfaction. Covid-19 pandemic caused distressing economic, health and social impacts worldwide (Shang et al., 2021) and totally changed people's daily lives. This pandemic is not just a medical condition – it triggered negative impact on the mental health of people and caused a wide range of negative mental problems.

Elderly people are at the highest risk of the negative effects of COVID-19 pandemic due to both clinical and social reasons (Javed et al., 2020). For this reason, investigation of life purpose and life satisfaction and their determination by demographic factors, especially in senior adults, is of research interest.

The present study aimed at investigating Greek senior adults' life purpose and life satisfaction during Covid-19 pandemic, and analyzing their relation to the participants' gender (males versus females), age (early elderly versus late elderly) and educational level (primary, secondary, or higher education).

2. Method

The sample comprised 136 individuals, aged 60-89 years living independently, i.e., who were not institutionalized. There were 113 participants in the age range of 60 to 74 years (i.e., early elderly; Mean age = 64.30; SD=2.84) and 23 participants in the age range of 75 to 89 years (i.e., late elderly; Mean age = 73.30; SD=4.19). Half of the total sample (68 participants) were males and the other half were females. As to their educational level, 8 participants had completed primary education, 80 had completed secondary education, and 48 had completed higher education.

The purpose in life of the participants was assessed by means of Crumbaugh and Maholick's Purpose in Life test (PIL Test) (Crumbaugh & Maholick, 1964). Life satisfaction of the participants was assessed by means of Diener's Satisfaction with Life scale (SWLS) (Diener, 1984).

Data was collected between June and December 2021. The participants were recruited through the help of social institutions (mainly through the churches), as well as through personal contacts. The questionnaire was given individually to each participant with a request to complete it immediately.

3. Results

Table 1 presents the results of the Univariate Analysis of Variance which was performed with the aim to determine the effects of participants' age, gender and educational level and their interactions on the participants' sense of purpose in life. Homogeneity of variances was checked using Levene's Test of Equality of Error Variances. The Mean purpose in life scores were entered as a dependent variable, with participants' age, gender and educational level as fixed factors.

Table 1. Mean scores (M; SD) on the purpose in life scale of the subgroups formed according to the participants' gender, educational level, and age

		Purpose in life			
Gender	Educational level	Age	N	Mean	SD
Men	Primary	Early elderly	2	96.00	38.18
		Late elderly	2	121.50	4.94
	Secondary	Early elderly	30	105.70	21.23
		Late elderly	6	94.16	21.27
	Higher	Early elderly	25	117.72	13.50
		Late elderly	3	130.00	3.46
Women	Primary	Early elderly	3	114.33	12.66
		Late elderly	1	116.00	-
	Secondary	Early elderly	36	108.08	20.58
		Late elderly	8	110.88	4.91
	Higher	Early elderly	17	110.35	22.40
		Late elderly	3	128.33	0.57

The results from the Tests of Between-Subjects Effects showed a significant main effect of educational level on the Mean purpose in life scores ($F_{(2,135)}=5.712$, Sig.=.004). Post Hoc Multiple Comparisons showed significant differences between the subgroups with secondary and higher education (Sig.=.001), with the subgroup with secondary education demonstrating lower Mean purpose in life scores ($M=104.70$; $SD=19.97$) in comparison to the subgroup with higher education ($M=121.604$; $SD=17.30$). No significant differences were found between the Mean purpose in life scores of the subgroup with primary education ($M=111.95$; $SD=19.00$) and the rest two subgroups (Sig.>.05).

No significant main effect was found for gender (male group – $M=110.84$; $SD=19.93$; female group – $M=114.66$; $SD=19.15$; $F_{(1,135)}=.422$, $Sig.=.517$) and age (Early elderly group – $M=108.69$; $SD=19.98$; Late elderly group – $M=116.81$; $SD=17.00$; $F_{(1,124)}=1.910$, $Sig.=.169$). Nevertheless, a tendency to slightly higher Mean scores of purpose in life in female and late elderly subgroups than in male and early elderly subgroups, respectively, was revealed.

No significant main effect was found for the interactions between gender and age ($F_{(1,135)}=.012$, $Sig.=.914$), educational level and gender ($F_{(2,135)}=.987$, $Sig.=.375$), educational level and age ($F_{(2,135)}=2.193$, $Sig.=.116$), and educational level, gender and age ($F_{(2,135)}=.771$, $Sig.=.465$), on the Mean scores of purpose in life scale.

The Chi-square comparisons of the frequency of low, moderate or high level of purpose in life in the total sample found that one third of all participants (33.8%; $N=46$) reported a high level of purpose in life, 42.6% ($N=58$) reported a moderate level of purpose in life, and the rest 23.5% ($N=32$) – a low level of purpose in life.

The Chi-square comparisons of the frequency of low, moderate or high level of purpose in life in gender subgroups (Table 2) revealed no gender-related differences, with the highest percentage of both subgroups demonstrating a moderate level of purpose in life and the lowest percentage demonstrating a low level of purpose in life ($\chi^2_{|2|}=.655$, $p=.721$; Cramer's $V=.069$).

Table 2. Distribution of participants in gender subgroups according to the level of purpose in life

Gender subgroups	Low level		Moderate level		High level	
	n	%	n	%	n	%
Males	14	20.6	29	42.6	25	36.8
Females	17	25.0	30	44.1	21	30.9
Pearson Chi-Square	$\chi^2_{ 2 }=.655, p=.721$					
Cramer's V	.069					

The results from the performed Chi-square comparisons of the frequency of low, moderate or high level of purpose in life in age subgroups (Table 3) revealed no age-related differences, with the highest percentage of both subgroups demonstrating a moderate level of purpose in life and the lowest percentage demonstrating a low level of purpose in life ($\chi^2_{|2|}=.306$, $p=.858$; Cramer's $V=.047$).

Table 3. Distribution of participants in age subgroups according to the level of purpose in life

Age subgroups	Low level		Moderate level		High level	
	n	%	n	%	n	%
Early elderly (60-74 years)	27	23.9	47	41.6	39	34.5
Late elderly (75-89 years)	5	21.7	11	47.8	7	30.4
Pearson Chi-Square	$\chi^2_{ 2 }=.306, p=.858$					
Cramer's V	.047					

The results from the performed Chi-square comparisons of the frequency of low, moderate or high level of purpose in life in the subgroups with different educational level (Table 4) revealed significant between-subgroup differences, with the highest percentage of the subgroup with higher education demonstrating a high level of purpose in life (47.9%) and the highest percentage of the subgroup with secondary education demonstrating a low level of purpose in life (31.2%), respectively, in comparison to the rest two subgroups ($\chi^2_{|2|}=10.317$, $p=.035$; Cramer's $V=.275$).

Table 4. Distribution of participants in the subgroups with different educational level according to the level of purpose in life

Subgroups with different educational level	Low level		Moderate level		High level	
	n	%	n	%	n	%
Primary education	2	25.0	3	37.5	3	37.5
Secondary education	25	31.2	35	43.8	20	25.0
Higher education	5	10.4	20	41.7	23	47.9
Pearson Chi-Square	$\chi^2_{(4)}=10.317, p=.035$					
Cramer's V	.275					

Table 5 presents the results of the Univariate Analysis of Variance which was performed with the aim to determine the effects of participants' age, gender and educational level and their interactions on the participants' life satisfaction. Homogeneity of variances was checked using Levene's Test of Equality of Error Variances. The Mean life satisfaction scores were entered as a dependent variable, with participants' age, gender and educational level as fixed factors.

Table 5. Mean scores (M; SD) on the life satisfaction scale of the subgroups formed according to the participants' gender, educational level, and age

<i>Life satisfaction</i>					
Gender	Educational level	Age	N	Mean	SD
Men	Primary	Early elderly	2	22.50	14.84
		Late elderly	2	27.00	7.07
	Secondary	Early elderly	30	23.16	5.53
		Late elderly	6	23.00	6.03
	Higher	Early elderly	25	27.40	6.17
		Late elderly	3	30.33	3.05
Women	Primary	Early elderly	3	27.00	1.73
		Late elderly	1	29.00	-
	Secondary	Early elderly	36	23.66	7.50
		Late elderly	8	27.62	4.10
	Higher	Early elderly	17	27.64	4.93
		Late elderly	3	31.66	3.05

The results from the Tests of Between-Subjects Effects showed a significant main effect of educational level on Mean life satisfaction scores ($F_{(2,135)}=4.467, \text{Sig}=.013$). Post Hoc Multiple Comparisons showed significant differences between the subgroups with secondary and higher education ($\text{Sig}=.003$), with the subgroup with secondary education demonstrating lower Mean life satisfaction scores ($M=24.36; \text{SD}=6.45$) in comparison to the subgroup with higher education ($M=29.26; \text{SD}=5.47$). No significant differences were found between the Mean life satisfaction scores of the subgroup with primary education ($M=26.37; \text{SD}=6.70$) and the rest two subgroups ($\text{Sig}.>.05$).

No significant main effect was found for gender (male group – $M=25.56; \text{SD}=6.28$; female group – $M=27.76; \text{SD}=6.54; F_{(1,135)}=1.310, \text{Sig}=.255$) and age (Early elderly group – $M=25.23; \text{SD}=6.57$; Late elderly group – $M=28.10; \text{SD}=5.16; F_{(1,135)}=2.234, \text{Sig}=.138$), although a tendency to slightly higher Mean scores of life satisfaction in female and late elderly subgroups than in male and early elderly subgroups, respectively, was observed.

No significant main effect was found for the interactions between gender and age ($F_{(1,124)}=.055, \text{Sig}=.815$), educational level and gender ($F_{(2,135)}=.177, \text{Sig}=.838$), educational level and age ($F_{(2,135)}=.131, \text{Sig}=.878$), and educational level, gender and age ($F_{(2,135)}=.269, \text{Sig}=.765$), on the Mean scores of life satisfaction scale.

The performed Chi-square comparisons of the frequency of low, moderate or high level of life satisfaction in the total sample revealed that more than half of all participants (56.6%; N=77) showed a high level of life satisfaction, one third (33.8%; N=46) showed a moderate level of life satisfaction and the rest 9.6% (N=13) showed a low level of life satisfaction.

The Chi-square comparisons of the frequency of low, moderate or high level of life satisfaction in gender subgroups (Table 6) revealed that the highest percentage of both subgroups showed a high level of life satisfaction and the lowest percentage – a low level of life satisfaction, with the between-group differences being slight and insignificant ($\chi^2_{|2|}=1.184, p=.553$; Cramer's $V=.093$).

Table 6. Distribution of participants in gender subgroups according to the level of life satisfaction

Gender subgroups	Low level		Moderate level		High level	
	n	%	n	%	n	%
Males	6	8.8	26	38.2	36	52.9
Females	7	10.3	20	29.4	41	60.3
Pearson Chi-Square	$\chi^2_{ 2 }=1.184, p=.553$					
Cramer's V	.093					

The results from Chi-square comparisons of the frequency of low, moderate or high level of life satisfaction in age subgroups (Table 7) revealed insignificant between-subgroup differences, with the highest percentage of both subgroups exhibiting a high level of life satisfaction and the lowest percentage of both subgroups exhibiting a low level of life satisfaction ($\chi^2_{|2|}=3.506, p=.169$; Cramer's $V=.162$).

Table 7. Distribution of participants in age subgroups according to the level of life satisfaction

Age subgroups	Low level		Moderate level		High level	
	n	%	n	%	n	%
Early elderly (60-74 years)	13	11.5	39	34.5	61	54.0
Late elderly (75-89 years)	0	0.0	7	30.4	16	69.6
Pearson Chi-Square	$\chi^2_{ 2 }=3.506, p=.169$					
Cramer's V	.162					

The results from Chi-square comparisons of the frequency of low, moderate or high level of life satisfaction in the subgroups with different educational level (Table 8) revealed significant between-subgroup differences, with the highest percentage of the participants in the subgroup with high education exhibiting a high level of life satisfaction and the lowest percentage of the participants in the subgroup with secondary education exhibiting a low level of life satisfaction ($\chi^2_{|4|}=12.349, p=.015$; Cramer's $V=.301$).

