

ISSN 2414-2344



The European Journal of Humanities and Social Sciences

Premier Publishing s.r.o.

2023

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European Journal of Humanities and Social Sciences

Nº 1 2023

European Journal of Humanities and Social Sciences

Scientific journal

№ 1 2023

ISSN 2414-2344

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European Journal of Humanities and Social Sciences is an international, German/English/Russian language, peer-reviewed journal. The journal is published in electronic form.

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The journal has Index Copernicus Value (ICV) 78.10 for 2021.



The journal has the GIF impact factor of 0.432 for 2021.

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Typeset in Berling by Ziegler Buchdruckerei, Linz, Austria.

Printed by Premier Publishing, Vienna, Austria on acid-free paper.

Section 1. Study of art

<https://doi.org/10.29013/EJHSS-23-1-3-14>

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18th CENTURY CHINOISERIE: THE ORIENTALIST RELATIONSHIP BETWEEN CHINA AND THE WEST SHAPED THROUGH ART

Abstract. This paper explores the early history surrounding chinoiserie artworks in the 18th century and earlier to argue that an Orientalist relationship exists between the East and West. I will first analyze how the reliability of chinoiserie artists' sources affected how China is stereotyped. Then, the focus will turn to the role of patronage in chinoiserie and europeanerie and how the West and East developed a complicated power relationship through their artistic treatment of foreign culture. Throughout the paper, Said's theory of Orientalism and Spivak's theory of the subaltern will apply to visual art produced by Chinese and European artists. As part of the conclusion, I will discuss early chinoiserie's legacies in the modern and contemporary world.

Keywords: sino-European relations, chinoiserie, Orientalism, history of art.

Introduction

A blonde-haired girl with rose cheeks, a man with an old European string instrument called hurdy-gurdy, a sky of pastel-colored rococo clouds... Such details constitute the scene in French painter Antoine Watteau's "Chinese Musician", though one should be highly skeptical of this work's "Chinese" part [1]. This "somewhat Chinese" art style circulated in 18th and 19th century Europe, centering in elite societies of France and Britain and was named *chinoiserie*. According to the *Dictionnaire de l'Académie Française*, the word *chinoiserie* was first described as an "object of art, furniture, or curiosity, that comes from China or the Chinese taste (Objet d'art, d'ameublement ou de curiosité, venant de Chine ou dans le goût chinois)" [2]. The "Chinese taste" is constructed partly by various European artists including Antoine Watteau and François Boucher through stereotyping

China, and partly by patrons that relied on possessing chinoiserie to distinguish their status. Although the word *chinoiserie* only entered the French dictionary at the height of European interest in East Asia in the 19th century, the term also retroactively applies to earlier works that founded the style [2].

Around the same time in China, *chinoiserie*'s counterpart, *europeanerie*, also emerged from within Emperor Qianlong's Yuanmingyuan palace. Kangxi, the Qing emperor in 1709, began the palace's construction, and his heir, Qianlong, embellished the palace according to his European tastes. He erected a series of delicate stone buildings in the Italian Baroque style, where the emperor collected elaborate artifacts brought by travelers and missionaries from the West. Qianlong's project of *europeanerie* and China's take on exoticism contribute to the Orientalist paradigms.

In exploring the power relationship between the East and West, post-colonialist scholar Edward Said offers valuable insight applicable to chinoiserie. His titular term, Orientalism, depends on a distinction between the constructed categories of “the Orient” (the East) and “the Occident” (the West). In his book *Orientalism*, Said defines the word in three ways. Still, his main interest is the third: Orientalism is a Western style for dominating, restructuring, and having authority over the Orient [3]. For the West to achieve this domination, Said writes, “Orientalism depends for its strategy on this flexible positional superiority, which puts the Westerner into a whole series of possible relationships with the Orient without ever losing him the relative upper hand” [3, 7]. One of those possible relationships is the West’s wanton portrayal of China through art.

The philosophy around Orientalism has reverberated among contemporary scholars and found voice in Gayatri Spivak’s essay, “Can The Subaltern Speak?” [4]. Spivak builds on Said’s idea of the West keeping the Occident separate from the Orient so that Europe maintains its position as the subject while constructing the East as the object. Her essay defines the subaltern as a group with comparatively less power and argues that colonizers often homogenize the subaltern’s heterogeneity while representing it to the world. Spivak says, “For the ‘true’ subaltern group, whose identity is its difference, there is no unrepresentable subaltern subject that can know and speak itself” [4, 27]. In the context of this paper, Spivak’s subaltern is China, whose subjectivity is deferred to Western artists and missionaries representing them to Europe through chinoiserie. It is also worth exploring the asymmetries when Spivak’s theory is applied to europeanerie in Chinese palaces, a similar practice to chinoiserie where artists construct a version of Europe for elite Chinese consumption ship all docked at Canton [5, 44].

Canton’s availability to all ships rendered the region a space of contact and transmission. Adding to the long history of foreign contact in China, trade

companies established embassies and numerous travelers explored China. Portugal was one of the first European countries to gain trading rights with China when they sent an embassy in 1557 [5, 34]. Portuguese Jesuit Matteo Ricci won respect among the Chinese and established the precedent for future Jesuits of all nationalities joining the royal courts [5, 36–37]. In 1655–1657, a Dutch East India Company employee documented China with detailed illustrations that later European artists studied [6]. More than a century later, the British draftsman William Alexander drew over a thousand illustrations of China during the 1793 Macartney Mission [7]. All these moments of contact and transmission contributed to the development of chinoiserie in Europe and its pendant europeanerie in China.

This paper explores the early history surrounding chinoiserie artworks in the 18th century and earlier to argue that an Orientalist relationship exists between the East and West. I will first analyze how the reliability of chinoiserie artists’ sources affected how China is stereotyped. Then, the focus will turn to the role of patronage in chinoiserie and europeanerie and how the West and East developed a complicated power relationship through their artistic treatment of foreign culture. Throughout the paper, Said’s theory of Orientalism and Spivak’s theory of the subaltern will apply to visual art produced by Chinese and European artists. As part of the conclusion, I will discuss early chinoiserie’s legacies in the modern and contemporary world ship all docked at Canton [7]. Canton’s availability to all ships rendered the region a space of contact and transmission. Adding to the long history of foreign contact in China, trade companies established embassies and numerous travelers explored China. Portugal was one of the first European countries to gain trading rights with China when they sent an embassy in 1557 [5, 34]. Portuguese Jesuit Matteo Ricci won respect among the Chinese and established the precedent for future Jesuits of all nationalities to join the royal courts [5, 36–37]. In 1655–1657, a Dutch East India Company employee documented China with de-

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Reliability of Chinoiserie

Art produced by Europeans traveling through China constructed a homogenous picture by extrapolating from experiences of individual regions to the whole country, diminishing China's regional specificity. The Dutch East-India Company sailed to China with its secretary Johannes Nieuhof in 1655, seeking to establish trading relations with the country [6, 536]. The party docked and stayed in Canton for seven months waiting for the emperor's approval before heading to Beijing [6, 553]. During this extended stay in the southern tip of China, Nieuhof absorbed Canton's tropical geography, creating many drawings of the region. Nieuhof generalized the whole of China from his experiences with a specific region, spreading a narrow view of the country in a way that resembles colonizers [8].

Quangsi primarily and even mixed in foreign from India and the Maluccan Islands [8, 221–229]. This would have confused readers to believe that China was a tropical country. Specifically, Nieuhof was misleading in his text when he wrote, "Here grow also in many Places abundance of Coco- Nuts" [8, 219]. In reality, 90% of the coconut coverage in China is concentrated in Hainan, a little southern island, and not abundant "in many Places" like Nieuhof assumed [9]. He also illustrated an elephant in the book. He exaggeratedly wrote that the animal was found "[i]n several parts of China" when they are only located in the extreme south of the Yunnan province [8, 234; 10]. Nieuhof's trees and elephants exemplify how the expression of a foreign representative's unilateral views can eliminate a country's heterogeneity.

Despite the sources' unreliability, European artists often chose to blindly trust Western records in-

stead of sincerely investigating the culture, thus perpetuating an inaccurate version of China. Nieuhof's *An embassy* was a popular source of reference for chinoiserie artists, as multiple tapestries in the Beauvais tapestry series "The Story of the Emperor of China" included variations of the sitting emperor figure on the book's cover page [11]. Nieuhof's imprecise records could have deluded chinoiserie artists such as Francois Boucher into believing that elephants are a signature fauna of China. For example, in Boucher's 1742 Beauvais tapestry called "The Chinese Fair," he placed two carriages hauled by elephants among the long line of fancily dressed participants when the animal usually resides in Southeast Asia, not China [12, 32] (Elephants have been correctly placed before in a 16th-century Brussels tapestry depicting the deeds of the Portuguese governor of Goa, which includes two, grand elephants that carry dozens of soldiers). Boucher would have made this mistake if he referenced Nieuhof's generalized claim about elephants found throughout China in *An embassy*. In addition, the tapestry series that "The Chinese Fair" belongs in almost all featured grand coconut trees, which are not typical in mainland China [11, 107; 110; 112; 113]. That's why tapestries like Boucher's "The Feast of the Emperor of China" produce such dissonance: in it, the emperor, who traditionally never leaves his palace in Beijing, sits under a canopy of coconut trees and appears to be feasting on a tropical vacation [13]! This ridiculous situation was made possible by Boucher's indiscriminate trust in Western sources that perpetuated a false idea about coconut trees in China.