Table 8. Distribution of participants in the subgroups with different educational level according to the level of life satisfaction

Subgroups with different educational level	Low level		Moderate level		High level	
	n	%	n	%	n	%
Primary educational level	1	12.5	2	25.0	5	62.5
Secondary educational level	10	12.5	35	43.8	35	43.8
Higher educational level	2	4.2	10	20.8	36	75.0
Pearson Chi-Square	$\chi^2_{ 4 }=12.349, p=.015$					
Cramer's V	.301					

A moderate positive correlation between purpose in life and life satisfaction was found ($r=.572$; $p<.01$), which suggests that the higher the purpose in life, the greater the satisfaction of life.

4. Discussion

This research investigated how age, gender and educational level affect the self-reported levels of life satisfaction and purpose in life in elderly people in Greece after more than a year of living in a Covid-19 pandemic.

The results identified significant differences in both purpose in life and satisfaction with life related to the educational level of the participants. It was found that Greek senior adults with high education had higher life purpose and life satisfaction. These findings are in line with previously reported findings by Li, Chi and Xu (2013) and Papi and Cheraghi (2021), who found that the level of education is one of the factors with the greatest effect on life satisfaction among senior adults in their countries – China and Iran, but are not consistent with findings of Efklides, Kalaitzidou and Chankin (2003), who found no effects of education on life satisfaction of Greek elderly people. At this stage of research, it would be difficult to make any suggestion about this discrepancy. Most probably it is due to factors that were not taken into account in the present study.

As for the effects of gender and age on life purpose and life satisfaction, no significant influences of these demographic factors on the purpose in life and satisfaction with life were found, which is in line with previously reported findings by Myers (2000) and Efklides, Kalaitzidou and Chankin (2003), who also found no significant effects of age and gender on life satisfaction.

Finally, the results revealed that purpose in life positively correlate to life satisfaction in senior adults, which is in agreement with previous research findings (Karataş Uzun & Tagay, 2021; Pinquart, 2002; Ribeiro et al., 2020). This finding allows the suggestion that Greek elderly maintain their life satisfaction by maintaining their sense of life purpose and life meaning.

The present study's findings reveal that the subjective perception of life satisfaction among Greek older people is the importance of their level of education. Greek elderly with higher education has higher purpose in life and higher satisfaction with life in comparison to those with primary and especially with secondary education.

It can be assumed that a higher level of education is associated with higher anticipatory reflection and better developed anticipatory abilities, with more adequate rationalization and prediction of one's own behavior in difficult and challenging life situations.

Taken together, the present findings allow the conclusion that having a high level of education helps Greek senior adults maintain their purpose in life and life satisfaction, even in situations of severe life crises.

The current picture of the research on psychology of aging in Greece reveals a growing interest in understanding older people's psychology. Knowledge about factors related to purpose in life and life satisfaction of elderly during a global crisis is necessary and can contribute to improving public policies towards elderly people and adapting the care to their needs and perspective with the aim to help more senior adults age well.

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Influence of Manual Preference on the Line-Bisection Performance in 3-6 Years Old Children

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Abstract

One hundred and seventy-eight children (range 3,4 – 6,7 years old), who were classified as either right-handed, left-handed, or mixed-handed, performed line-bisection task twice – with the left and the right hand, respectively. The results showed that at the group level, all three handedness groups demonstrated a leftward bias when bisect with the left hand and a rightward bias when bisect with the right hand, but to varying degrees, with the right-handed group exhibiting significantly the biggest leftward error with the left hand and the smallest rightward error with the right hand. In addition, although the highest percentage of children in all three handedness groups showed symmetrical neglect, the incidence of right pseudoneglect was significantly higher in the right-handed group and vice versa – the incidence of left neglect was higher in the two non-right-handed groups. The pattern of the results suggested less lateralized visual spatial attention in left-handed 3,4 – 6,7 years old than in right-handed their peers.

Keywords: line-bisection task, preschool age, handedness.

1. Introduction

Handedness refers to hemispheric asymmetry for hand movement control and to the preferred use of one hand over the other for performing manual activities (Annett, 2002; Hellige, 1993). Approximately 90% of humans are right-handed and the rest 10% are left-handed (Springer & Deutsch, 1990).

A widely shared view is that handedness is related to cerebral lateralization, and especially to language lateralization (Asenova, 2018; Hellige, 1993; McManus, 2002; Ocklenburg et al., 2014). While the relation of handedness to language lateralization has been extensively studied for a long time, the relation of handedness to other functions, including spatial functions, has received far less attention.

The typical pattern of hemispheric lateralization of function is the left hemispheric dominance for language and the right hemispheric dominance for spatial processing and spatial attention (Hécaen & Sauguet, 1971; Hellige, 1993; O’Regan & Serrien, 2018; Zago et al., 2016), with right-sided lateralization of spatial processing tending to be less consistent than left-sided lateralization of language processing (O’Regan & Serrien, 2018). However, it is well documented that a small proportion of people, mainly left-handed, display different patterns of lateralization of language and spatial functions (Hécaen & Sauguet, 1971; O’Regan & Serrien, 2018).

- Preschoolers (3-6 years old) demonstrate a group-level symmetrical neglect in the performance of a manual line-bisection task.
- Manual preference influences visuomotor bisection in typically developing 3-6 years old.
- The incidence of right pseudoneglect is highest among right-handed preschoolers and lowest among left-handed preschoolers.
- The incidence of left pseudoneglect is higher among non-right-handed preschoolers than among right-handed preschoolers.

With regard to the relationship between handedness and language lateralization, Knecht et al. (2000) reported an atypical right-hemispheric language lateralization in 4% in consistent right-handed subjects and in 27% in consistent left-handed subjects, and Mazoyer et al. (2014) reported a strongly atypical right-hemispheric language lateralization in 7% of left-handers. Based on a fMRI study's results of a sample of children aged 5 to 18 years, Szaflarski et al. (2012) reported that 15% of left-handed children demonstrated atypical language lateralization in the frontal regions and 33% showed atypical language lateralization in the temporo-parietal regions.

With regard to the relationship between handedness and spatial lateralization, there are few studies and inconsistent evidence, probably due to weaker lateralization of spatial processing asymmetries as compared to language processing asymmetries (Bryden, Munhall & Allard, 1983; O'Regan & Serrien, 2018).

Line-bisection and landmark tasks are widely used behavioral methods for studying visual spatial attention (Jewell & McCourt, 2000). Right hemisphere dominance for these processes causes typical patterns of performance of the two tasks in adults: slight systematic overestimation of the left half of pre-bisected lines in the landmark task performance and leftward bias of the subjective midpoint in line-bisection task performance regardless of the hand used – a phenomenon that is called “right pseudoneglect” (Asenova, 2014; Bowers & Heilman, 1980; Ciçek et al., 2009; Jewell & McCourt, 2000).

Numerous studies have provided evidence that the manual (motor) component of a paper-and-pencil version of a line bisection task influences the performance (Bradshaw et al., 1987; Dellatolas et al., 1996; Jewell & McCourt, 2000; Ochando & Zago, 2018). This component of the task is expressed through two effects: the effect of the hand used to bisect and the effect of the subject's handedness (for a review, see Jewell and McCourt, 2000; Hausmann et al., 2003). While in adults the effect of the hand which is used to bisect is manifested in slightly greater magnitude of left-sided bias from the real center when bisection is done with the left hand as compared to the right hand, in children it is manifested with different direction of deviation in bisection with both left and right hand: leftward bias with the left hand and rightward bias with the right hand (for a literature review see Jewell & McCourt, 2000).

Few studies have investigated the effect of handedness on the performance of line-bisection task. Scarisbrick and co-workers (1987) and Luh (1995) reported similar patterns of the results studying normal adults, namely, right-pseudoneglect in both left- and right-handed groups, with greater deviation with the left hand in left-handers than in right-handers. Ochando and Zago (2018) found well pronounced hand-used asymmetry observed for each spatial position of the lines in right-handers, and only for left-displaced lines in left-handers. Examining the effect of successfully switched left hand writing on line-bisection performance, Asenova (2014) found that switching of hand writing, not handedness, is a factor that modulates both the direction and the magnitude of bisection error, but probably its effects are dependent on the subject's sex. The researcher observed right pseudoneglect in the right-handed group and the ordinary left-handed group, but symmetrical neglect in the converted left-handed group.

The results of even fewer studies on the issue among children are also inconsistent. For example, Bradshaw et al. (1987) and Dellatolas et al. (1996) found that while right-handed children exhibited right pseudoneglect, left-handed children exhibited symmetrical neglect. Van Vugt et al. (2000) also reported a significant impact of handedness on line-bisection performance, with left-handed children bisecting substantially to the left in comparison to right-handed children. Asenova and Andonova-Tsvetanova (2019) did not find any differences between right- and left-handed children regarding line-bisection performance patterns.

Therefore, handedness emerges as a factor whose influence on the patterns of cerebral lateralization of visuospatial attentional function needs to be thoroughly explored. The limited information on the lateralization of spatial attention in children, and especially its determination from handedness as a subject-related factor, motivated the present study. Its main purpose was to investigate the potential influence of handedness on the development of asymmetry in visual spatial attention in typically developing preschoolers, using a paper-and-pencil version of a line bisection task.

2. Method

2.1 Subjects

A total of 178 children (84 boys and 94 girls, ranged 3,4 – 6,7 years old) participated voluntarily in the study with their parents' and the schools' administration consent. At the time of sampling all children attended all-day preschool classes. According to the information provided by children' teachers all were typically developing children and Greek native speakers.

2.2 Assessment of handedness

Handedness of participants was assessed by a performance test including the following 10 manual activities: striking a match, throwing a ball, combing, taking an object, waving goodbye, zipping/unzipping, putting glasses in a spectacle, threading a needle, picking up a glass of water, unscrewing a lid. Each activity was scored as left = -1 or right = +1. This test has been repeatedly used by Asenova in her research on functional lateralization (Asenova, 2004, 2013, 2014, 2018; Asenova & Andonova-Tsvetanova, 2019; Assenova & Vladimirova, 2006).

A Quotient of manual asymmetry (Q_{MA}) was calculated individually for each child, using the formula: $[(R - L) / (R + L)] \times 100$, where R is the number of activities performed with the right hand and L is the number of activities performed with the left hand. Children who scored between -70 and +70 were classified as mixed-handed, those who scored between +71 and +100 were classified as right-handed and those who scored between -71 and -100 were classified as left-handed. Therefore, children who scored between -71 and -100 were classified as mixed-handed. These cut-off points have been established by Dragovic (2004) depending on statistical criteria.

2.3 Line-bisection task

The line-bisection task is widely used in research of visual spatial attention and its lateralization. The task used in the present study was applied in previous research (Asenova, 2013; Asenova & Andonova-Tsvetanova, 2019; Hausmann et al., 2003; Patston et al., 2006). It includes 17 horizontal black lines 1 mm wide on a white sheet of paper (21×30 cm). Line length ranges from 100 to 260mm. Seven lines are presented in the middle of the sheet, five are aligned to the left and five lines are aligned to the right of the sheet. A child was given a fine black pen and was instructed by the experimenter to place a mark at the center of each line. The experimenter covered each bisected line, to prevent possible effect of the child's previous choice on the subsequent bisections.

Each child performed the task twice, once with the right hand and once with the left hand. There was no time limitation to complete the task.

The percentage of deviation for each line was calculated using the following formula: (measured mean from the left – the real mean)/real mean) x 100. After that, the average percentage of deviation for the left and the right hand separately was calculated. The negative values reflected a leftward bias and the positive values reflected a rightward bias of the real center (Scarlsbrick et al., 1987).

3. Results

One-Way ANOVA was performed separately for right and left hand with the aim to investigate the effects of children's handedness on line-bisection performance. Homogeneity of variances was checked using Levene's Test of Equality of Error Variances. Mean deviation scores for the left and the right hand (MDlh and MDrh) were entered separately as a dependent variable, with children's handedness as a fixed factor.

Results of the One-Way ANOVA performed for the left (MDlh) and the right hand (MDrh) are presented in Table 1 and Table 2, respectively.

Table 1. Results of the One-Way ANOVA performed for the left hand (MDlh) of the handedness groups

Handedness group	N	Mean	Std. Deviation	Std. Error
Right-handers	90	-4.25	3.09	.325
Mixed-handers	81	-2.29	4.91	.545
Left-handers	7	-0.30	5.18	1.958
<i>F; Sig</i>	<i>F</i> _{/2, 175/} = 6.725; <i>Sig.</i> = .002			

As seen in Table 1, although all three handedness groups demonstrated leftward bias of the subjective midpoint from the real center of the lines when bisected with the left hand, the magnitude of the deviation was significantly different between groups: the deviation was largest in the group of right-handed children and smallest in the group of left-handed children ($F_{/2, 175/} = 6.725$; $sig = .002$).

Results from the Post Hoc Multiple Comparisons showed significant differences between the group of right-handers and the group of mixed-handers ($Sig. = .002$) and between the group of right-handers and the group of left-handers ($Sig. = .015$). The difference between the two non-right-handedness groups was slight and insignificant ($Sig. = .219$).

Table 2. Results of the One-Way ANOVA performed for the right hand (MDrh) of the handedness groups

Handedness group	N	Mean	SD	Std. error
Right-handers	90	0.71	3.82	.403
Mixed-handers	81	2.17	3.64	.404
Left-handers	7	1.48	3.27	1.239
<i>F; Sig</i>	<i>F</i> _{/2, 175/} = 3.256; <i>Sig.</i> = .041			

As seen in Table 2, although all three handedness groups demonstrated rightward bias of the subjective midpoint from the real center of the lines when bisected with the right hand, the magnitude of the deviation was significantly different between the groups: this time the bias was smallest in the group of right-handed children and largest in the group of mixed-handed children ($F_{/2, 175/} = 3.256$; $Sig = .041$).

Results from the Post Hoc Multiple Comparisons showed significant differences between the right-handed group and the mixed-handed group ($Sig. = .012$), but insignificant

differences between the right-handed group and the left-handed group (Sig.=.603). Also insignificant was the difference between the two non-right-handed groups (Sig.=.636). Therefore, as it is illustrated in Figure 1, at the group level, all three handedness groups exhibited leftward bias when bisecting with the left hand and rightward bias when bisecting with the right hand, i.e., all three groups demonstrated symmetrical neglect.

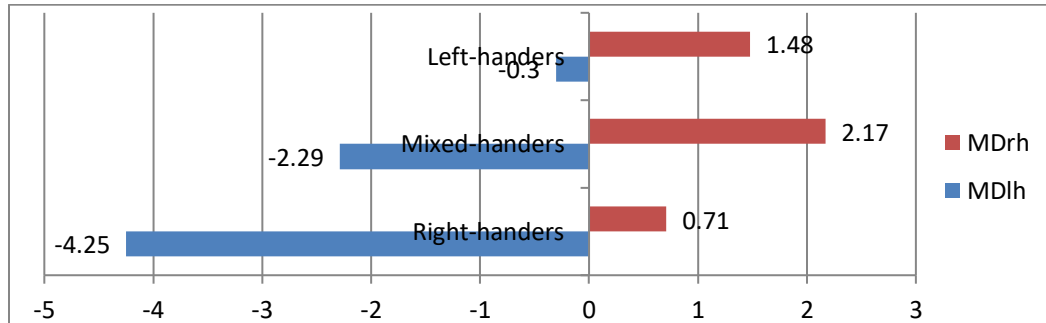


Figure 1. Mean Percentage of Deviation scores from the true center for the left hand (MDlh) and the right hand (MDrh) of the handedness groups

Results of the Chi-square test revealed statistically significant between-group differences in the frequency of different types of neglect in handedness groups (see Table 3).

Table 3. Distribution of participants in the handedness groups according to the demonstrated type of neglect

Handedness groups	Type of neglect							
	RPsN		LN		SN		RevSN	
	N	%	N	%	N	%	N	%
Right-handers	33	36.7	3	3.3	52	57.8	2	2.2
Mixed-handers	18	22.2	20	24.7	39	48.1	4	4.9
Left-handers	1	14.3	2	28.6	3	42.9	1	14.3
Pearson Chi-Square	$\chi^2_{(6)}=22.213, p=.001$							
Cramer's V	.353							

RPsN – Right pseudoneglect (left bias with both hands);

LN – Left pseudoneglect (right bias with both hands);

SN – Symmetrical neglect (left bias with the left hand and right bias with the right hand);

RevSN – Reversed symmetrical neglect (right bias with the left hand and left bias with the right hand).

As shown, although the highest percentage of participants in all handedness groups demonstrated symmetrical neglect, the frequency of this type of neglect was significantly highest in the right-handed group and lowest one in the left-handed group ($\chi^2_{(6)}=22.213, p=.001$; Cramer's $V=.353$). Moreover, the percentage of children who exhibited right pseudoneglect was highest in the right-handed group and lowest in the left-handed group, and in contrast – the percentage of children who exhibited left pseudoneglect was highest in the two non-right-handed' group and lowest in the right-handed group.

4. Discussion

The focus of the present study was to examine the effect of handedness on the pattern of asymmetry of visual spatial attention assessed on the basis of performance of line-bisection task. The results revealed that all three handedness groups demonstrated a group-level leftward bias when bisecting with the left hand and a rightward bias when bisecting with the right hand, but to varying degrees, with the right-handed group exhibiting the biggest leftward error with the left hand and the smallest rightward error with the right hand. In addition, although the highest

percentage of children in all handedness groups showed symmetrical neglect, the incidence of right pseudoneglect (the mature pattern of the task performance) was significantly higher in the right-handed group than in the non-right-handed groups and vice versa – the incidence of left neglect was higher in the two non-right-handed groups in comparison to the right-handed group.

The results of the present study are in agreement with the results of Asenova and Andonova-Tsvetanova (2019), who reported a slightly less lateralized visual spatial attention in left-handed 6–7-year-old than in their right-handed peers, as well as with the results of Karev (1999) who studied directionality in right, mixed and left-handed children and found that right handers were the most and left handers were the least left directed. They are also consistent with the results of Dellatolas et al. (1996) who studied typically developing 4–5 years old children and 10–12 years old children and found an obvious shift of the right hand with age from rightward to leftward bias in line-bisection, but more pronounced in right-handers than in left-handers.

Taken together, the findings of the present study support the suggestion that manual preference influences visuomotor bisection in typically developing preschoolers (Asenova & Andonova-Tsvetanova, 2019; Dellatolas et al., 1996). Moreover, the results of the two non-right-handedness groups could indicate a development of an atypical pattern of lateralization of spatial attention in a large proportion of these children with weaker lateralization patterns or left-lateralized dominance.

The main limitations of the study are the small size of the left-handed group and non-matched size of handedness groups. Replications with larger samples with equal representation of right-, mixed- and left-handed participants are needed to assure the validity of the current study's findings.

5. Conclusions

In conclusion, the present study found that 3–6 years old children exhibit a group-level symmetrical neglect when performing a paper-and-pencil version of a line bisection task, but to a different degree when the children's handedness is taken into account. These findings suggest that handedness influences the trajectory of lateralization of visual spatial attention in preschool age. Moreover, a significantly higher incidence of left pseudoneglect during the performance of line-bisection task (right bias with both hands) among mixed- and left-handers could suggest a higher risk of development of an atypical pattern of lateralization of spatial attention in a large proportion of these children with weaker lateralization patterns or left-lateralized dominance.

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Greek Adolescents' Mothers and Fathers Differ in their Preferred Parenting Styles

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Abstract

The purpose of this study was to compare parenting styles of mothers and fathers of Greek adolescents, aged 12-18. A total of 132 Greek couples were studied with the Parenting Style Four Factor Questionnaire (PS-FFQ). The results showed that although more than half of parent couples (56.8%) exhibit agreement in parenting styles, with the authoritative parenting style being the most preferable and the uninvolved parenting style the least preferable parenting style among both parents, mothers were oriented towards more positive and effective parenting styles than fathers.

Keywords: adolescents, parenting styles, mother/father comparison.

1. Introduction

Parents play a key role in their children's lives. In the last 2-3 decades, research in the field of parenting has tended to focus on the concept of parenting style as one of the most informative approaches to understanding parental influences on human development. After the pioneer of research in the field of parenting – Baumrind (1967), who first introduced the concept “parenting style” as correlation to children’s socialization, many researchers have focused on studying the relationship between parenting styles and various parameters of child/adolescent development, academic achievement, and outcomes (Dornbush et al., 1987; Gray & Steinberg, 1999; Langer et al., 2014; Maccoby & Martin, 1983; Martínez & García, 2007; Masud et al., 2019; Pong, Johnston & Chen, 2010; Smokowski et al., 2015; Steinberg et al., 1992).

It is important to note that research has focused mainly on mothers’ parenting styles. Some authors suggested that this trend is due to similarity of parenting of the two parents (for discussion see Simons & Conger, 2007). Such an assumption is not sufficiently reasoned given the limited studies on the issue. Moreover, a part of previous studies have had methodological limitations. For example, Baumrind (1973) assessed the parenting styles of both parents but only analyzed the results of the couples with similar parenting styles, excluding one quarter of the total sample from the analyses because the two parents have demonstrated different parenting styles.

- Authoritative parenting style is most preferable and the uninvolved parenting style is least preferable among Greek adolescents’ mothers and fathers.
- Greek adolescents’ mothers are oriented towards more positive and effective parenting styles than fathers.
- The most common family parenting style is that of two authoritative parents and in contrast, the least common parenting style – that of two uninvolved parents

Dornbush et al. (1987) used an approach for assessing parenting styles in families that is criticized (see Simons & Conger, 2007) because it used categories which differ from those introduced by Baumrind (1967).

Steinberg et al. (1992) also examined parenting styles of the two parents in families but then averaged the parenting scores of each couple.

Despite the above-mentioned methodological problems of the few studies of parenting styles of both parents in the family, which makes it difficult to compare the results of various studies, previous studies’ findings have shown that most commonly the two parents in the family demonstrate the same parenting style (Baumrind, 1973; Dornbush et al., 1987; Simons & Conger, 2007; Steinberg et al., 1992).

The present study was designed with the aim to address this issue. For this purpose, the preferred parenting styles of both parents (mother and father) in the family of Greek adolescents were compared. These comparisons were made according to a typology that included all possible combinations of mother and father parenting styles.

2. Method

A total of 132 Greek couples with at least one child aged 12-18 years old voluntarily participated in the study. The mean age of mothers was 36.19 years (SD=4.81) and the mean age of fathers was 39.67 years (5.94). The inclusion criteria covered two-parent families, who are biological parents of their children. The exclusion criteria covered families in which at least one of the parents did not complete the questionnaire.

Parenting Style Four Factor Questionnaire (PS-FFQ) was used to measure the parenting styles. It is a self-reported Questionnaire that was created by Shyny (2017) as a tool for assessment of parenting styles of parents of adolescents.

The PS-FFQ consists of 32 items and the following four subscales: authoritarian, authoritative, permissive, and uninvolved parenting style. Participants answered the items on a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Scores on each subscale ranged from 8 to 40. The reported Cronbach’s alpha of PS-FFQ by Shyny (2017) is 0.919.

3. Results

Results of the Independent Samples T-test, performed on the Parenting Style Questionnaire, are presented in Table 1.

Table 1. Mean scores (Mean, SD) of the mothers' group and the fathers' group on The Parenting Style Questionnaire

Parenting style	Fathers		Mothers		<i>t</i> (<i>p</i>)
	Mean	SD	Mean	SD	
Authoritarian	23.78	5.44	20.62	5.38	$t_{(262)}=4.741; p<.000$
Authoritative	25.55	5.19	27.02	4.99	$t_{(262)}=-2.126; p=.034$
Permissive	21.27	5.95	25.46	5.11	$t_{(262)}=-6.142; p<.000$
Uninvolved	18.30	4.95	16.53	4.68	$t_{(262)}=2.987; p=.003$

As seen, at the group level, Greek mothers and fathers differed significantly in the mean values for all 4 scales of the test, with the group of mothers showing higher mean score compared to the group of fathers for authoritative parenting style ($t_{(262)}=-2.126, p=.034$) and permissive parenting style ($t_{(262)}=-6.142, p<.000$), and the group of fathers showing higher mean score compared to the group of mothers for authoritarian parenting style ($t_{(262)}=4.741, p<.000$) and uninvolved parenting style ($t_{(262)}=2.987, p=.003$). Therefore, Greek adolescents' mothers seem to be oriented towards more positive and effective parenting styles than Greek adolescents' fathers.