Even Nieuhof himself was a victim of unreliable sources. In *An embassy*, Nieuhof included an exaggeratedly armor-plated rhinoceros with fantastical details [8, 235]. Surprisingly, this was not his observational drawing from China but a direct copy from the 1515 woodcut by Albrecht Dürer, who had also never seen the animal and only learned of it through other artists' depictions [5, 34]. Nieuhof's rhinoceros is another example of imposing a western

iconographic source onto the Chinese setting. This insertion presumes a haughty authority for western art sources regardless of their accuracy rather than observing directly from the land itself. Ultimately, chains of unreliable sources, including Nieuhof's rhinoceros, produced the classic chinoiserie art in the 19th century that barely spoke of China.

In addition to diminishing China's regional differences, European travelers also homogenized the Orient by mixing cultural items from different Asian countries. Besides referencing Nieuhof's inaccurate sources, another explanation for Boucher's misplaced elephants may be that the artist confused the mammal's origins. Since the 16th century, European ships have cruised around the East Indies collecting exotic items [14] (This practice that could have stemmed from the Renaissance interest in building "cabinets of curiosities", which displayed collections of fantastic natural and artificial items). For example, a catalog of goods from English privateers in 1592 shows off artifacts from as many as nine different East Asian countries and thus created confusion over their origins and nomenclature by the time the items reached Europe [5, 37]. Like the travelers who lost track of each country's local products, perhaps Boucher also confused the elephants' natural habitats in "the Chinese Fair" while attempting to capture so many exotic elements. In an Orientalist context, Boucher's confusion generalized Asian countries and advanced a West-constructed Asia.

Despite bridges and deep eye sockets [8]. This could be due to shifting powers in China during Nieuhof's stay. The new multinational Qing court was constituted by the ruling Manchus, a group of nomadic tribes from the Northern prairies of China that reorganized under eight banners; Mongols, who governed the previous Ming court; and Hans, who were auxiliary to the Mongols [15, 343]. Since the Manchus, Mongols, and Hans all came from diverse geographies in China, Nieuhof likely saw and documented a courtroom full of people with different facial features. Only by recognizing the heterogeneity

of Chinese ethnicities under Qing dynastic power can one understand Nieuhof's depictions as potentially accurate.

Except for the Dutch artist's recognition of Qing heterogeneity, the accumulation of inaccuracies in chinoiserie serves as testimony to Spivak's theory of the subaltern. When Western travelers reported oriental "facts" back to Europe, misunderstandings were bound to be reverberating from source to source. In the case of chinoiserie, this results in an inaccurate and, at times, reductive depiction of China. In her essay "Can the Subaltern Speak?," Spivak accuses the West of deliberate "epistemic violence" to "constitute the colonial subject as Other" and "(obliterate) (the) trace of that Other in (the West's) precarious Subjectivity" [4, 24–25]. To constitute China as the "Other" is to confiscate its voice so that the power to define it remains in the hands of the Occident. Then, European painters could generalize the existence of elephants, coconuts, and anything else they wished without opposition.

Chinoiserie

The strange mix of European and Chinese elements in chinoiserie, a feature that is the signature of the style, concerns the question of power and patronage. Watteau's strange-looking "Chinese Musician" exemplifies the effects of French patronage on chinoiserie. The painting's owner Joseph-Jean-Baptiste Fleuriau d'Armenonville was intendant of finances during the reign of Louis XIII and Louis XIV. His family reached across the French court circles [16, 292–293]. An artwork in an aristocrat's room must serve according to its owner's *honnêtes* tastes. Phoebe Scott, a contemporary scholar investigating 18th – century chinoiserie, defines the *honnête homme* as "an ideal aristocrat whose very person had been transformed into a work of art by cultivating pleasing modes of speech, dress, manners, and adornment" [17]. Whereas the journalistic works of travelers such as Nieuhof aim to record a truthful China whose faults only fall on his ignorance and inaccurate sources, Watteau's work indulges and ennobles his

aristocratic patrons' tastes. The appearance of the hurdy-gurdy in "Chinese Musician" is an example of Watteau's attempt to cater to noble interests. While high societies in the Renaissance abandoned the ancient instrument, the peasantry passionately continued it. During the Rococo period, the hurdy-gurdy became popular among the nobilities again as a symbol of romantic rustic life [18; 19]. Watteau's patron d'Armenonville, an aristocrat himself, could have had similar taste. Thus, including the hurdy-gurdy in the hands of a Chinese peasant not only satisfies d'Armenonville's curiosity for the exotic but also enhances the idyllic feeling of the room, making the patron seem respectable among his other aristocratic guests.

Watteau's teacher Boucher also confronts the pressure of patronage by adjusting his chinoiserie paintings to fit European standards. One could argue that the elephants in "The Chinese Fair" were intentionally placed to support the exotic nature of the theme. Still, it is painfully hard to ignore a whole tapestry filled with European-looking fair go-ers. In the bottom-left corner, a group of attendees looking at exotic birds are dressed in elegant Chinese textiles but have Western features—high nose bridges and deep eye sockets—and blond hair [12]. This was not Boucher's doing but that of Jean-Joseph Dumons, a designer from the Beauvais Manufactory who adapted Boucher's initial painting into a tapestry. "The Chinese Fair" was only one of the tapestries that Dumons transformed from Boucher's series of eight Chinese-themed paintings exhibited at the 1742 Louvre Salon [20]. Although most details were faithfully transferred, Dumons altered Eastern features into Western ones. Boucher's painting version of "The Chinese Fair" more closely represents the Chinese figure with black hair and slender, unprotruding features, which Dumons reworked into a stereotypical Western face adorned by golden hair [13]. These adjustments were potentially made to suit royal patrons. The Beauvais Manufactory satisfied the demands of 17th to 18th-century French aristocrats

and kings who made tapestry collection a fashion: Louis XV personally owned five Beauvais tapestries produced between 1743 and 1745 [21]. Keeping Beauvais's patrons in mind, a Chinese-themed series to satisfy the *honnête homme's* exotic tastes while keeping some elements still familiar, such as blonde or brown hair, promised a successful commission.

As a secretary-artist, Nieuhof's mercantile patronage distinguished his chinoiserie from Boucher and Watteau's. Nieuhof created the illustrations in *An embassy* for the powerful Dutch East India Company, which wanted to establish trade ties with China [6, 536]. The trading company possibly wanted to use Nieuhof's records to understand China better to expand the Dutch economic power to the Eastern seas more successfully. Therefore, instead of the languishing and wanton rococo painting, Nieuhof drew prints in a more documentary than an artistic manner to educate the Dutch merchants. However, he may have had to guess some details due to the swift voyage. Nieuhof's work differs from the later French chinoiserie as it is not yet a European interpretation of a Chinese style but a subjective collection of China-related information that later artists would interpret into a distinct, Oriental style. On the one hand, the trader patrons influenced Nieuhof's work; on the other hand, his art also became a detailed but inexact source that shaped western patrons' ideas about China.

Europeanerie

The blend of different cultures in artworks was not unique to the West; this phenomenon reappeared in China with *europeanerie*. Emperor Qianlong, who directed the completion of his summer palace Yuanming Yuan, had a widespread interest in *europeanerie* and commissioned Jesuit artists to construct Baroque-style palaces in his residence, though they were insufficient imitations. American scholar Carroll Brown Malone characterized these counterfeits in 1930: "Ch'ien Lung (Qianlong)'s European palaces contained numerous false windows and doors, excessive ornamentation in carved stone, glazed tiles

in startling color combinations, imitation shells and rock-work, meaningless pyramids, scrolls and foliage, and conspicuous outside staircases...” [22].

According to Malone, the decor of the European palaces was “false,” “excessive,” an “imitation” and “meaningless,” implying that the architecture fell short of Occidental rococo standards despite Qianlong’s interest, just like how chinoiserie art commissioned by Orient-loving French patrons didn’t look authentically Chinese. The inside of palaces was stuffed with foreign trinkets, as French missionary Jean-Durant Attiret described in his 1743 letter, “(The interior) is furnish’d and adorn’d with all the most beautiful and valuable Things that could be got in *China*, the *Indies*, and even from *Europe*” [23]. This description suggests that Qianlong had an exotic collecting passion similar to the European ships that browsed Asia. The emperor owned ornate European clocks and toys and an assortment of music boxes, but his most significant possessions were two Beauvais tapestries made from Boucher’s chinoiserie designs [24, 133]. These tapestries were bought by the French king and given to Henri Bertin, France’s India Company’s foreign minister, who in turn sent them with missionaries returning to Beijing as a gift for Qianlong on behalf of the French government; the emperor loved them so much that he even created an observatory just for the tapestries! [24, 136]. The observatory demonstrates that Qianlong was fascinated by how Europe viewed his country and echoed Louis XIV’s interest in foreign artifacts. In fact, the two similar rulers interacted through the French Jesuit Joachim Bouvet: the missionary brought engravings of Versailles and Louvre to Qianlong, then told Louis XIV of his resemblance to the Chinese emperor [22]. The French and Chinese rulers shared a superficial fervor over exotic items, suggesting that similar modes of patronage (both imperial, in this case) bear similar artistic results.