Results of the Pearson Chi-Square test, which compares the distribution of the participants in the two groups according to their preferred parenting style, revealed significant differences between Greek mothers and fathers (see Table 2).

Table 2. Between-group comparison of the participants' distribution according to their preferred parenting style

Group	Parenting styles			
	Authoritarian	Authoritative	Permissive	Uninvolved
Fathers	31.1%	33.3%	22.7%	12.9%
Mothers	12.1%	49.2%	35.6%	3.0%
Pearson Chi-Square	$\chi^2_{ 3 }=26.812, p<.000, \text{Cramer's } V=.319$			

As seen, between-group differences were statistically significant ($\chi^2_{|3|}=26,812, p<.000, \text{Cramer's } V=0.319$), with higher percentage of the mothers' group than the fathers' group being authoritative or permissive parents, and vice versa – with higher percentage of the fathers' group than the mothers' group being authoritarian or uninvolved parents. Therefore, while the authoritative and permissive parenting style had significantly higher frequency among mothers, the authoritarian and uninvolved parenting styles had significantly higher frequency among fathers.

Next Table 3 presents the Pearson Chi-Square test results about the distribution of studied parent couples depending on the combination of their preferred parental styles.

Table 3. Distribution of the parent couples according to the combination of their preferred parental styles

Combination of mother and father parental style	Frequency	Percent
Authoritarian - Authoritarian	11	8.3
Authoritative - Authoritative	36	27.3
Permissive - Permissive	26	19.7
Uninvolved - Uninvolved	2	1.5
Authoritarian - Authoritative	22	16.7
Authoritarian - Permissive	8	6.1
Authoritarian - Uninvolved	5	3.8
Authoritative - Permissive	10	7.6
Authoritative - Uninvolved	6	4.5
Permissive - Uninvolved	6	4.5

56.8% of parents exhibited agreement in parenting styles and the rest 43.2% did not. Slightly more than a quarter of the studied parent couples (27.3%) raised their children in an authoritative fashion; 19.7% of the parent couples raised their children in a permissive fashion; 8.3% of the couples raised their children in an authoritarian fashion and only 1.5% of the couples raised their children in an uninvolved fashion.

From all parent couples that exhibited disagreement in parenting styles, the largest was the percentage of those who raised their children in an authoritarian-authoritative fashion – 16.7%, and the lowest was the percentage of those who raised their children in an authoritarian-uninvolved fashion – 3.8%. From the rest combinations, the combination of authoritative-permissive parental styles was reported by 7.6% of the parent couples, the combination of authoritarian-permissive parental styles was reported by 6.1% of the parent couples, and both combinations: authoritative–uninvolved and permissive–uninvolved parental styles were reported by 4.5% of the parent couples.

4. Discussion

The results revealed that both at a group and individual level, the authoritative parenting style was the most preferable and the uninvolved parenting style was the least preferable among Greek adolescents' mothers and fathers.

Gender-related comparisons on the parenting style preferences showed that mothers seemed to be oriented towards more positive and effective parenting styles than fathers, which is consistent with the results reported by Simons and Conger (2007). We found that although the biggest part of the mothers' and fathers' groups have assessed themselves as authoritative parents, the authoritative and permissive parenting styles had significantly higher frequency among mothers, and the authoritarian and uninvolved parenting styles had significantly higher frequency among fathers.

Regarding the prevalence of the various family parenting styles, the results showed that slightly above the middle of studied parent couples (56.8%) displayed the same parenting style. In general, our findings agree with the results obtained by Baumrind (1973), who reported that 3/4 of the parent couples displayed strong concordance on parenting style, as well as the results of Simons and Conger (2007) who reported that according to perceptions of adolescents 67.9% of the couples had the same parenting style, and according to the perception of trained observers this percentage is 58.3%.

Regarding the frequency with which various combinations of mother-father parenting styles tend to occur, we found that the most common family parenting style was that of two authoritative parents, followed by the family parenting style of two permissive parents and the family parenting style of one authoritarian and one authoritative parent. In contrast, the least common family parenting style was that of two uninvolved parents, followed by the family parenting style of one authoritarian and one uninvolved parent.

A limitation of the present study is that some characteristics of adolescents, such as the presence of neurodevelopmental or emotional and behavioral disorders, that may have a modulating effect on parenting, including parenting style, were not taken into account. Replications that take into account this factor are needed to assure the validity of the results received in this study.

5. Conclusion

The current study's findings reinforce previous studies' results indicating that adolescents' mothers and fathers differ in their parenting styles, with mothers being oriented towards more positive and affective parenting styles than fathers. An important finding was that the most common parenting style among adolescents' mothers and fathers nowadays in Greece is the authoritative parenting style, and the least common – the uninvolved one. With regard to the frequency of family parenting styles, the results indicated a higher frequency of concordant combinations of mother and father styles than discordant, with the most common one being that of two authoritative parents and in contrast, the least common one – that of two uninvolved parents.

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Philosophical Foundations of Technological Determinism: Social Importance of Machine and Technology

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Abstract

This article examines the social-philosophy concepts in the works of Lewis Mumford, mainly in his *Technics and Civilization* (Routledge & Kegan Paul PLC, 1934), and Jacques Ellul, mainly in his *The Technological System* (1980, The Continuum Publishing Corporation, originally published as *Le Système technicien* by Calmann-Lévy Copyright, Calmann-Lévy, 1977). The first part of the article discusses Louis Mumford’s concept of the Machine as a product of the historical, cultural and axiological achievements of Western civilization. The second part of the article focuses on Jacques Ellul’s reflections on the differences between the classical industrial age and the “third wave” of technology. Both parts concern themselves with the tremendous social changes brought about by the technological breakthroughs. Finally, in the form of an extended conclusion, the article offers a comparison of the social effects of technological progress the way both authors see them.

Keywords: Lewis Mumford, Jacques Ellul, technological determinism, the Machine, technology.

The elements of technology (from the Greek τέχνη – skill, craft, mastery and λόγος – word, study, science) not only accompany man and society from their first steps, but are also the factor that determines their life and development. Historically, technology can be seen as a set of specific skills, tools, devices and equipment available to society, which determine its main characteristics at a certain stage of its development. Access (or not) to certain technologies in competition for resources during wars, for example, has often been a matter of life and death in the destinies of peoples and their civilizations.

Technology is the way in which human society responds to the challenges it faces – both in its interaction with nature, with the outside world, and (consciously or not) in solving problems in the field of social relations. Technology does not simply reproduce people’s natural skills by increasing the accuracy and power of their movements, or by partially or completely replacing a living organism. They create new, non-existent before materials, products, tools and forms of interaction. They expand a person’s capabilities and gradually free him from various physical hardships – exhausting work, slow movement in space, pain, trauma and disease. In addition, the introduction of various specific technologies in life raises new problems – environmental pollution, depletion of natural resources, climate change, restructuring of economic activities, employment, training, leisure, information, communication, and ideas about the world and the man.

Depending on the field of knowledge and the approach to their study, the term “technology” has different specific definitions and meanings. Specifically, about industry and production, there are mining, transportation, machinery, manufacturing, information, trade, marketing and other technologies. But technologies are also a social phenomenon, regardless of the idea of their technical nature and the study of different specific processes in engineering. The concept of “technology” in its modern meaning has emerged relatively recently, rather as a summary of all available technical means in their complexity and diversity. The terms “technics” and “technology” are often confused. For example, Ortega y Gasset points out, as two permanent functions, two main factors in each human life that interact – ideology and technique: “We have two obvious truths – first, every human life starts from some original beliefs about the nature of the world and the place of man in it – it starts from them and moves within them, and, secondly, every life is in an environment with more or less technique or domination over the material environment” (Ortega y Gasset, 1994: 26). According to him, it is the technical environment, the level of available technologies that are the main difference between human generations historically.

For Thornstein Veblen, technology is crucial for the development of humanity and the transition from a state of savagery to barbarism and subsequently to civilization. He also points out their ability to lead their existence according to “the instinct of workmanship”, according to their own laws of development, beyond the will of those who invent and possess them (Thornstein, 1898a: 187-201). A number of scholars after Veblen have explored the importance of technology for social development, led by the idea that this importance is not limited to the relationship between productive forces and production relations and the antagonistic class contradictions (in the understanding of Karl Marx and his followers).

1. Louis Mumford’s concept of the Machine

Veblen's successor in the study of the development and role of technology in society is Louis Mumford who prefers to define himself as a writer rather than a scientist, architectural critic, historian, or philosopher, although he is a professor at Stanford University (1942-44) and Pennsylvania University (1951-59) and at the Massachusetts Institute of Technology (1957-60).

“My principal debt, throughout this study, has been to my master, the late Patrick Geddes. His published writings do but faint justice to the magnitude and range and originality of his mind; for he was one of the outstanding thinkers of his generation, not alone in Great Britain, but in the world. From Geddes’s earliest papers on *The Classification of Statistics* to his latest chapters in the two-volume study of *Life*, written with J. Arthur Thomson, he was steadily interested in technics and economics as elements in that synthesis of thought and that doctrine of life and action for which he laid the foundations... Only second to the profound debt I owe Geddes is that which I must acknowledge to two other men: Victor Branford and Thorstein Veblen. With all three I had the privilege of personal contact...” (Mumford, 1934: 475).

Louis Mumford’s ideas are difficult to understand without some knowledge of the life and theoretical and practical work of Patrick Geddes. In 1892, Patrick Geddes, a follower of Auguste Comte and Frederic Le Play and founder of the British Sociological Society, established the first Sociological Laboratory, the Panoramic Tower of Edinburgh (Outlook Tower). He believes that the real challenge of modern civilization is to achieve a new balance between nature and the man-made world, which is moving from physical planning to cultural evolution. His ideas for applying the theory of evolution from biology to social reality, and in particular to urban planning and regional development, have gained recognition only in recent decades. Patrick Geddes has been studied in academia, mainly for his creative interdisciplinary approach to specific societal issues, combining biology, sociology and urban planning (Munshi, 2000: 485).

Victor Branford and Patrick Geddes create an ambitious and broad interdisciplinary vision that includes geography, anthropology, economics and urban planning in addition to sociology. Sociology sees them as an integrated science, a large-scale project for social reconstruction. These ideas form the basis of the “third way”, avoiding both liberalism and communism in favor of cooperation, redistribution and regional development.

In Mumford's concept of the Machine, developed in *Technics and Civilization*, Veblen's ideas about the defining nature of technological development can be found, combined with an in-depth study of the facts, as well as Geddes's humanism and aspiration for human development. Franz Reuleaux's classic definition of a machine, quoted by Mumford, states that “a machine is a combination of stable bodies arranged so that natural forces are forced by them to perform work accompanied by certain defining movements.” “When I use the term the Machine I shall employ it as a shorthand reference to the entire technological complex. This will embrace the knowledge and skills and arts derived from industry or implicated in the new technics, and will include various forms of tool, instrument, apparatus and utility as well as machines proper” (Mumford, 1934: 12).

Mumford thoroughly researches the origins of specific machines and technologies from antiquity to the present, and produces a detailed index of various technical and technological discoveries (Lewis Mumford, 1934: 438-446). The development of technology, according to Mumford, goes through three phases, which he called eotechnical, paleotechnical and neotechnical.

According to Patrick Geddes, Mumford connects specific technical inventions and technologies with the main types of areas in which people develop different occupations, and they, in turn, cultivate certain intellectual, technical and moral characteristics of man (miner, woodman, hunter, herdsman, farmer, and fisherman). Mumford differentiates them into different communities (tribes), which, due to their territorial connection, interact with each other. According to the author, the various elements of civilization are never in balance, they change under the pressure and influence of life-destroying and life-sustaining functions.

In the area of rocks and caves of the mountain Mumford describes the miner, who mines ore, metal, stone for construction or for jewelry, various minerals. His work is hard and full of dangers, and life outside the mine – with entertainment for immediate consumption - drinking and gambling. Mining, respectively the mining industry, from antiquity to the present day causes the deterioration and destruction of nature and agricultural land – both during the active activity of the mine and after its completion. Mining areas around the world (except the Rhine) are synonymous with backwardness and barbarism. “Mine: blast: dump: crush: extract: exhaust-there was indeed something devilish and sinister about the whole business. Life flourishes finally only in an environment of the living” (Mumford, 1934: 74).

Technologically, the miner's tools remained primitive: hammer and pickaxe, but with the development of mining, many technical inventions were added to them (the lamp with a closed flame, trolleys, rails, etc.). However, the whole machine age is based on iron, i.e. of the product of the miner's labor, and is impossible without the mining industry. Mines have been one of the first capitalist enterprises since the Middle Ages, and the first sources of great wealth for their owners in both Western Europe and Americas.

The primitive engineer, the woodman, according to Mumford, inhabits the forest belt of the mountains and has wood as a resource – a material with many properties and applications. It can be easily extracted, easily transported, processed in various ways. In its natural form it is a plant, different types of wood serve different purposes. Dry wood sustains fire, “a few twigs and we have a hearth, and an altar, a shelter for the body and a shelter for the spirit, a major source of energy for man since ancient times.” The technical inventions of the woodman are the ax, the

wheel (pottery, cart, mill wheel) lathe, boat, cart, glue, etc. The inhabitant of the plain - the peasant, invented agriculture and animal husbandry, knitting, weaving, etc.

The most significant contribution to the development of technology, according to Mumford, give the heirs of the ancient hunter – the military (aristocracy). In purely technological terms, hunting and war are associated with the development of the two main types of weapons - long-range and hand-to-hand combat. The hunter's social characteristics are far more influential, because the role of the hunter is "anti-vital" – like a predator whose skills are developed in the act of killing. The instinct of rude survival (man alone against the forces of nature) does not disappear with the advent of agriculture and animal husbandry, clashes for food with other groups continue, and the passion for winning loot and trophies shifts from the hunting ground to the accumulation of wealth. "Robbery is perhaps the oldest of labor-saving devices, and war vies with magic in its efforts to get something for nothing – to obtain women without possessing personal charm, to achieve power without possessing intelligence, and to enjoy the rewards of consecutive and tedious labor without having lifted a finger in work or learnt a single useful skill. Lured by these possibilities, the hunter as civilization advances turns himself to systematic conquest: he seeks slaves, loot, power, and he founds the political state in order to ensure and regulate the annual tribute, enforcing, in return, a necessary modicum of order" (Lewis Mumford, 1934: 83).

The author considers the fact that military work is the main distributor of the Machine – from the poison arrow to the poison gas, from the chariot to the tank, from the Greek fire to the flamethrower, from the catapult to the artillery. With its military inventions, the Roman Empire was much closer to the Machine, i.e., to modern technological society than with aqueducts and baths. The army, moreover, is a body of ideal consumers (the basis of industrial capitalist production). In peacetime, it needs food, equipment and shelter to provide "protection". In times of war, the military is not only a consumer of goods, but a negative producer – instead of abundance, it causes poverty, mutilation, destruction, terror, hunger and death are the main characteristics of its "product". "War is the chief instrument by means of which the ruling classes create the state and fix their hold upon the state. These ruling classes whatever their military animus and origin, alternate their outbursts of prowess with periods devoted to what Veblen in his Theory of the Leisure Class called the ritual of conspicuous waste" (Mumford, 1934: 94).

The industrial age, according to Mumford, did not begin with the invention of the steam engine by James Watt, but was the result of ten centuries of cultural training in the societies of Western Europe where the various prerequisites that made modern technical and industrial development possible are built and combined. Among these prerequisites are the invention of instruments and the transformation of processes such as the measurement of time, space and objects, the development of the natural sciences, as well as man's knowledge of himself. All these phenomena became possible in the societies of Western Europe with the invention and entry into everyday life of people of various machines and inventions. For example, clocks allow the measurement and organization of time during the day, and maps, the focal point of perspective in the pictures, maps of the movement of celestial bodies, etc. – the measurement and organization of space. Mumford quotes Mark Kepler, who in 1595 described this process as follows: "As the ear is made to perceive sound and the eye to perceive color, so the mind of man has been formed to understand, not all sorts of things, but quantities. It perceives any given thing more clearly in proportion as that thing is close to bare quantities as to its origins, but the further a thing recedes from quantities, the more darkness and error inheres in it" (Mumford, 1934: 25).

The social development of the West, based on the exact sciences, inventions and industry, as well as geographical discoveries (expansion to other parts of the world), puts money at the center of society as a universal measure of all worth and values. The Machine makes this process possible by constantly deepening and accelerating it. The city, as a product of human civilization, to the greatest extent shows both the advantages and disadvantages of modern technology.

2. Jacques Ellul's reflections on technological society

Jacques Ellul is a French thinker and public figure, with ancestors from several European countries, a member of the French Resistance, a lawyer by education, author of nearly fifty books and numerous articles, theologian, sociologist, public figure, active environmentalist. *The Technological Society*, the first volume of his trilogy on the subject, appeared in France in 1954. This book was discovered and promoted by Aldous Huxley, the English author of *Brave New World*, and brought him fame in American universities ten years later.

Ellul witnessed the division of Europe and the world after the Second World War and the opposition of the two systems during the Cold War in all spheres – military, economic, political and ideological. It was the continuous and accelerated development of new technologies, mainly between the 1950s and 1980s, that led to an increase in the economic and social well-being of the West and the fall of the Iron Curtain in Europe in 1989.

In *The Technological System* (1980, The Continuum Publishing Corporation, originally published as *Le Système technicien* by Calmann-Lévy), Ellul argues with the notions of society and technology of a number of authors – both his contemporaries and those of the recent (then) past, published in both French and English. The focus of their thinking is how to determine the state that comes after “industrial society” (Raymond Aron’s concept). A number of authors define it with different concepts – the technological transformation according to Georges Seurat, (*Réalités du transfert technologique*, 1976), the technological revolution according to Radovan Richta (*Člověk a technika v revoluci našich dnů, Man and Technology in the Revolution of Our Day*, published in 1963), “a permanent revolution of processes” (de Jouvenel, 1968), and others.

In his concept of the technological system, Jacques Ellul prefers not to give a specific definition, but to distinguish it from both his earlier idea of the “technological society” and the “industrial system” (classical industrial production of the 19th and early 20th centuries described by Raymond Aron). “What is needed is not so much a more precise knowledge of the system, but rather a way of relating it to mankind and the overall society and of examining the fundamental choices that must now be made” (Ellul, 1980: 5).

Only a clear concept of technology per se can allow for its objective study, Ellul said. Technology is an inevitable part of the world and it evolves according to the given economic, political and intellectual context. Only the knowledge of the phenomenon in its entirety can allow readers to explore both its novelty and its limits. He criticized the attempts to anthropologize technologies and fantasies about their endless development, which, according to him, involved some authors, especially D. Rorvik (*Brave New Baby*, 1972 and *As Man Becomes Machine*, 1971).

We can talk about a technological society from the 60’s and 70’s, when the impact of technology goes beyond the specific fields of science and industry and spreads throughout society. “We can thus say that the technological society is one in which a technological system has been installed. But it is not itself that system, and there is tension between the two of them. Not only tension, but perhaps disarray and conflict. And just as the machine causes disturbances and disorders in the natural environment and imperils the ecology, so too the technological system causes disorders, irrationalities, incoherencies in the society and challenges the sociological environment” (Ellul, 1980: 18).

Industrial societies create centralized, hierarchical systems with linear growth, division of labor and separation of goals from resources. Mechanization creates additional jobs, but makes human labor more exhausting. The goal of the industry is stable reproduction, which needs masses of people to integrate in the process of industrialization. Modern technology goes against each of these features, says Ellul, because it allows free action, leads to decentralization and flexibility, is far from division and hierarchy, in practice bridges the gap between executive

and managerial activity, implies polyvalent and nonlinear growth, integrates goals and funds, and reduces jobs and the cost of labor.

The value factor (added value) is not human labor, but scientific discovery and technological innovation. In this sense, we can no longer use Marx's theory of added value, the source of which is labor power. Technology, according to Jacques Ellul, although an abstraction, procedure and organization, should be considered mediation rather than tool (Ellul, 1980: 34).

The technological object is a stable mixture of human and natural, of concrete and abstract, of matter and knowledge. Technological activity creates a world of technological objects, universalizes the objective mediation between man and nature and connects man with nature with a much more inseparable and rich connection than that of collective labor, according to Gilbert Simondon (*Du mode d'existence des objets techniques*, Paris, Aubier-Montaigne, 1956).

To this Ellul adds that this connection becomes exclusive and unique, all other connections – poetic, magical, symbolic – disappear. Technology is not only a means, but a total and universal mediation – both of the human-nature relationship and of the human-human relationship with the group.

Technology has the character of a system. The system is a set of elements interrelating in such a way that any evolution of one trigger a revolution of the whole, the elements composing the system have a sort of preferential disposition to combine among themselves rather than with outside factors. They are in continuous dynamic and can enter into relationships with other systems. One of the essential traits of a system is the feedback, or rather the “feedback structures,” which do not, however, make up the system itself (Ellul, 1980: 77-78). According to Ellul, it is pointless to look at isolated individual technological phenomena because they cannot be understood outside the technological system (p. 107).

According to Ellul, the transformation of technology into the immediate “environment” of man has three main consequences for the characteristics of the environment – autonomy, sterility and immediacy, i.e., it is not mediated in the interaction with humans. By “autonomy” it is meant the property of technology to spread without an evaluative moment on the part of man or society – technology, like nature, enters with its own laws and is not subject to limitation. As an example, Ellul points out that it is clear to everyone that if the factory speed of cars is limited to 100 km/h, the number of deaths in car accidents will be practically zero. But no one can impose such a restriction, and society will not support it, because everyone is used to technology and expects cars to be safe and fast. “Sterility”, according to the author, is the property of technological communication to transmit “pure” information, unlike previous forms of communication, which are polyphonic, unstable and with rich and creative roots in the collective unconscious. (In fact, this feature cannot be attributed to the dominant form of modern communication via the Internet and the so-called “social networks”). “Immediacy” means that individual and collective consciousness are formed directly by the presence of technology, through the absorption of man into the technological environment without the mediation of culture. The connection with technology is immediate, “The medium is the message”, as says Canadian communication theorist Marshall McLuhan in the name of the first chapter in his *Understanding Media: The Extensions of Man*, published in 1964. The message that man is trying to convey becomes a pure reflection of the technological system, of technological objects, reflections and discourses. Thus, the mediating technological system becomes a universal mediator, excluding all communication except its own.

According to Ellul, the technological environment becomes a given for man and requires knowledge and skills to adapt to it, as well as the natural environment does. New knowledge replaces the first and man ceases to know the natural environment. Technological consciousness is radically different from the primitive (savage) – thought processes are the same, but relate to different areas. Primitive consciousness is defined by the natural environment – it

determines both the relationship of man to the environment and the relationship between human society and the natural environment.

The technological environment is not only an environment, but it is an interpreter of the relationship between man and the natural environment and between man and other people. The technological environment is not just a set of tools that we use for work or entertainment, but a coherent ensemble that “tightens” us on all sides, that invades us and without which we can no longer. It is already our only living environment (Ellul, 1980: 42).

But the old environment has not disappeared because man cannot live without air and water. This is causing a systemic crisis, as Jacques Ellul sees it. Man has gone through a decisive turn – he used to live in a natural environment, using technical tools to do better in it, now he lives in a technological environment, and the old natural environment provides only space and raw materials. The technological environment is supposed to replace the natural environment, providing man with all its functions.

Technology as an environment makes every problem look technological, even when it is not, misleads the search for technological solutions to non-technological problems, and creates new technological problems that require solutions. According to Ellul, after the socio-political problems of Western society as a whole, the main, if not the only, determining factor is the technological system (Ellul, 1980: 55).