Like the French patrons who preserved aspects of Western life in chinoiserie paintings, Qianlong Emperor also ensured Chinese traditions remained in

his court paintings. Giuseppe Castiglione was among the wave of Jesuit missionaries that entered China in the 18th century. He arrived in 1715 and was favored by Emperor Kangxi and Qianlong as an influential painter in court commissions. Upon admission to the Chinese court, Castiglione received training to “correct” his painting to the local style until the Italian painter mastered Chinese inking skills and Taoist composition [25]. In Castiglione’s 1739 painting “The Qianlong Emperor in Ceremonial Armour on Horseback,” rocky mountains and scarce trees fade behind Emperor Qianlong in a classic Chinese landscape fashion [26]. There are also no shadows of the horse on the ground where one might expect to see one, another tradition in Chinese painting [27]. In terms of texture, clear and solid outlines emphasize the armor’s hardness, while soft contours enhance the emperor’s downy hair and shadowless face. This extreme attention to detail achieved through thin lines and light glazing evokes the delicacy of the Chinese Gongbi style. Apart from the techniques, Castiglione also captured Chinese culture and values in this piece. From as early as the Zhou dynasty (1050–221 B.C.E.), skill in the shooting was valued as one of the noble arts and a great virtue for the emperor [28]. By adorning the emperor with bows and arrows, Castiglione recognized the ancient virtue the Chinese had ascribed to archery. Moreover, an archery-themed portrait would especially be dear to Qing emperors since they were Manchu and the nomadic Manchus were very proud of their horseback shooting skills [29]. The Jesuit also preserved traditional Chinese patterns by painting colorfully decorated gold armor and the two dragons on the front plates that symbolize the emperor. These European paintings should have satisfied the Qing standards at last since Qianlong, a painter himself would sometimes watch as Castiglione painted and point out displeasing details until the emperor was happy [25, 48].

However, Chinese and European paintings differed from each other when it came to borrowing

inspiration and techniques from foreign spheres. Unlike chinoiserie, which maintained the traditional Western style but manipulated Chinese elements, the Qing court incorporated Renaissance painting techniques into traditional flat Chinese ink art while keeping China as the subject. From Europe, Castiglione brought China a new framework of painting, including linear perspective, oil paints, and western portraiture. While European artists dismissed Chinese painting and favored their traditions, the Qing emperors welcomed foreign art forms, evidenced by the large quantity of Qing paintings made in oil. Castiglione drew on his earlier Italian training and contemporary Chinese painting techniques to produce a hybrid style that grew so distinguishable that it was named “Langshining (Castiglione’s Chinese name) new form” [30]. This style is reflected in the same 1739 europeanerie portrait, which paints the emperor in classic equestrian portraiture traditionally reserved for European kings or nobles [26, 31]. By posing himself in a Western setting, the Chinese emperor demonstrates his willingness to accept and experiment with the art practices of other cultures. Even his face no longer resembles the generalized and enhanced features of portraiture from previous dynasties; instead, Qianlong boldly allows his painter to capture every crease and detail of his face in a naturalistic, Renaissance manner [32]. The Qing Emperor loved Castiglione’s style, as the Jesuit was required to teach oil painting to at least ten inner-court clerks; they were the first round of Chinese painters to learn Western techniques [30, 3]. By the end of Castiglione’s career, the Western painting techniques had infiltrated the courts so deeply that even when he fell sick, the emperor could subpoena other court artists to paint in his absence, and they worked in a similar style [30, 10].

Orientalism in Chinoiserie and Europeanerie

The Western and Eastern attitudes toward exotic painting demonstrate that imperial governments treat foreign culture similarly—taking its artifacts as a trophy of status since both chinoiserie and europeanerie

are collected among the upper class. Louis XV possessed tapestries depicting China, while the Chinese emperor prized his collection of exotic toys in his European palaces. However, because the patrons were more interested in the appendages of exoticism and less about the true culture it represents, they made sure to limit foreign influences by imposing local cultural forms on the art. The French maintained a rococo style in chinoiserie and the Chinese by making the subject of europeanerie Chinese.

The West and East endorsed the Orientalist scheme through their separate ways of treating foreign culture in art. Europe’s fervor over chinoiserie reflects its desire to maintain power over the East. Simply by dictating what composes chinoiserie paintings, western patrons assume the power to redefine an eastern country. Their accumulated artistic substitutions simultaneously silence Asia and construct their version of the Orient, reinforcing Spivak’s philosophy of the subaltern being unable to speak. Behind seemingly innocent alterations like hair color change, more harmful versions of chinoiserie continue to promote racism. In *La Grande Singerie* (The Great Monkey Room), Chinese people are depicted as monkeys (due to their foreign appearance) doing silly anthropomorphic activities [17]. Owing to the power of patronage, these images were painted on the walls of Le Chateau de Chantilly and preserved as precious artifacts of the tastes of its aristocratic owners. As a result, *La Grande Singerie* still attracts countless visitors today, a testimony to the great power of Orientalism as the art continues to propagate mocking stereotypes of Chinese people indefinitely [33].

In the East, China’s unreciprocated attitude in welcoming foreign cultures covertly supports Orientalism too. While Europeans scorned Chinese art as feminine, the Chinese were eager to learn new painting technology [34, 215]. Borrowing Said’s idea in *Orientalism*, no matter how genuinely Castiglione devoted himself to the Qing court, he was European first, then an emperor’s employee [3, 11].

He inherited the Occident's view of the world and presented their advanced techniques as a gift for China. By accepting this "gift" while its own culture was not received the same way in Europe, China unknowingly helped Europe colonize Chinese art and spread its power to the East. Another reason chinoiserie became so erroneous is that China had almost no direct representation in Europe. In the 18th century, only a few rare travelers, including Loum Kiqua and Chitqua, briefly visited Britain [35]. According to the Chinese Embassy in the UK, China's first diplomatic mission wasn't until 1877, when they established their embassy in London [36]. The West took advantage of China's lack of direct representation and made it into Spivak's silent subaltern.

Conclusion: Legacies of Chinoiserie

While chinoiserie could not be a reliable source to learn about China, the development of this style reveals plenty about the power dynamics between the Eastern and Western spheres. The Occident's desire to control and silence the heterogenous Orient manifests through foreign representatives' attempt at narrating China in their shallow understanding of the country and patron-serving artistic choices. This is evidenced by the misleading illustrations and descriptions found in Nieuhof's *An embassy* and Rococo artists Watteau and Boucher's works. Europe-nerie complicates the picture by providing a counterpart to chinoiserie shaped by Chinese patronage. Castiglione and his successful promotion of Western painting techniques in the Qing court is testimony to China's warm embrace of foreign art practices, which is unreciprocated by Europe. The Chinese court unintentionally played into the Orientalist scheme through this asymmetric interest. Due to chinoiserie and Rococo's decline and infamy, scholars in the 18th and 19th centuries had rarely treated chinoiserie as a legitimate subject of its own, dismissing the subject merely as a side branch of Rococo; only recently have art historians attempted to dig out more profound interpretations in chinoiserie [37]. However, it is crucial to investigate the dawn of this style in the 18th

century because Europe's early Orientalist regimes left a long-lasting and deformed image of China to the world.

In the later 18th and 19th century Europe, chinoiserie matured into a popular French decorative style that diverged further and further from the true China. Chinoiserie became closely embedded into the rococo taste and developed defining motifs, which include palm trees, monkeys, pagoda roofs, and Chinese characters. When extracting elements, Europeans took inspiration from Chinese porcelain and paintings and Japanese lacquer, and Indian cotton, directing chinoiserie to a general Oriental style that no longer represents China exclusively [38]. In addition to hybridizing chinoiserie, European manufacturers also began to produce local porcelain emulating Chinese porcelain that was expensive to import and too fragile for western dining. Manufacturers in Delft, Holland; Frankfurt, Germany; and Rouen, France, produced inexpensive tin-glazed faïence copies of Chinese porcelain [39]. Chinoiserie designs popularized in wallpaper, too, since the Chinese style of the painting looked flat and thus was an excellent decorative element for walls [38, 112]. As chinoiserie appeared in more frequent daily life through walls and ceramics, the art's skewed views towards China could more readily influence the French people. Through the circulation of jumbled chinoiserie elements and local manufacturing of faïence porcelains and wallpapers, the matured Oriental style propagated generalized and Eurocentric views on China worldwide.

As Rococo became increasingly criticized in the 19th century for its lavishness, chinoiserie subsided too; but the impact of its existence lingered wide and deep. Chinoiserie crossed the ocean and reached the colonized America's newspapers via Jesuit reports as early as 1710, providing Americans with information, accurate or not, on Chinese religion, politics, and commodities [40, 19]. In Salem, Social Library members had access to elaborate maps that often included Chinese figures with signature long mustaches

and braided queues [40, 19–22]. This consumption of chinoiserie could have impacted Americans' later stereotypes toward Chinese immigrants. A simple comparison between the Chinese figures in anti-Chinese cartoons in the American *Puck* magazine in 1912 and the drawing of Chinese temple visitors by William Alexander, draftsman of the 1792–1794 British Macartney mission to China, is enough to see chinoiserie's influence: Chinese figures in both works had a sliver for eyes, a signature queue behind the head, and exaggerated movements [41; 42]. Therefore, investigating chinoiserie in the 18th century is valuable for understanding how the lasting bigotry came to be.

In addition, as mentioned earlier, *La Grande Singerie* and *La Petite Singerie* continue to preserve deprecating 18th – century Sino-monkey wallpapers for visitors today, sustaining a profoundly detrimental image of China in the Western world. The reverberations of chinoiserie throughout the 18th and 19th centuries and contemporary consumption of its harmful legacies in museums and other contexts demonstrate the endurance of the stereotypes produced in the style's earliest phases. One must correctly recognize the historical context of this “beautiful” style in order to develop a fair vision of China and stop the conservation of Orientalist attitudes toward the East.

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Section 2. Philology and linguistics

<https://doi.org/10.29013/EJHSS-23-1-15-18>

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SLAVIC MYTHOLOGICAL CREATURES: SPECIFICS OF THEIR ANALYSIS AND CLASSIFICATION

Abstract. This paper synthesises the specifics of scientific classifications and descriptions of mythical characters. Throughout the article, the authors discuss a complex algorithm they developed for comparing reports and analyses of mythical creatures, presenting and arguing its merit.

Keywords: Mythic Slavic creatures, classification, Slavic languages.

Besides being a collection of mythological characters, plots, and themes, Low Slavic mythology can also be regarded as an expression of traditional code, allowing us to access the various layers of the linguistic culture of the Bulgarian, Czech, and Russian populations. Similarly, language, which has preserved traces of the multiple stages of the mythological assimilation of nature and society by human consciousness, is fundamentally a myth with different layers. Our paper aims to develop an algorithm that will allow the analysis of the Slavic mythical creatures characteristic of Bulgarian, Czech, and Russian culture to the fullest extent possible.

Mythic Slavic creatures are challenging to describe and systematise due to their considerable number of vaguely fixed characteristics and undeniably expressed dynamism, determined by different religious, cultural and social factors. In addition, the adoption of Christianity by the Slavic peoples

changed the way they understood several creatures, giving rise to new features and meanings associated with them (the dragon in the past was considered a protector (there was a “dragon – owner”), bringer of happiness, guardian, defender, but in Christianity, he represents sinful temptation, demonic (Archangel Michael defeats Satan Lucifer; St. George defeats the dragon, etc.)). Consequently, we present in synthesis the critical discussion points associated with the classification and characterisation of mythical Slavic beings. The Mythology of the Slavs, written by Alexander Geishtor, categorises Slavic spirits and demons into five groups: shades of the deceased (such as vampires and goblins); water creatures (such as water spirits and mermaids); forest creatures, such as the werewolf and the лешник (a forest spirit whose appearance is limited to spring and is believed to haunt dark and gloomy forests); airspace creatures (such as the dragon) and domestic spirits (such as the

ДОМОВНИК) [1, 47]. The classification of Ivan Hudec is based on a distinction between higher and lower deities (Hudec asserts that the leading representatives of the higher deities, such as Svarog, Perun, and Veles, are the same species as Slavs throughout the world). The higher deities are particular gods with specific names and destinies, while the lower deities are lower deities. The inferiors, according to him, are interchangeable [2, 130]. He has a more developed division of subordinate deities (demons) (in contrast with Gaystor). According to him, there are demons of the elements, demons of time, demons of fate, forest demons, field demons, house demons and human demons.

In determining the classification of Hudets, it is essential to consider the relationship between the world of the indicated types of demons and the world of the dead. According to ancient Slav belief, deceased relatives protect their living relatives. Additionally, it suggests that the relationship between humans and demons has a dual nature.

Vanya Zdenek distinguishes the natural spirits of elements, plant demons, fate demons and guardian demons based on the demonolatriy characteristic of the ancient Slavs (the worship of nature spirits, the countless creatures that revive the natural laws and forces that surround man) [3, 104]. He found the noticeable nuanced difference between the demonic creatures in their essential connection with the respective elements – fire, water, and air.

Using a particular set of differential signs, researchers at the Department of Ethnolinguistics and Folklore of the Institute of Slavic Studies of the Russian Academy of Sciences presented a scheme in 1989 for categorising mythical creatures. These signs are part of the spectrum of universal semiotic oppositions: beneficial vs harmful, male vs female, us versus foreign, visible versus invisible, up versus down, right versus left, white versus black, etc. Differential signs indicated by scientists may vary in both quantitative and qualitative terms. Most universal is the degree of reality – the unreality of the mythical creature and its

function, including its place and sphere of patronage and habitation. One of the most widely used and applied analysis models in scientific research is that of Lyudmila Vinogradova and Svetlana Tolstoy. The work is based on a complex examination of mythical female figures from various Slavic cultures, including mermaids, goddesses, self-divine figures, and villas. Using a generalised system of selected signs, mythical Slavic creatures were described, characterised, and compared.

Their classification scheme covers all the necessary aspects for implementing a detailed analysis and a comparative plan. Still, the presence of other sections shows that, despite its comprehensiveness, more is needed to guarantee absolute comprehensiveness. There is also some controversy about the characterisation and role of dynamic images. (This term is not imposed in the scientific literature; it is used in the present study's research). in "lower mythology". In these cases, the dynamics of the image development are observed, i.e. while they were perceived as gods or at the top of their hierarchy, their transformation into demonic creatures following the change of religion earned them a place in folklore and a „transitional form“ (these are beings such as sorcerers, magicians, who have human appearances, live among people, and possess demonic powers; Baba Yaga is an example of a female figure.). Several fundamental scientific works are available in the Bulgarian context, including Bulgarian Folk Mythology (1993) by Ivanichka Georgieva and Encyclopedia of Characters in Bulgarian Mythology (2020) by Zoya Barbolova. The works in this collection contain mythological beings integral to Bulgarian folk culture. Barbolova pays attention to etymology, analogous characters in the mythologies of other cultures, and dialectal variations in the naming of creatures. A specific focus of Barbolova's work is etymology, comparable characters in myths of different cultures, and regional variations in the naming of creatures. Georgieva investigates the origin and primary function of legends and the relationships between mythologi-

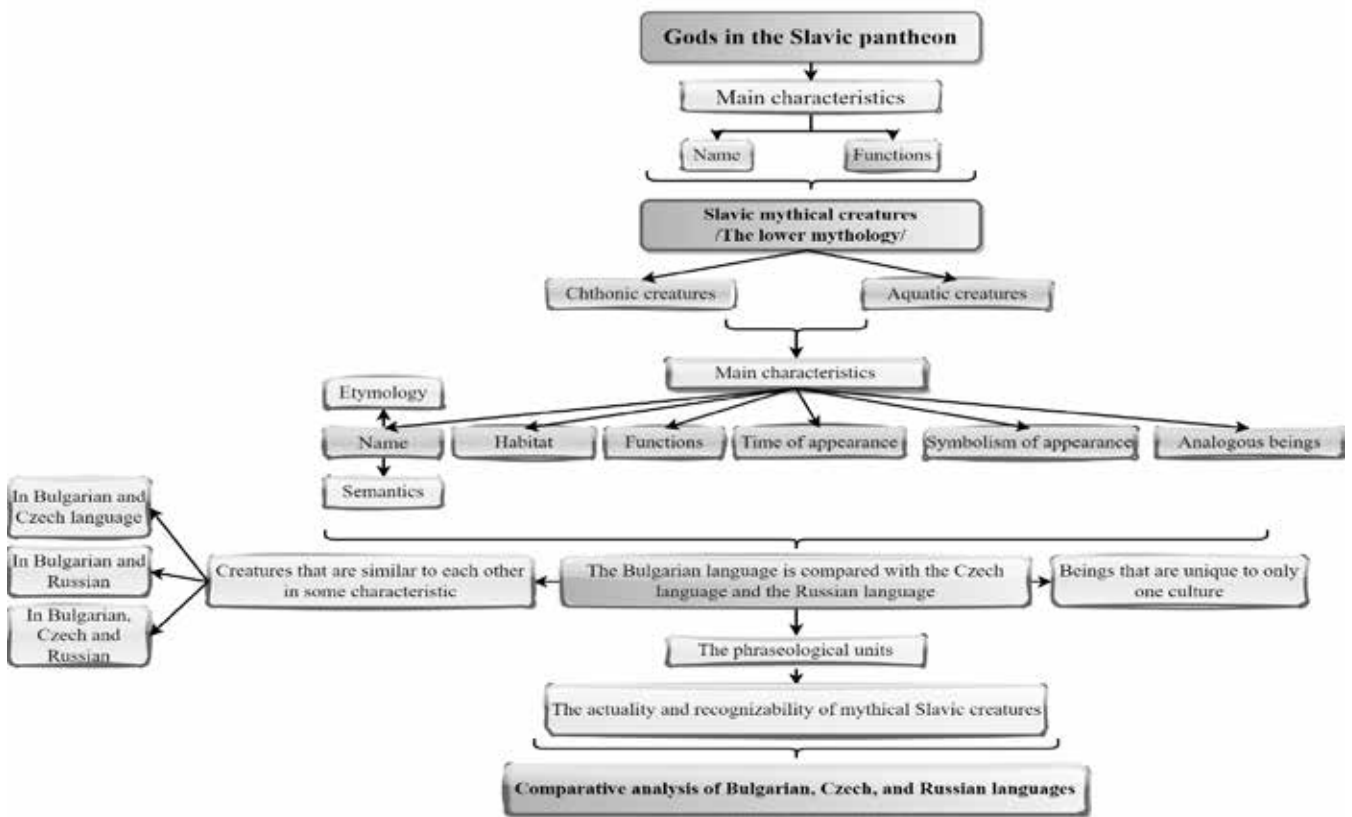
cal stories in other cultures to identify supranational regularities in human development.

As a result of all that has been stated, the issues about mythical Slavic images are still relevant today, as they are considered cultural symbols and information sources that can be used to reconstruct the worldviews of various cultures. Scientists employ multiple methods to determine the most effective way to systematise and analyse these data comparatively. These methods are diverse and distinctly in-

terdisciplinary. Furthermore, researchers have yet to be able to establish a reliable, theoretically grounded classification system to unite all varieties of mythical creatures.

Because of the pluralism in science regarding the systematisation and survey of mythical Slavic beings, we propose an author's algorithm that allows us to analyse the unique characteristics of these beings and track the dynamics of their image development at a diachronic and comparative level (see Scheme 1).

Scheme 1. An algorithm for analyzing mythical Slavic creatures



Scheme 1.

As a result of choosing to use the term lower mythology in the present study, we acknowledge the existence of higher mythology, but only at a certain point in the evolution of the Slavic culture. In contrast, we selected a group of dynamic images characterised primarily by their variability over time. The significance of this implies that we should begin our algorithm with the principal gods from the Slavic pantheon,

examining their names, features, and functions, before looking at creatures that form the basis of ancient Slavic beliefs and modern folklore cultures in Bulgaria, Czech, and Russia. A central element of the classification algorithm we have developed is the area in which the mythical creatures are directly related, that is, aquatic and chthonic creatures. A central element of the classification algorithm we have developed is

the area in which the mythical creatures are directly related, that is, aquatic and chthonic creatures. As part of our analysis of mythological creatures belonging to one of the two groups identified by us, indicators will be applied – name, habitat (specification of whether the creature is in a forest, lake, river, or home), functions, time of appearance, symbolism in appearance, and analogical beings in other cultures. Having already highlighted the importance of phraseological units in the study of mythical creatures, we have paid particular attention to the analysis of these units. Furthermore, it is natural for the relationship between language and mythology to be most evident in its peculiar core – the lexical-phraseological fund of a given language. The people transmit their cultural information to the next generation through phraseological units.