Data on various specific social problems can be used to confirm one or another trend – but the explanation of the phenomena is rooted in the technological phenomenon. Regarding the role of the state (statism), for example – data can be found both to strengthen and reduce its role. The modern state has nothing to do with the state in the 18th or 19th century. It is much more complex, with many more features and impacts in many more areas, but the difference is not so much in scope as in the complexity of the impact. Thus, the administrations become more specialized, but the more they become fragmented, the greater the need for unified and coordinated governance – that is, there is a process of centralization of government. This is because more and more specialized knowledge is needed in the assessment of various problems, more and more complex coordination with other spheres of public life – tasks that require analysis and processing of many data and processes. In fact, all so-called decentralization efforts simply produce deconcentration, which actually intensifies centralization, i.e., the need to control and synchronize processes. The consequence of the technology in this field is the diminishing importance of the political sphere at the expense of governance technology, and this applies to both citizens and politicians. Regardless of public opinion and the wishes of the citizens, according to Ellul, radical political changes are difficult to achieve through elections or even referendums. People are increasingly integrated into the political system, but with fewer and fewer opportunities to influence decision-making. The same applies to politicians (senators, ministers) who are much less free in their actions, i.e., their actions are less and less dependent on their will and intentions. If at the beginning of the 20th century it was possible to achieve a radical change in the foreign policy orientation and in the strategic alliances of the state with a political decision, in the 60s this was almost impossible.

According to Ellul, technologies should not be confused with their economic application, despite the changes they are causing in the economy. Technology also requires efforts to create and maintain an environment in which to develop. “For, in order to be technicized, a society must create a whole set of organizations permitting the development of technologies. It is impossible to simply ‘graft’ a certain technological power on a ‘natural’ society. A growth of production technologies requires a transportation network, organization facilities, distribution machinery, etc.” (Ellul, 1980: 64).

New technologies cause changes in the very essence of the development of society: “One technology, writing and printing, gave birth to a civilization. Another technology, namely

television, has, as Marshall MacLuhan shows, changed the field of the brain. Still another, the computer, has carried us from the civilization of experience to the civilization of knowledge” (p. 73). It should be noted that Ellul’s views on the future role of computers in society are significantly different from the reality we already know.

According to Ellul, only in the modern age are the productive forces, i.e. technology becoming a determining factor, and not at every stage of social development, as Marx argues. The productive forces, which, according to Marx, are only the basis (infrastructure) of the social relations on which the superstructure appears. According to Ellul, technology is also becoming a social superstructure because “they can develop and keep advancing only if there is a social infrastructure of organization capable of both producing the research indispensable to such progress and receiving this progress into the social body. The mechanism of production is now conditioned by services. It is no longer the interior of the technological world, the determining factor” (p. 64).

According to Ellul, one of the most important changes determined by technological development is that in the field of labor and employment – it requires great flexibility, mobility, retraining and changing professions, in fact professions are largely disappearing, there are mainly jobs and activities. He points out a number of other changes for man and society, but one of the main conclusions for the future is that “But for a long time, we will be stuck with work, we will be wasted and alienated. Alienation, though, is no longer capitalistic, it is now technological” (p. 73).

3. Conclusion

When comparing concepts in the field of technological determinism, one must always take into account the specific level of technological development at the time when the works were written. Because technologies evolve by their own logic, they are difficult to philosophize and “love” to refute predictions about their development and the impact they have on man and society.

Although of different generations, Louis Mumford (1895-1990) and Jacques Ellul (1912-1994) are contemporaries of the dynamic changes in society in the 20th century – unprecedented technological advances and two world wars. Mumford’s concept of the Machine was developed in the 1934 edition of *Technics and Civilization*, and the first edition of the *Technology System* was in 1977. In just over four decades, many changes occur the technological environment that serves the both authors as a source for their observations and summaries.

In the early 1930s, the main sources of energy were fossil fuels, classical industrial production dominated, the media environment was determined by the periodical press, and mass culture by cinema. In the late 1970s, in addition to conventional water and heat, more powerful nuclear plants were added to the energy sources, and the chemical industry, semiconductors, information processing machines, and computers changed traditional industries and created new ones. In the field of communication, television has a leading role both in terms of information and entertainment. Changes in specific technologies (which are much more than those mentioned here) caused both societal change and serious research interest.

By his own definition, Mumford uses the term the Machine as an abbreviated name for the entire technology complex – i.e., includes knowledge, skills and arts acquired from industry or new technology, as well as various forms of instruments, tools, apparatus and useful goods, as well as machines themselves. In his conception of the technological system, Jacques Ellul prefers not to give a specific definition, but to distinguish it from both his earlier idea of the “technological society” and the “industrial system” (classical industrial production of the 19th and early 19th centuries). 20th century, described by Raymond Aron). According to him, the numerous definitions of this new type of society used by various authors do not precisely define its essence.

Both authors consider as the main feature of technologies (Machine, technological system) their autonomy and their ability to develop regardless of the will and desires of people, as well as to create new social problems, regardless of whether and to what extent they solve the existing ones. They both take it for granted the technological phenomenon which has been specific to Western civilization it is characterized by consciousness, criticalness, and rationality.

Exploring the development of technology as a “mediator” between man and his environment, both reach the two limits of the development of technology – man in his human nature and the limits of the natural environment (so far, the planet Earth) with its limited resources. For both authors, the indisputable price that humanity pays for the development of technology is the continuous destruction of the natural human environment both as an immediate environment (through urbanization and concentration of the population outside rural areas) and through depletion of non-renewable resources and industrial pollution of air, water and soil.

They have a similar attitude to the problem, although they express it differently. According to Mumford, “mankind behaved like a drunken heir on a spree” (Mumford, 1934: 138). The habits of indiscriminate exploitation and unreasonable extravagance remain even after the resources are exhausted and damage not only nature but also the minds of people. “The psychological results of carboniferous capitalism – the lowered morale, the expectation of getting something for nothing, the disregard for a balanced mode of production and consumption, the habituation to wreckage and debris as part of the normal human environment - all these results were plainly mischievous” (p. 158).

For Ellul, the obvious truth is that “everyone knows that they asked the tough question about the limits of technological growth: Do any physical limits exist for the population expansion and the industrial expansion at the rate that has been noted for the last twenty years? We know the answer. The arable surface of the earth is limited, the expansion of food output is tied to nonrenewable resources, and it is calculated that the reserves are not considerable” (Ellul, 1980: 283).

Both the Machine and the technological system, with their power and autonomous development, subject to their own laws, have long exceeded the role of mediating force between man and nature, causing changes not only in nature but also in man – changes whose justification and both authors’ dispute. The solution to these problems cannot be found “inside” the world of technology, but remains the responsibility of people and society, i.e., beyond the philosophical concepts of technological determinism.

The study of technologies as a whole from a philosophical and social point of view is a huge challenge for scientists and the public – not only because of the complexity of the object of this study, but also because of the responsibility for conclusions and decisions arising from such analyses. The concepts of the machine and the technological system attract the attention of researchers today, both because of the correctness of certain conclusions and because of the inability to answer the question why, after decades of development and entry of more advanced technologies around the world, people and societies retain significant values and cultural differences. The issue has not only theoretical but also practical significance, because the development of technology poses common challenges to humanity – climate change, which, although it affects everyone, cannot cause adequate and effective joint action.

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The author declares no competing interests.

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The Role of the Psychotherapist in the Application of the Five Steps of Individual Psychosomatic Psychotherapy in the Context of the Three Integration Stages

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Abstract

The process of psychotherapy of psychosomatic disorders requires key intervention skills from the psychotherapist. The transition through the five steps of therapy occurs against the background of the three integration stages in the communication on the axis "client-therapist" and respectively "therapist-client". It is possible for the process of going through the five steps to be repeated for each of the three integration stages, and it is also permissible for it to go smoothly in parallel with the client reaching "separation" from the therapeutic environment. The psychotherapist's ability to observe these mental phenomena that occur during therapy gives the client security. The goal is to "eradicate" the cause of the symptom, not just cure it.

Keywords: psychotherapy, symptom, psychosomatic disorders, psychoanalysis, psychotherapist's skills, five steps, interaction steps.

1. Introduction

The five-step process Positive Psychotherapy is a therapeutic strategy whose main points such as family therapy and self-help are meaningfully related to each other. The patient is guided within the individual family or group psychotherapy step by step.

Five-stage framework model that allows for eight places vane of different psychotherapeutic methods as the role of the psychotherapist is of great importance. In the process there are used gestalt therapeutic behavioral, deep psychological, psycho energetic, hypnotic, drug and physiological inventories.

The five stages are:

- (1) observation/*distancing;
- (2) inventory;
- (3) situational encouragement;
- (4) situational encouragement;
- (5) extension of goals.

They contain each interpersonal interaction in itself so the ability to listen is realized and it follows that the five stages are important in the first place for the therapist their help he orients the stranger a world of the patient's feelings and experiences and thoughts.

2. Methods

The methods of therapy are an overview of the possibilities for application of the tool, they are flexibly adapted to the specific requirements of the situation in which the patient finds himself or his family. According to the principle that the change of one element of the system affects the whole system the patient receives within the therapy the task to abandon the role of patient and to perform the role of therapist of his own situation. Experience shows that the change of role from the patient scales therapist causes a change in position. In severe family problems it is important to activate initially the basic abilities of the patient and partner in case of danger of separation of the couple does not focus on existing conflicts but speaks of active self-help. The extended core of the family is important for the psycho-somatic elements of therapy.

Indicative of many patients with psychosomatic symptoms and the denial of conflict that occurs by the way, ignoring family conflicts, the three interaction stages are:

- (1) Linking;
- (2) Identification;
- (3) Separation.

They are key in the treatment process according to the methodology used. From the various forms of conflict processing to microtraumas these are the current abilities only then we talk about the basic conflict in the context of the four role models. A key role is played by the positive interpretation of the symptom which is best done by the patient who knows the meaning of the disease in his life and according to the specific situation. The role of the therapist can be extremely important to make the patient activate the method of self-help.

3. Results

Communication difficulties most often lead to a narrowing of the contact. The partner is punished by forbidding something or by withdrawing from it. The result is an encouraging indication which in diseases whose etiology is considered to be strongly somatic is aimed at including the Model of Positive Psychotherapy and the role of the therapist. Changes in the psychological sphere correspond and changes in somatic data recognized by the patient. Positive interpretation and the resulting therapy had as a result after another month a significant unloading of the conflict.

Behavioral outcomes and regulators of overall therapy pass the five steps through the three interactional stages are gratitude and independent work. One learns to perfection certain activities and others to neglect reliability and accuracy that are manifested only temporarily. This is the result of inconsistent behavior.

As a result of the symptoms in the field of the senses, sleep disturbances, physical pain and rapid fatigue, as well as various visual and auditory hallucinations can be understood.

The result in the realm of the mind is impaired thinking and intelligence poor concentration as well as poor memory and indecision.

The area of contact includes rigidity stereotypes and lack of self-judgment as well as hatred guilt and fear of the truth.

The result in the field of fantasy is the attribution of unbridled fantasy, suicidal fantasies, obsessive ideas, fears and sexual perceptions.

4. Discussion

The proven correlations between emotional arousal and endocrine reactions have been studied mainly in the study of stress. The main hypothesis is that they could be important in the pathogenesis of the disease.

Current qualities and abilities characterize the individual in his daily life, they are understood as models for explaining why he once developed specific symptoms. These are the emotional life situations that the patient categorizes as an integral part of his personality. With regard to the rules for conducting a conversation, the participants have the obligation to keep the conversation a secret, as a harsh remark is much more harmful than an open conversation at an appropriate time should not be criticized. All family members meet regularly at the agreed time this can be done once a week and can be held on exceptional occasions patient stories are psycho serum and most of the concepts and their opposites are reflected in proverbs and stories.

At the beginning of the conversation the partner expresses his problems and wishes. The requirement is for the therapist to focus on listening carefully and politeness. The role of the psychotherapy and the psychotherapist are connected to passing through the interactional stages and the whole process keeps in touch with the family members. Often the emphasis is only on rational upbringing, but the emotional sphere must also be emphasized on the emotional sphere. The child needs an emotional basis to master and distinguish this education and improvement as a result of disorders and conflicts. The child's somatic experiences are blocked by the emotions and feelings of conflict areas.

This is the touch or rational choice of teaching experience. The therapist needs to know more about emotional support that could be necessary for the child's psychic. Otherwise the process will be done slowly and the three interaction stages will not be passed.

5. Conclusion

There is no area that is as emotionally saturated as the relationship between a man and a woman in the family there is no other area as burdened with prejudice. My personal observation as a psychotherapist is that the more the emphasis on conflict, the more the patient becomes ill thematically. So we have to be careful in the way we present information.

Other things being equal, the condition of conflict gives rise to additional conflicts. And this causes the extended family to re-enter the original dispute.

Conclusions and confirmation of all the above: it is written that the psychotherapist goes through the five steps and the three stages helping his patient to reach conclusions on his own.

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The author declares no competing interests.

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E-Conference Discussion

#1

004: Reconsidering the concept of a thing in terms of the digital environment: Law towards an understanding of a digital thing

Roman Maydanyk, Nataliia Maydanyk & Nataliia Popova

24 June 2022, 09:05 (GMT+01:00) - Presentation

[Presentation - PDF](#)

#2

004: Reconsidering the concept of a thing in terms of the digital environment: Law towards an understanding of a digital thing

Roman Maydanyk, Nataliia Maydanyk & Nataliia Popova

24 June 2022, 09:05 (GMT+01:00) - - Description

Modern legal systems characterizes further development of digital objects of law towards of reflecting the material world combined with the features of the digital legal environment. Development of a digital legal environment necessitates the implementation in law of a new legal tools that can revolutionise commerce and non-commercial activity, which include, first of all, digital things.

Incorporeality does not preclude the possibility of qualifying a digital object as a digital or material thing. Since the doctrinal requirements of the corporeality of things still exist in the legal system, the digital thing should be considered an intangible thing recognized as an exception to the rule.

It is expedient to distinguish simple information as a public good from a digital data as a digital thing.

Digital data is a negotiable intangible asset that exists in the form of a set of symbols, the value of which is determined solely by the demand for them and it can be disposed of in the same way as material things are disposed of.

Information that is not part of a person's property, has no monetary value, or is not available for search and discovery (usually meta data) is not a digital thing.

A digital thing is an independent type of thing, which is covered by the provisions of the Civil Code on material things, unless otherwise provided by law or does not follow from the essence of the digital thing.

Digital things should include a virtual asset, money and securities that exist exclusively in a digital form, as well as digital content and online account to the extent that are alienated part of the property of person.

In a continental law usually use legal regime of "intangible assets" or "things" to determine the status of virtual assets.

In common law legal systems virtual assets usually, despite their intangibility, cryptographic authentication, distributed registry technology, and decentralization, are considered property. At the same time, the private key is classified as information.

Digital securities are type of digital thing, which are accounted for using technologies in the system of decentralized public register (blockchain, etc.).

Virtual currency is a digital representation of value not issued by a central bank, a credit institution or an e-money issuer, which can under certain circumstances serve as an alternative to money. The Central bank digital currency (CBDC) is a digital form of existing fiat money issued by the central bank and is a legal tender.

#3

011: Examining the effect of gender on the Landmark task judgment in preschool children

Maria Lagonikaki & Ivanka Asenova

24 June 2022, 09:26 (GMT+01:00) - Comment made by Sonja Nicolene Mostert (001)

The study is very interesting. I did similar research on adults using a computerized version of the line bisection task (LBT). Line length also impacts pseudoneglect and I am wondering whether more pronounced differences maybe observed if long and short lines are presented to the young sample. The observation of a leftward bias also appears to change with age partly due to the impact of hormonal changes.

My sample was unfortunately too small to make final conclusions but I observed leftward biases for both males and females when they bisected lines, in different positions, with their left hand.

In relation to line length, males made more leftward errors when bisecting a 9cm line compared to females who made rightward errors.

Thank you for sharing your presentation.

#4

012: Visual culture as new educational socio-technological paradigm

Lana Skender

24 June 2022, 09:26 (GMT+01:00) - Comment made by Sonja Nicolene Mostert (001)

Thank you for your presentation. Research shows the significance of visual stimuli in relation to several fields. The impact of visual imagery can impact the experience of pain and elicit differential memory recall, for example.

Your research demonstrates the value of images, not limited merely to art, but extends to other education realms. The images presented in textbooks and presentations for example may elicit different interpretations amongst a multicultural student population. Your research has highlighted this important notion.

#5

013: A comparative study of Greek and Bulgarian older adults' perceptions of their own psychological well-being and distress one year after the beginning of the Covid-19 pandemic

Konstantina Gkatziora & Ivanka Asenova

24 June 2022, 09:26 (GMT+01:00) - Comment made by Sonja Nicolene Mostert (001)

Thank you for your presentation.

Did the sample include both male and female participants? This is unclear from the abstract and presentation. If so, did you explore whether gender differences were observed with regard to psychological well-being and distress?

#6

021: Determinants of life purpose and life satisfaction of elderly people in Greece
Konstantina Gkatziora

24 June 2022, 09:26 (GMT+01:00) - Comment made by Sonja Nicolene Mostert (001)

Thank you for your presentation.

Do you think the sense of purpose and life satisfaction with regard to higher education is linked to having more resources to maintain a happy life? This may also be linked to decrease levels of stress as they have more means of coping.

This research encouraged me to explore how a stronger sense of purpose may be used to guide an elderly diabetic sample to improve their self-care.

#7

022: Influence of manual preference on the line-bisection performance in 3-6 years old children
Maria Lagonikaki

24 June 2022, 09:26 (GMT+01:00) - Comment made by Sonja Nicolene Mostert (001)

Thank you for your presentation. I really enjoyed the contents of this second presentation from you as well. As noted with your other presentation I have also conducted research within this field.

I found similar results within an adult sample who were requested to bisect several lines of different lengths and presented in different positions with both the left and right hand. The observation of pseudoneglect seems to change with age becoming more pronounced in some instances or as some research reports, seems to reverse or disappear.

Thank you for your fascinating contribution.

#8

001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding
Sonja Nicolene Mostert & David Maree

24 June 2022, 18:37 (GMT+01:00) - Comment made by Lubomira Dimitrova (025)

Your report is very interesting for me as a researcher. I would like to ask you a question about what made you interested in this subject. Thank you.

#9

001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding
Sonja Nicolene Mostert & David Maree

24 June 2022, 19:30 (GMT+01:00) - Response made by Sonja Nicolene Mostert to the comment #8

Dear Prof Dimitrova,

I have always been interested in the field of neuropsychology and cognitive psychology, especially attention and memory. I also teach a brief overview of biological psychology which covers a section on neglect. I was reading about neglect when I came across the topic of pseudoneglect. This was novel to me and I wanted to explore more about it. Our department also bought an eye-tracker during this time and when I read more about the topic I wanted to explore how eye -movements are linked to this leftward bias.

#10

001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding

Sonja Nicolene Mostert & David Maree

25 June 2022, 09:37 (GMT+01:00) - Comment made by Lana Skender (012)

Exciting research, especially for art education, which develops its strategy on the eye nurturing and upbringing of observations. There have also been several studies in Croatian science that have tried to prove some patterns in the eye fixations but were not focused on the relationships between leftward and rightward bias. I wonder, is this phenomenon result of the dominance of the left or right sides of the brain, or is it a result of the fact that we are taught to read from left to right.

#11

023: Greek adolescents' mothers and fathers differ in their preferred parenting styles

Sofia Mussa

25 June 2022, 09:46 (GMT+01:00) - Comment made by Konstantina Gkatziora (021)

Dear Sofia Mussa,

Your research attracted my interest since the obtained results can be very useful for family education programs as well as for family therapeutic practices.

#12

011: Examining the effect of gender on the Landmark task judgment in preschool children

Maria Lagonikaki & Ivanka Asenova

25 June 2022, 09:56 (GMT+01:00) - Response made by Ivanka Asenova (011) to the comment #3

Dear Sonja Mostert,

Thank you for your interest in our study. The ontogenetic development of the lateralization of brain functions is a problem that has been in the focus of my research interest for more than 30 years. Apparently this is a process associated with obvious individual differences and studying them would contribute to increasing our knowledge about the brain function in general.

#13

013: A comparative study of Greek and Bulgarian older adults' perceptions of their own psychological well-being and distress one year after the beginning of the

Covid-19 pandemic

Konstantina Gkatziora & Ivanka Asenova

25 June 2022, 09:59 (GMT+01:00) - Response made by Ivanka Asenova (013) to the comment #5

Dear Sonja Mostert,
thank you for the questions.

Both samples, the Greek and the Bulgarian, included 45 men and 45 women. We explored gender differences with regard to psychological well-being and distress and found a slight and insignificant tendency of lower levels of psychological distress among the Bulgarian senior men in comparison to the Bulgarian senior women and a slight and insignificant tendency of lower levels of psychological distress among the Bulgarian senior men in comparison to the Bulgarian senior women, and vice versa - a slight and insignificant tendency of lower levels of psychological well-being among the Greek senior women in comparison to the Greek senior men.

#14

021: Determinants of life purpose and life satisfaction of elderly people in Greece

Konstantina Gkatziora

25 June 2022, 10:05 (GMT+01:00) - Response made by Konstantina Gkatziora (021) to the comment #6

Dear Sonja Mostert,

Thank you for the question. Yes, of course you are right. Psychological phenomena are determined by many factors. Supposedly, elderly people with higher education have a richer arsenal of coping strategies, higher anticipatory reflection and better developed anticipatory abilities, with more adequate rationalization and prediction of one's own behavior in difficult and challenging life situations.

#15

022: Influence of manual preference on the line-bisection performance in 3-6 years old children

Maria Lagonikaki

25 June 2022, 10:08 (GMT+01:00) - Response made by Maria Lagonikaki (022) to the comment #7

Dear Sonja Mostert,

Thank you for the question. Indeed, the trajectory of developmental changes of pseudoneglect seems to be determined by many factors, and is currently not well studied.

#16

005: Methodology of the complex analysis of statistical-information collections (exemplified by "Kharkiv Calendar", 1869-1917): Study experience

Oleksii Yankul

25 June 2022, 10:18 (GMT+01:00) - Presentation

[Presentation - PDF](#)

#17

[001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding](#)

Sonja Nicolene Mostert & David Maree

25 June 2022, 10:28 (GMT+01:00) - Response made by Sonja Nicolene Mostert (001) to the comment #10

Dear Prof Skender,

Yes, it would be fascinating research, especially with the use of eye-tracking glasses. To observe people's fixation patterns as they look at art would be interesting, perhaps a comparative study between the general population's observations of art and artists themselves.

Both hemispheres are involved with attentional processing but research suggests that the right hemisphere plays a more dominant role in how we allocate attention. In most people, the right hemisphere is specialized for our visuo-spatial abilities and when the left hand is used to complete the line bisection task the leftward bias is more prominent as this task activates the right hemisphere.

Since we were taught to read from left to right may have an impact, however, the observation of a leftward bias has also been found in people who read from right to left.

Thank you for your comment Prof.

#18

[002: Memorial plaques in urban space of East-European cities: Case of Kharkiv](#)

Olga Vovk & Sergiy Kudelko

25 June 2022, 10:35 (GMT+01:00) - Presentation

[Presentation - PDF](#)

#19

[012: Visual culture as new educational socio-technological paradigm](#)

Lana Skender

25 June 2022, 11:05 (GMT+01:00) - Comment made by Asen Bondzev (009)

Congratulations for your research!

I have read that reading develops neural circuits in the brain. This develops human imagination/creativity. A person with imagination/creativity can generate alternative social approaches.

Do you think that today's video communication (online videos), when already existing images are presented for consumption only, without involving one's imagination/creativity, is to some extent a danger to modern society?