The algorithm compiled by us does not pretend to be exhaustive and comprehensive. Still, we believe that it meets the goal to the maximum extent of compiling a suitable method for the analysis of mythical creatures in the Bulgarian, Czech and Russian linguistic cultures, presenting one of the many possible approaches to classification, description, analysis, and comparison of the mythical Slavic creatures found in the folk culture of the Bulgarians, Czechs, and Russians.

The study was carried out with the support of the “Scientific and Project Activity” Division at the Paisii Hilendarski University of Plovdiv, within the framework of the “Young Scientists and Postdoctoral Students – 2” program.

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Section 3. Pedagogy

<https://doi.org/10.29013/EJHSS-23-1-19-26>

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APPLICATION OF G. POLYA'S PROBLEM-SOLVING PROCESS IN TEACHING HIGH-SCHOOL PHYSICS

Abstract. The study investigates the application of G. Polya's four-step problem-solving process in teaching Physics. This teaching method helps students form and develop problem-solving skills in learning, including: 1) Understanding the problem; 2) Making a plan; 3) Executing the plan; 4) Looking back and reflecting. An experimental teaching session on "some forces in practice" for 300 tenth graders in two high schools (grade 10) was conducted as part of this study. Experimental results at first show that more than 80% of students have significantly improved their problem-solving skills. These experimental results are expected to enable teachers and students to teach and learn Physics effectively, meeting the expected outcomes of the General Education Program.

Keywords: Skill; problem solving; problem solving process; teaching Physics; G. Polya.

1. Introduction

The new general education program (2018) aims to create and develop learners' qualities and competencies. Through the program, learners can master general knowledge and effectively apply the knowledge and skills learned in life and lifelong self-learning. Some common competencies created and developed through all subjects include problem-solving and creativity, autonomy and self-learning, and communicative and collaborative competencies.

The four-step problem-solving process proposed by G. Polya has been investigated and adopted in teaching since the 1960s. At first, it was applied

to teaching how to make a plan to solve common problems in life "How to Solve It (1957)". Later, it was prevalent in education (teaching) in medicine, Mathematics, Business, and Engineering. Okafor T. U. (2019) examined the impact of Polya's problem-solving technique according to Shaibu's observation criteria (1987) and compared it with conventional problem-solving guiding techniques on students' cognitive achievement in teaching Physics. The results showed that students provided with Polya's problem-solving techniques had performed better than those provided with conventional problem-solving techniques [4]. The study by Riyadi &

et al. (2021) on assessing students' problem-solving skills from Polya's four-step approach among primary school students revealed that the percentage of Polya's steps had consistently decreased since not all students mastered how to solve the problems. Based on the question types, the percentage of solving one-step problems was better than that of two-step problems, while the percentage of solving two-step problems was higher than that of multi-step problems [5]. That is, a student's problem-solving skills depend on the complexity of the assigned task.

The four-step problem-solving process in teaching comprises: 1) Understanding the problem; 2) Making a plan; 3) Executing the plan; 4) Looking back and reflecting.

This study focuses on answering the following two questions:

- How to apply G. Polya's four steps of problem-solving in teaching Physics?
- How does teaching and learning the topic "*Some forces in practice*" happen according to Polya's 4-step process? Has the students' problem-solving competency developed?

2. Literature review on problem-solving teaching

According to Schlechty (1990), with the "*problem-raising and solving teaching*" method, the teaching organization and learning situations often have a typical structure, reducing self-direction and meaningful collaborative learning [2]. Robert Delisle (1997) supposes that Polya's four-step learning process keeps all students active, self-reliant, and creative, making teaching strategies ideal for uneven classrooms, and enabling students to self-find how to solve problems, collaborate, and bring together individual talents to "*invent*" solutions. With practical learning situations, G. Polya's four-step problem-solving learning process (1960) helps train work discipline, especially self-direction skills in problem-solving, information mining, small group cooperative learning, critical thinking, and self-assessment skills. Learning in a 4-step process enables students

to develop their own problem-solving competencies. In addition, students' communication, collaboration, and other skills necessary for lifelong learning are also enhanced [2]. "*In all my years as a student and teacher, I have never seen another that lives up to George Polya's title by teaching you how to go about solving problems*" – A. H. Schoenfeld accurately described its importance in his paper in 1987.

Problem-solving involves a complex cognitive process in which the problem solver must use linguistic information, identify the missing information, identify the problem to be solved, and then make arguments to provide problem-solving strategies (Vula et al., 2017). Some research results reveal the reliance of problem-solving strategies on actual circumstances, somehow leading to different problem solutions (Mayer, 1992; Funke & Frensch, 2007). A good problem solver can understand the facts and relationships in a problem entirely and accurately. Meanwhile, a poor problem solver often fails to realize the importance of correctly reading and comprehending all the information, resulting in problem-solving failure (Whimbey & Lockhead, 2013). Students' problem-solving skills in learning Physics include explaining the relationships among physical objects, phenomena, and processes; making judgments and building hypotheses; making an implementation plan: building a logical framework for the content of study; selecting the appropriate method; developing a study implementation plan; designing models, making plans, proposing and implementing some new methods or measures; Implementing the plan: Collecting and storing data from the overall, experimental and investigation results; evaluating results based on analysis and processing of data with simple statistical parameters; comparing the results with the hypothesis; interpreting and drawing conclusions and making adjustments as necessary; Writing and presenting reports and discussing: Using language, drawings, diagrams, charts and tables to express the study process and results; writing a report after studying... [7]

4-step problem-solving process

G. Polya (1960) proposed problem-solving process in teaching should be carried out in 4 steps (see Figure 1): First, students must understand the problem. They must have reading comprehension skills to identify requirements in learning situations. The most challenging part of working through a problem is understanding exactly what the problem is about. The teachers should know how to present a problem so that students can draw consequences, thereby proposing solutions. In order to promote students' self-reliance and creativity, it is vital to determine whether to disclose information about the problem from the beginning or only to a certain extent. *Second*, it is necessary to find how minor problems (various problems) are connected so that students can come to solutions and plan

solutions. *Third*, teachers often assign tasks to groups of students to implement the agreed plan and adjust the solution to suit the reality in case of a change. *Fourth*, it is required to look back at the completed solution and review and discuss the implemented plan. The process of guiding students to solve the problem is as follows:

+ *Step 1: Understand the problem:* This step is to form in students' minds the manifestations of each piece of information contained in the problem, including discovering the problematic situation: observing it; looking for information; finding out limitations or obstacles; understanding the information given and the information discovered when thinking about the problematic situation; demonstrating an understanding of concepts relevant to the situation; and stating the problem.

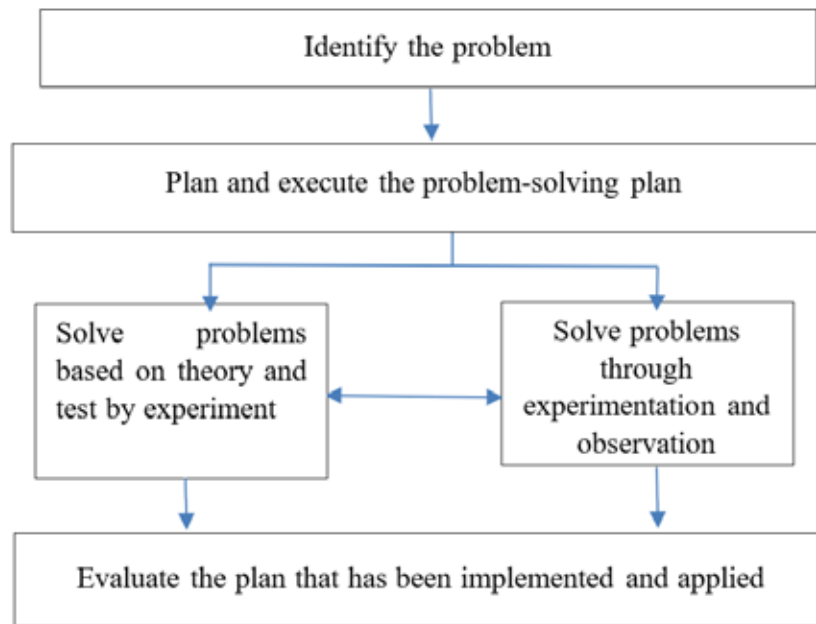


Figure 1. Flowchart of teaching problem solving in Physics subject

+ *Step 2: Make a plan:* Step 2 aims to build a clear symbol of the problematic situation (a situation model or problem model). The main result in solution selection is the ideation of a plan. Such idea may appear gradually or suddenly after seemingly unsuccessful trials and a period of hesitation. To do this, relevant information must be selected, organized in mind, and integrated with relevant acquired knowledge. It includes presenting the problem by

constructing tabular, graphical, symbolic, or verbal representations and converting between formats; Formulating hypotheses by identifying relevant factors in the problem and their correlations; and Organizing and critically evaluating the information.

+ *Step 3: Execute the plan:* The determination of the plan's goals involves Setting goals, clarifying the overall goals, and setting sub-goals (if necessary); Developing a plan: a strategy to achieve the goal

and expected steps to be taken; Executing the plan: assigning tasks (to be done in groups), completion time, and expected outcomes.