#20

[002: Memorial plaques in urban space of East-European cities: Case of Kharkiv](#)

Olga Vovk & Sergiy Kudelko

25 June 2022, 14:15 (GMT+01:00) - Comment made by Lana Skender (012)

It is commendable that you deal with memorial plaques as forms of art and historical documents because they are ubiquitous in public spaces and are often not considered in the artistic and

historical aspects. I consider the topographic presentation and analysis of political and ideological connotations and the impact of such aspects on urban districts particularly important. After the last homeland war, Croatia was also awash with such plaques, which were strongly ideologically charged with meaning but lacked artistic design, so they are only historical documents with no artistic value. I look forward to reading the paper and waiting to see how you approached this problem.

#21

004: Reconsidering the concept of a thing in terms of the digital environment: Law towards an understanding of a digital thing

Roman Maydanyk, Nataliia Maydanyk & Nataliia Popova

25 June 2022, 14:18 (GMT+01:00) - Comment made by Lana Skender (012)

The problem of the digital object in the art world is very current today, especially due to the emergence of many digital images that are treated as artistic artifacts and do not have a material appearance. Often, the reuse of such images in conceptual art practice has resulted in lawsuits for artistic rights, thus becoming a very controversial topic but also a problem for artists questioning. Today, a new form of digital crypto art, called NFT (non-fungible token) art, has appeared in the art world, which is encrypted and gets sale at great prices, and allows you to become the owner of a digital image. From the point of view of the art market, it's a great revolution. Therefore, I am looking forward to the full text to see how you approached the problem of possession and how it could be applied to the art world.

#22

010: Tolerance as a voice in the intercultural dialogue of humanity

Nina Zlateva Ilieva

25 June 2022, 14:21 (GMT+01:00) - Comment made by Lana Skender (012)

A very interesting topic that is closely related to the concept of visual culture that I deal with. The influence of identity politics on the experience and understanding of art has gained momentum by acknowledging other views as equally valuable. For a long time, we have declared our culture superior to others from misunderstanding and non-recognition of diversity. The multiculturalism of today's world has led us to reflect on our culture and national identity in another way, considering the national authenticity but also the parallel existence of other authenticities. This can result in the erasure of identity but can also result in a more meaningful evaluation of one's own culture. It will take a long time, especially for people in Croatia, which is not a multicultural country, to learn to accept, tolerate and appreciate others as much as they value themselves. I look forward to reading the paper.

#23

024: Philosophical foundations of technological determinism: Social importance of machine and technology

Radost Pateva

25 June 2022, 14:23 (GMT+01:00) - Comment made by Lana Skender (012)

It's an exciting issue. It will benefit me because I also deal with the technological impact on art education that has resulted in changes in the teaching paradigm. Technology has profoundly impacted social change since its beginnings, the ways we live, think and act. It is interesting to compare the impacts of former primitive technologies and today's digital technologies on ways of life and the creation of personal and collective identity. I did not consider the authors you listed during writing my paper, and I see that it would be beneficial to consult this literature.

#24

012: Visual culture as new educational socio-technological paradigm

Lana Skender

25 June 2022, 14:28 (GMT+01:00) - Response made by Lana Skender (012) to the comment #19

Dear prof. Bondzev (009), thank you for your comment.

I don't think that creating artworks with existing images is, in any case, a danger to modern society or creativity. Lately, I've been researching creative expression with the help of an existing image but interacting with critical thinking. I'm interested in how young people can creatively express critical thinking if they are not artistically gifted and do not know how to draw, paint or shape. The reinterpretation of works of art and existing images have proved highly suitable. And in my opinion, one part of the students show a high propensity for creativity precisely in the reconceptualization of existing images. I think phototransfer techniques give them some certainty and great opportunities to express themselves. As for learning with the help of video content, I believe this form of learning will prevail because it is based on the image, and the content is transmitted conceptualized. It takes much less time to understand the content by watching than by reading it. Of course, there is the crucial quality of the content itself.

#25

012: Visual culture as new educational socio-technological paradigm

Lana Skender

25 June 2022, 14:30 (GMT+01:00) - Response made by Lana Skender (012) to the comment #4

Dear prof. Nicolene Mostert,

I completely agree with your comment. Aesthetic experience is only one part of the story of art and images. They can affect us in many ways that we see best nowadays when they are the main factor in the identity formation of young people. I am glad that you mentioned the experience of pain and memory recall because this is exactly what new theories about images are based on, which claim that images possess power. A power that makes us love, hate, crave, and maybe they can heal us. Such theories go much further than pure art and enjoyment of form.

#26

014: About the role of science – Between Helena Blavatsky and Ulrich Beck

Anna Kaltseva

27 June 2022, 10:02 (GMT+01:00) - Presentation

[Presentation - PDF](#)

#27

002: Memorial plaques in urban space of East-European cities: Case of Kharkiv

Olga Vovk & Sergiy Kudelko

27 June 2022, 15:50 (GMT+01:00) - Question made by Olga Vovk for Sonja Nicolene Mostert (001)

Dear colleagues, thank you for your interesting research and meaningful presentation. Could you inform me please, is it possible to form some complex of recommendations for the decor of

memorial plaques or other public monumental objects for the improvement of their attractiveness according to your results?

#28

012: Visual culture as new educational socio-technological paradigm

Lana Skender

27 June 2022, 15:56 (GMT+01:00) - Comment made by Olga Vovk (002)

Dear colleague, thank you for your interesting report. How do you think, are digital media the cause or the effect of the predominant visuality in the present-day culture?

#29

005: Methodology of the complex analysis of statistical-information collections (exemplified by “Kharkiv Calendar”, 1869-1917): Study experience

Oleksii Yankul

27 June 2022, 15:59 (GMT+01:00) - Comment made by Olga Vovk (002)

Dear colleague, thank you for your interesting research. Could you tell me please, if the method you suggested may be used for analysis of the other historical sources (not only "The Kharkiv Calendar" and "The Commemorative Book of Kharkiv Province")?

#30

005: Methodology of the complex analysis of statistical-information collections (exemplified by “Kharkiv Calendar”, 1869-1917): Study experience

Oleksii Yankul

27 June 2022, 16:59 (GMT+01:00) - Response made by Oleksii Yankul (005) to the comment #29

Dear colleague! Thank you for your question! I think that this technique can be used when working with other sources to create generalizing works. However, it seems to me that it is best used in the case when the source is not studied, or when working with it, the approaches established in science were not used.

#31

002: Memorial plaques in urban space of East-European cities: Case of Kharkiv

Olga Vovk & Sergiy Kudelko

27 June 2022, 17:05 (GMT+01:00) - Comment made by Oleksii Yankul (005)

Dear colleagues! Thanks for your research. You indicated in your study that most of the memorial plaques were installed in Kharkiv in the period from 2001 to 2020. Why during this period?

#32

001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding

Sonja Nicolene Mostert & David Maree

27 June 2022, 18:29 (GMT+01:00) - Response made by Sonja Nicolene Mostert (001) to the comment #27

Dear Prof Vovk,

Thank you for your interesting question and your presentation and research.

You noted that topographical localization is important. Based on my findings and what has also been suggested in previous research, our attentional resources appear to be biased in favour of the left hemifield.

Istrate (2009) for example noted the impact of biases in attention and how this may impact the design of course material, or advertisements/posters similar to what you are asking about the décor of memorial plaques. The research from Istrate (2009) suggests that the left upper part seems to attract the most attention. Some of my eye-tracking slides also show this tendency amongst participants.

Several factors may, however, impact what draws attention to public displays of monuments and plaques, for example, font, size, colour, and may thus naturally draw attention.

But if I have to comment based on my research as well as other findings, left-sided stimuli seem to draw more attention. This leftward tendency has been observed for both perceptual and representational pseudoneglect where people recall, from memory, more significant landmarks located on the left side compared to the right.

#33

001: Leftward biases in attention: Eye fixations as indicators of attention and memory encoding

Sonja Nicolene Mostert & David Maree

28 June 2022, 10:21 (GMT+01:00) - Response made by Olga Vovk (002) to the comment #32

Dear Dr Mostert, thank you for this detailed and comprehensive answer.

#34

002: Memorial plaques in urban space of East-European cities: Case of Kharkiv

Olga Vovk & Sergiy Kudelko

28 June 2022, 10:25 (GMT+01:00) - Response made by Olga Vovk (002) to the comment #31

Dear Dr Yankul, thank you for this question. First of all, it should be noted that in 2001–2020 commemorative activity in Kharkiv has increased. It was shown in the process of creation monuments, murals, memorial signs and other objects of public memory. In particular, the number of memorial plaques was also grown up. In our opinion, it connects with immanent features of these objects, which has relatively small overall dimensions. According to municipal rules, the process of agreement of memorial plaques is less complicated than monuments; value of creation of memorial plaques is also relatively cheap.

Thus, there are different factors like objective economical and organizational as well as politics of memory in Ukraine and in particular in Kharkiv in the first quarter of the 21st century.

#35

008: Romania, Bulgaria and the Dobrujan issue in the first year of the Great War

George Daniel Ungureanu

28 June 2022, 10:26 (GMT+01:00) - Presentation

[Presentation - PDF](#)

#36

002: Memorial plaques in urban space of East-European cities: Case of Kharkiv
Olga Vovk & Sergiy Kudelko

28 June 2022, 15:23 (GMT+01:00) - Response made by Olga Vovk (002) to the comment #20

Dear Dr. Skender, thank you for the interest to our research and for your comment. In our opinion, the process of increasing of memorial plaques' number is the one of consequences of "visual turn" in world sociocultural sphere. So, it is really important to study these objects not only like historical artifacts, but also like art objects. We believe that this complex analysis could provide more detail information about processes in politics of memory, social and cultural processes in the region and the country.

#37

COAS Editorial Office, Belgrade, SERBIA

28 June 2022, 24:00 (GMT+01:00): The end of the Conference

Dear participants, the COAS e-Conference is officially finished. We are so grateful to you for the activities of posting presentations and comments in these 5 days, and we think that it contributes to the Conference to be more successful. We thank you so much for all efforts you made in previous days.

In the next few weeks we will send you copy edited versions of your manuscripts, for your final approval for publishing. The Conference Proceedings will be published with official ISBN and DOI for each article.

We announce now that we will organize the 9th International e-Conference on Studies in Humanities and Social Sciences (9IeCSHSS), in September 2023, as our next online conference.

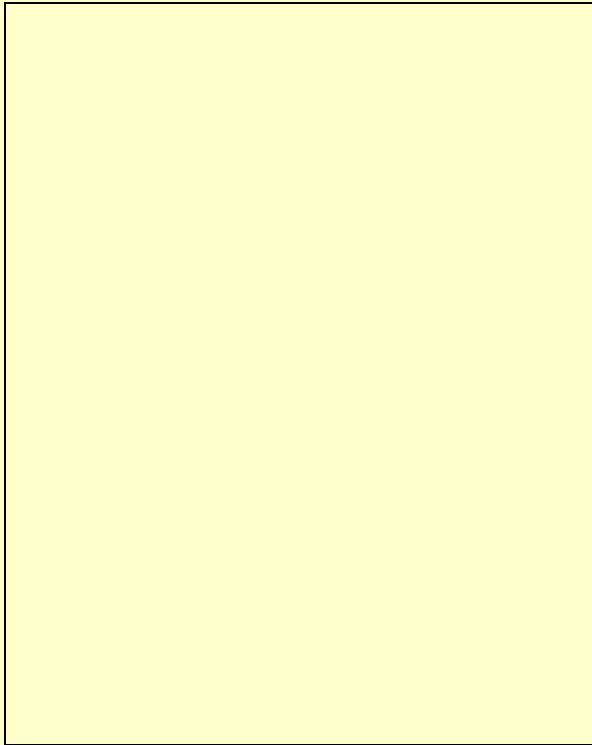
Best regards from Belgrade.



Upcoming e-Conference

We are looking forward to the **9th *International e-Conference on Studies in Humanities and Social Sciences (9IeCSHSS)*** that will be held in September 2023, using the same online model. We hope that it will be an interesting and enjoying at least as the previous e-Conference.

<https://www.centerprode.com/conferences/9IeCSHSS.html>



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