+ Step 4: Looking back and reflecting (self-assessing the implemented solution): The step involves checking the progress in achieving the goals at each stage, including checking intermediate and final results, detecting unexpected events, and taking remedial measures when necessary; Analyzing and assessing solutions from different perspectives; critically evaluating hypotheses and finding alternatives; Looking for additional information or clarification. Teachers need to train students in methods and experience to work independently. However, if a student is left alone without any help or with insufficient help, he or she may not make progress at all.

On the contrary, if teachers help too much or do all students' tasks, students' competencies cannot be developed. Teachers should help, but not too much or too little so that students can *share* the work appropriately [3].

A combination of Polya's four steps in problem-solving is shown in the diagram in Figure 1. The process of guiding students to solve the problem is shown in Figure 1.

3. Methodology

This study combined both quantitative and qualitative methods. Quantitative methods were used to analyze quantitative data obtained from tests of problem-solving skills. Qualitative research methods were employed to further interpret the test research results from the quantitative results. The results were analyzed and graphed using MS Excel software.

Pedagogical experiments were carried out at Phan Huy Chu and Doan Thi Diem High Schools, Hanoi City. The participants were 300 tenth graders attending the program using the "connecting knowledge with life" textbook. Observation, interview (during class), and constructed-response tests were employed to collect data. During class, the teacher observed the learning process and evaluated problem-solving skills with Rubric. After each experimental session, the teacher

used a 25-minute constructed-response test. Scores were converted to percentages to determine how well students were progressing in meeting the steps of Polya's teaching process. Rubrics (peer assessment) and three tests after three experimental sessions were used. Then, MS Excel software was used to analyze the assessment data. Results were satisfactory when 75% of students had four skills: Understanding the problem; Making a plan; Executing the plan; Looking back and reflecting (self-assessment) increased from level 1 to level 3.

4. Research results

4.1. Example of teaching the topic "Gravity"

* *Expected learning outcomes*

– State and write the expression of the law of universal gravitation. State the characteristics of the gravitational force vector between two particles.

– Write the weight and free fall acceleration expression depending on the height above the ground.

– State the definition of the center of gravity of an object.

– Name some effects of gravitational force/gravity.

– Apply the expression for calculating the force of gravity and the expression for calculating the weight to solve simple problems.

– Explain qualitatively the real-life phenomena related to gravitational force/gravity, such as free fall, tidal phenomenon, the motion of planets, satellites, etc.

* *The logic of the teaching process*

The logic of the teaching process is described in (Figure 2).

Activity 1: Understand the problem

From the described practical situations, photo slideshows, and simulations, students observe and understand the problem to be solved. Then they can ask the question: What is the effect of force on objects?

Activity 2: Propose a solution

– Students make predictions and propose experimental plans to determine the characteristics of gravity.

– Students learn information about the gravitational force between two particles. Then, they are

guided to propose a plan to determine the characteristics of gravity.

- Students discuss and propose a solution to determine the characteristics of gravity.

Activity 3: Execute the solution to the problem

- Students identify and represent the direction of gravity. Students apply the law of universal gravitation to write down the expression for the magnitude of gravity. The teacher assigns tasks to the groups to follow the agreed solution.

- Students execute the agreed solution.

Activity 4: Assess the solution and apply the knowledge

- Groups report the solution execution results and conduct peer assessments. Then, they can conclude the characteristics of gravity
- Students give examples to distinguish between weight and mass
- Students apply what they have learned to determine the center of gravity of an object.

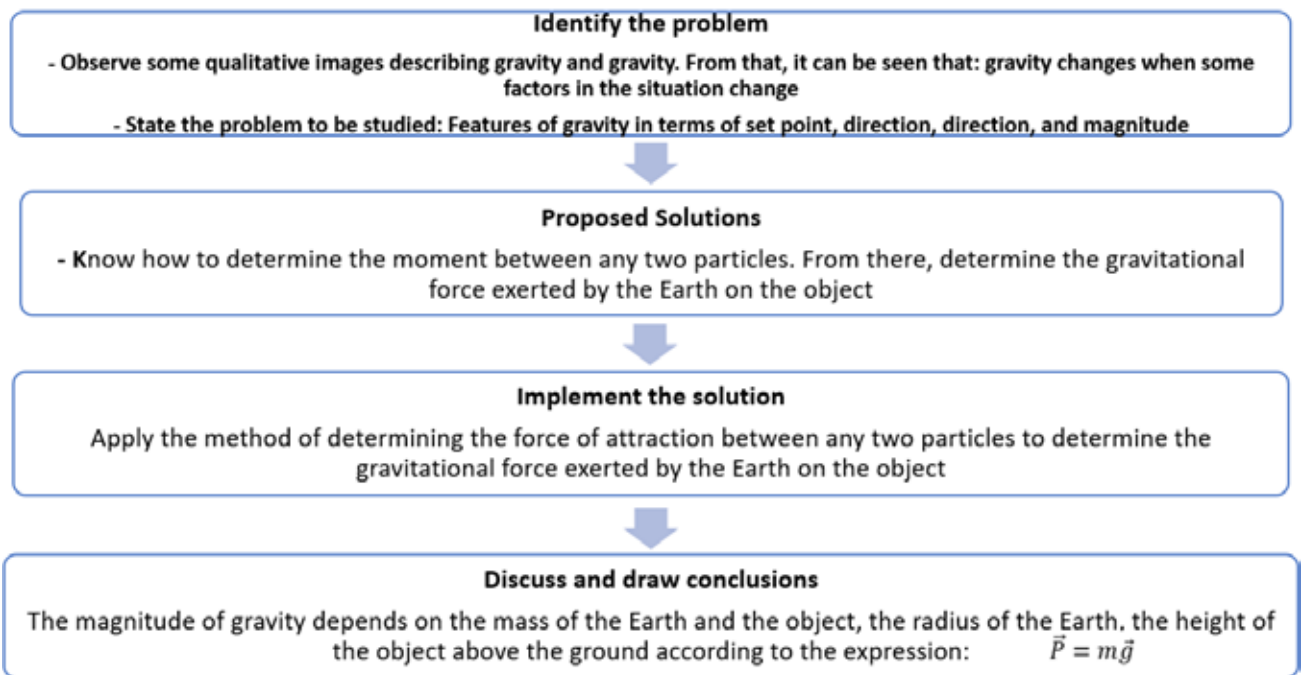


Figure 2. The logic of the teaching process about “Gravity”

4.2. Assessment of students’ problem-solving skills in teaching the topic “Some forces in practice”

Based on the complexity of the tasks assigned to students or the extent of self-reliance and creativity, Rubrics to assess students’ problem-solving skills

while learning were developed according to 3 attainable levels of the 4 problem-solving skills: Understanding the problem (skill 1); Making a plan (skill 2); Executing the plan (skill 3); and Assessing the plan (skill 4):

Table 1. – Percentages of students’ problem-solving skills at level 1

Teaching process (Skills)	Level of achievement (%)			
	Very proficient (good)	Proficient (fair)	Not skillful (Medium)	Can’t do it (least)
Identify the problem (Skill 1)	17.3	34.3	46.8	1.6
Planning (Skill 2)	14.4	28.8	49.5	7.3
Implement the plan (Skill 3)	19.6	22.3	46.7	11.4
Review the plan (Skill 4)	17.8	28.8	44.7	8.7

The assessment results of students' 4 skills at level 2 are shown in the table below:

Table 2.– Percentage of students' problem-solving skills at level 2

Teaching process (Skills)	Level of achievement (%)			
	Very proficient (good)	Proficient (fair)	Not skillful (Medium)	Can't do it (least)
Identify the problem (Skill 1)	28.2	41.1	30.7	0
Planning (Skill 2)	27.1	39.0	33.9	0
Implement the plan (Skill 3)	29.1	40.9	25.1	4.9
Review the plan (Skill 4)	31.3	41.8	21.5	5.4

The assessment results of students' 4 skills at level 3 are shown in the table below:

Table 3.– Percentage of students' problem-solving skills at level 3

Teaching process (Skills)	Level of achievement (%)			
	Very proficient (good)	Proficient (fair)	Not skillful (Medium)	Can't do it (least)
Identify the problem (Skill 1)	34.7	58.8	6.5	0
Planning (Skill 2)	36.9	57.6	5.5	0
Implement the plan (Skill 3)	35.5	54.7	9.8	0
Review the plan (Skill 4)	37.2	55.4	7.4	0

4.3. Discussion

The percentage results indicated an increase in skill level from level 1 to level 3 after the lessons. Nevertheless, problem-solving skills among students in the four steps were not evenly developed. Skill 1 (understanding the problem) was better than skills 2 and 4. Meanwhile, the best results were found in skill 3. When students understand the problem and propose a solution, they can entirely execute it. Notably, clear progress in executing the solution was observed throughout the lessons. Through direct observation, students had clear improvement in skills of performing steps 1, 2, and 3 with a high percentage. Students often faced difficulty in solving problems in lessons using experiments, mainly due to new learning methods and the teacher's improper instructions. Students found adapting the experiment plan to the existing laboratory equipment difficult. Some were not proficient in thinking of different strategies for solving problems, while others needed to gain knowledge about error calculation when processing experimental data.

Regarding the two steps of making and executing the plan, many students could not correctly write down the steps to take. Most students solved the problem immediately without writing down the steps. Even good students still needed help in selecting and identifying Physics research methods to solve the problem. It was observed that this happened due to, among other reasons, students' lack of training in writing down specific steps and how to execute the plan. Writing down the steps is essential to select a proper strategy for solving the problem. This finding is consistent with Anderson's study (2011) which argues that strategic orientation to problem-solving is a significant part of problem-solving. By guiding students to write down strategies and expected outcomes before solving problems, teachers will know to what extent students understand the problem and at what stage assistance will work for students' self-reliance and creativity [5].

5. Conclusions

In this article, applying G. Polya's four-step problem-solving approach to teaching Physics, the author found out how to organize the teaching of three lessons: "Gravity and tension force, friction force, and elastic force" in the topic "Some forces in reality" – Physics Grade 10.

In adopting Polya's four steps of problem-solving in teaching Physics, **making a plan and executing the plan** should be conducted in two ways: solving the problem through theoretical reasoning and testing by experiment, and solving the problem through experiments and observation. Experimental results indicate that applying the four-step problem-solving process, as described in the article, helps develop students' problem-solving ability, meeting the expected learning outcomes under the general education program 2018.

Polya's four-step problem-solving process has been widely adopted in teaching Mathematics in many countries worldwide (e.g., the USA, UK, Korea, Singapore, Indonesia, and Thailand); however, there have been few studies on its application in teaching Physics. Hence, in the teaching process, especially in steps 3 and 4 (making a plan and executing the plan), it is necessary for teachers to orient students on how to solve problems according to the characteristics of Physics research and learning and regularly provide them with exercises that require students to follow such four-step problem-solving process. This study was pedagogically experimental with a small sample size. Therefore, more mass studies with large samples in many other high schools should be further conducted.

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PARENTS' INTERPERSONAL COMMUNICATION IN SUPERVISING CHILDREN'S ONLINE LEARNING

Abstract. The purpose of this study was to explain the interpersonal communication experience of parents in supervising children's online learning in Pucung Bay, North Bekasi. Qualitative descriptive research method, researchers interviewed 3 parents, followed by observation and documentation of children's online learning. The results showed that parents monitor children's online learning, parents monitor children's learning at the time before, during and after online learning. Before learning, parents focus on learning preparation, During online learning, parents focus on accompanying children and explaining learning materials, after online learning is completed, parents ensure the implementation of learning outcomes. In this process, parents use interpersonal communication.

Keywords: Interpersonal Communication, Parental Control, Online Learning.

Introduction

Since the corona virus was first detected on March 2, 2020 after arriving in Indonesia. The spread of the virus began to spread throughout Indonesia. To prevent the spread of the coronavirus, the government imposed widespread social distancing (Ministry of Health RI [8]). Where the application of this regulation causes many problems in various fields, ranging from health, economy, culture to education. One of the influential sectors is the education sector where the new learning system is. e-learning or e-learning was introduced. E-learning is a digital-based teaching medium that uses the internet, where teachers become teachers for students so that they can be actively involved in the learning process (Arsyad [2]).

Online learning (online) is *online* learning that uses the internet network or distance learning. Where teachers and students communicate using various kinds of learning applications through gadgets. With the support of learning applications and communication media including WhatsApp, Google Classroom, Google Meet, Slack, and Zoom. Online

learning (online) or *e-learning* is an educational support medium that uses the internet or digital-based and the teacher acts as a facilitator so that students play an active role in the learning process. In line with that (Arsyad [2]). Riyanda, Herlina and Wicaksono said that in the process of continuing online learning, communication between teachers and teachers is still established through the media so that there is still a discussion process [18].

Based on the Circular Letter of the Ministry of Education and Culture Number 4 of 2020, the Government issued a letter of appeal to students and teachers to Learn From Home (BDR) and provide a new learning experience using modern technology today, such as Laptops, Computers, Mobile Phones, Tablets, as well as various applications used for online learning, such as Zoom, Google Classroom, Google Meet, Slack, and others. This first online learning is carried out so that students tend to use their gadgets and learning applications that will make it easier for teachers to provide teaching materials to children at various levels of education.

Various levels of education carry out online learning, in elementary school education units the implementation of online learning in Indonesia with various levels. Researchers made observations in the Bekasi area, hampir all elementary schools conducted online learning, but in the implementation of several obstacles, one of which was due to minimal student learning literacy, so that online learning involved parents and families at home. At the elementary school level, children's online learning tends to be accompanied by parents and families. This shows that the online learning process of elementary school students is modified and adapted to the conditions of the family and local community.

Researchers' observation is that there are two learning methods carried out by elementary school students, namely some students are allowed to come to school and meet directly with their teachers, then some students are dispersed or encouraged to study from home or study online with different schedules. This type of applied learning is supported by the use of Gadgets. Chusna mentioned that [4] *gadgets* are electronic devices that have special functions in them, such as cellphones, games, computers, and so on.

There are several obstacles experienced by teachers and students in online learning, who are required to adapt to the new habits of their students or parents. This obstacle is influenced by several factors, including economic limitations in each student's family, which have an impact on the availability of learning tools to learning support networks.

Overcoming some of these obstacles, parents involve themselves in children's online learning by conducting direct supervision. Parents provide direction, understanding, mentoring to support children's learning tools. In the implementation of online learning, children often do not focus on learning, so parents are involved in providing support to children for learning, where what parents do is classified as interpersonal communication. Communication is an important thing that they must use in supervising their children in learning activities, which is useful

for monitoring their activities, and understanding their feelings, attitudes, behaviors or expressions to be close or familiar. Therefore, this interpersonal communication is a communication that is suitable for parents to use to improve their supervision for the better of their children in this learning activity. As Hanani says that this interpersonal communication looks more at the process of closeness-intimacy, which begins with a psychological approach. It's like building a closeness and familiarity, where the effect is conveyed directly [4].

Mulyana in Hanani [5; 15] mentioned that interpersonal communication is communication between people through face-to-face where each participant captures responses from others directly with verbal or nonverbal messages. This form of communication is also included in the diadik which only involves two people, such as two best friends, husband and wife, parents with children, and so on.

The characteristics of diadik communication are parties who communicate sending and receiving messages simultaneously and spontaneously, either verbally or nonverbally. Verbal messages are communication that always uses words, both oral and written. This communication is also most widely used in human relationships. Those who use this communication can express their thoughts, ideas, emotions, feelings or intentions in conveying data, facts or information and explain them through the exchange of feelings and thoughts, quarreling or arguing with each other (Mulyana [15, p. 73]) (Kurniawati [10, p. 27]).

Interpersonal communication looks more at the process of proximity to the occurrence of that communication, with the purpose of the message being conveyed the effect is direct. Therefore, interpersonal communication first begins with a psychological approach, building a closeness and familiarity. With the presence of closeness will establish communication spontaneously, even the closeness between the communicator and the communicant does not need to take into account a structure of speech because between the two of them already feel close. Forms

of Interpersonal Communication include Dialogue, (Hanani [5, p. 14–22]) *Sharing*, Counseling.

Research Methodology

This research uses the Interpretive Paradigm paradigm, in order to understand how interpersonal communication is used by parents and their children in supervising online learning. Manzilati that the interpretive paradigm is a paradigm that seeks to understand human behavior. This research method also uses descriptive qualitative methods. Researchers conducted interviews on 3 informants, observations of students' online learning, and documentation (Kriyantono [9]). The results of the data collection of researchers are processed through reduction, description and verification and conclusions. The study was conducted in the Pucung bay area of Bekasi [12, p. 4; 9, p. 308–309].

Results of Research and Discussion

Supervision of Children's Online Learning

The supervision carried out by parents to their children is usually carried out before online learning begins, until online learning is completed. When the child has not started online learning, parents will tell their child to prepare for the learning needs to be used. If there is a virtual class that uses a learning application, usually parents will help their children first to connect a wifi network or turn on internet data. If the internet data or data package on the mobile phone has run out, then parents will buy a data package first at a credit stall. After that, parents will tell their children to prepare the *Zoom* application, *Google Meet*, or open *Google Classroom* via the link provided by the teacher via cellphone, tablet, computer, or laptop. Then prepare the book to be discussed according to the lesson schedule.

Then when online learning is being carried out, parents will tell their children to first understand the materials provided by the teacher, and tell their children not to play or sleep – lie down while online learning is taking place. For parents who are busy in their household affairs, they will usually tell their brother to supervise his sister who is studying to pay

attention to the teacher who is teaching and be disciplined when online learning is being carried out. When children are learning online, usually busy parents also keep an eye to see whether their children are learning or not. If the child is not seen learning or does not listen to the teacher who is giving material, then the parent will yell at his child to keep paying attention to the lesson, after which the parent will approach him to reprimand his child. If parents are not busy in other matters, they will accompany their children to help with difficult tasks, or help their children if they are confused in answering the questions that have been given by the teacher.

After the online learning is completed, usually parents will check their children by asking whether there are assignments given by the teacher or not, and usually parents will see their children's learning results on the same day. Then parents will be given the material learned that day through the class *WhatsApp* group, so that parents will explain the day's lesson back to their children so that they can easily understand the material that has been given earlier by the teacher. In the supervision of online learning carried out by parents to their children, this causes interpersonal communication that is used, such as when parents supervise by telling their children to pay attention to their teachers who are learning online. The order can be in the form of shouts and reprimands, what is meant by this shouting is when they are not close to their child. For example, the parents are in the kitchen, and the child is in the living room, and then the parents will shout to tell their children to learn, this is done so that the child can listen to the orders from his parents to relearn.

Then the reprimand given from parents is usually done so that the child can return to pay attention to the teacher who is teaching, which can change the attitude or behavior of the child who was sleeping around, watching TV, leaving the house while studying to be paying attention to the teacher again, then giving affirmation with a reprimand if the child cannot do his task. The communication used by parents

is also carried out when they are checking their children, where parents will ask their children first if they have finished learning or not. If the child answers “unfinished”, then the parents will approach him to help him temporarily, after which the parents will return to the previous busyness. Then for parents who are outside the home, usually they will check by calling or making a video call, after that they will ask about what lessons get assignments from the teacher, then parents also ask about their children who can understand the subject matter or not. If the child gets an assignment from his teacher, then the parents will tell him to do the task immediately.

Then the communication that parents do when they are sharing their busy time with their children, where they will interact directly to ask about the learning that is done on the same day. Often parents will also negotiate with their children when they are in a bad “mood”, this negotiation is by communicating to offer solutions by following the will of the child, such as whether the child wants to learn now or later.

When online learning is completed, parents and children usually tell each other what they feel during this online learning implemented by the Government. Parents will tell them that they complain that if time at home has to be divided to become a teacher in their children’s online learning, parents also have no understanding of their child’s subject matter, and parents want their children to start entering school only. For children, they usually complain if they are too bored to stare at the phone screen continuously, so they want to meet and play with their friends at school. The communication carried out by parents and children is also included in counseling, where parents will clear up the problems experienced by the child, and will help him to find a solution in solving his problems.

From the results of research that has been found by researchers, that communication activities carried out by parents with their children in supervising online learning run properly, where parents will communicate to their children to continue to provide direct interaction, whether through face-to-face or

not, the communication activities they do often occur when they are busy in their work matters. Based on the analysis of researchers in conducting this study, parents carried out interpersonal communication with their children to convey direct messages to them to remind them to continue studying or doing their tasks, and this communication only occurs between parents and their children, either through face-to-face, telephone, or video calls.

Interpersonal Communication in Online Learning Supervision

From the results of research that has been found by researchers, that communication activities carried out by parents with their children in supervising online learning run properly, where parents will communicate to their children to continue to provide direct interaction, whether through face-to-face or not, the communication activities they do often occur when they are busy in their work matters. Based on the analysis of researchers in conducting this study, parents carried out interpersonal communication with their children to convey direct messages to them to remind them to continue studying or doing their tasks, and this communication only occurs between parents and their children, either through face-to-face, telephone, or video calls.

From the results of research conducted by researchers, it was found that the interpersonal communication of parents with their children has an explanation of psychological, which starts when parents will ask questions to offer help or solutions to their children so that they can easily answer the tasks they do to be completed faster. What this parent does is to build a closeness or familiarity with their children to make it easier for their children to solve problems in their duties. With the presence of closeness will establish communication spontaneously, even the closeness between the communicator and the communicant does not need to take into account a structure of speech because between the two of them already feel close. (Hanani [5, 14–22]). So that with this approach or familiarity from parents to

their children, it will make children feel the care, attention and presence of their parents in helping them do online tasks even though children know that their parents have a busy life in taking care of work, be it household affairs or affairs outside the home.

Based on the results of the study, researchers found that interpersonal communication between parents and their children in supervising online learning has forms of interpersonal communication. Such as conversations between parents and their children while discussing or doing questions and answers about the tasks given, then parents and children will tell stories to provide experiences or *sharing* that they feel during online learning. And parents will negotiate through questions given to their children, so this is done to adjust the child's "mood" in their online learning. Which inadvertently makes parents and children counsel in this online learning. The following is an explanation of the form of interpersonal communication that occurs between parents and their children:

1. Dialogue Explanation

Based on the results of research that has been carried out previously by researchers, that parents and children have conversations when they are discussing, conducting questions and answers, giving orders to parents and being accepted by children, as well as reprimands given to their children. This is done so that parents can understand the conditions experienced by children when they are learning online, and children will receive input given by their parents.

2. Sharing Explained

Based on the results of research that has been previously found by researchers, that parents and children will share their experiences about their grievances about facing situations and conditions in this online learning, the complaints conveyed by parents certainly have an impact on children as well, such as parents telling their children that they are too cape to share their activities with their children, And children also give stories to their parents if they want to play with their friends in school so that they feel

happy and don't feel bored in the house. Researchers concluded that from the experiences or complaints felt by parents and children, this certainly makes them know each other and understand the feelings, traits, attitudes, and behaviors they experience with each other during this online learning.

3. Counseling Explained

Based on the results of research that has been found by researchers, that parents accidentally do counseling to their children such as negotiating to adjust the child's "mood" when they do not want to learn or do their tasks at all. So that parents will continue to be patient and relent to them. With what parents have done in negotiating to adjust their child's "mood", this is a decision they make so that they can adjust the child's will when they don't want to do their tasks at all. This is also a way for parents to solve the right problems for their children so that they can easily think about what they want when they want to continue their learning again.

From the way parents negotiate with their children, this is also because parents have little time in supervising online learning for their children, which this supervision style will make children lazy to learn because of their emotional factors that will affect their learning "mood". Based on the findings from the results of this study, researchers found an element of interpersonal communication between parents and their children in the process of supervising them during online learning, where parents become communicators in supervising their children, and children become communicants to hear speech or messages that have been given from their parents, either by phone, or video call.

Conclusion

Based on the findings made by researchers, that interpersonal communication between parents and children in the online learning supervision process runs properly, where parents continue to provide interaction with their children. This communication is carried out when online learning has not yet started, until online learning is completed. Such as parents

who will give orders to tell their children to prepare for learning needs before online learning begins, by preparing the Zoom application, Google Meet or Google Classroom, and preparing textbooks that will be discussed later.

When online learning is carried out, parents will discuss to accompany and assist their children in doing assignments and paying attention to their teachers. Parents will also negotiate to adjust the will of their children who want to learn now or later. Often parents will give shouts and reprimands when the child is doing other activities besides learning, this

is done so that their children can return to learning. For busy parents, usually they will tell their brother to supervise their sister who is studying online, often busy parents keep watching their children and check if they are studying or not.

When the online learning is completed, busy parents will ask about whether the assignments given by the teacher are already there or not. Usually parents and children tell each other about how they feel when this online learning is carried out, this communication is done so that they can know their natural feelings.

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Section 4. Psychology

<https://doi.org/10.29013/EJHSS-23-1-34-37>

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NAFSI AMMARA IN SUFISM AS AN OBJECT OF PSYCHOLOGICAL RESEARCH

Abstract. Nafsi ammora, according to the structure of personality (according to Freud) corresponds to Id (“It”). “It” is the space of unconsciously irrational processes. “It” cannot be eliminated or brought up. But nafs, i.e. The “I” can be nurtured with the help of the “Higher Self” as a “censorship of a person’s conscience”, which shows the ideal characteristics of a person in society and social relations. Psychoanalysis believes that culture and religion have a negative impact on human health. The scientific article provides a comparative analysis of psychoanalysis and Sufism in relation to nafs and “I”.

Keywords: nafs, nafsi ammora, religions, psychoanalysis, “It”, “I”, “Higher Self”, culture, universal values, collective neurosis, obsessive states, illusion.

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НАФСИ АММАРА В СУФИЗМЕ КАК ОБЪЕКТ ПСИХОЛОГИЧЕСКОГО ИССЛЕДОВАНИЯ

Аннотация. Нафси аммора, по структуре личности (по Фрейд) соответствует Id («Оно»). «Оно» – это пространство бессознательно-иррациональных процессов. «Оно» невозможно устранить или воспитать. Но нафс, т.е. «Я» можно воспитать с помощью «Высшее Я» как «цензуры совести», которая показывает идеальные характеристики человека в обществе и социальных отношениях. Психоанализ считает, что культура и религия отрицательно влияет на здоровье человека. В научной статье осуществляется сопоставительный анализ психоанализа и суфизма в отношении нафс и «Я».

Ключевые слова: нафс, нафси аммара, религия, психоанализ, «Оно», «Я», «Высшее Я», культура, общечеловеческие ценности, коллективный невроз, навязчивые состояния, иллюзия.

Введение. Это на первой стадии совершенствования нафс называют «доминирующим эго» («доминирующее эго») или «злым инициатором эго». Доминирующее эго ищет возможности до-

минировать над человеком, его мыслями и действиями. Он также управляет духовным миром человека. Характерными чертами этой стадии являются: эгоизм, непонимание чужой боли, отрицательные нравственные качества и др.

Основная часть. В психоаналитической концепции структура личности состоит из следующих компонентов: Id, Ego и Super Ego. Известно, что Id будучи одним из компонентов структуры личности, является источником энергии для всех видов деятельности биологически детерминированного человека. «Хотя другие области сознания развиваются из Id, само Id просто, живо и не организовано. Логические законы мышления неприменимы к Id». ... Id не меняется под жизненным опытом, потому что не вступает в контакт с внешней средой» [6, 36].

А. Азизкулов в своей статье «Орден Ходжаган и психоанализ (сравнительный подход к вопросу о воспитании)» проводит сравнительный анализ психоанализа с суфизмом, т.е. реализует компаративистский подход. Известно, что в психоанализе психика человека действует в ментально-рациональной и бессознательно-иррациональной форме. Это учение о бессознательном существовало до психоанализа, но позже З. Фрейд развивал это учение, разработал особую структуру личности и разделил её на три слоя: «Оно» («Id»), «Я» («Ego») и «Высшее Я» («Super Ego»). По Фрейду, «Оно» – это пространство бессознательно-иррациональных процессов. «Я» считается слоем рациональной, логической мыслительной деятельности, «этот слой управляет иррациональностью психики, проходящей под подсознанием, страстью, связанной с неправотой и обеспечивает ее соразмерность нравственным нормам в обществе» [2, 75]. Автор так пишет, но через некоторое время выдвигает мнение, совершенно противоположное этому мнению. Он пишет о слое «Оно» и говорит: «невозможно устранить или воспитать склонность к жадности в человеке при любой сознательной социальной

деятельности». С одной стороны, он говорит, что «Я» управляет эго, с другой стороны, выдвигает мысль о том, что подсознание нельзя тренировать. Какой из них правильный? Кроме того, автор оценивает слой «Высшее Я» структуры личности как «цензуры совести», которая показывает идеальные характеристики человека в обществе и социальных отношениях. На самом деле «Высшее Я» не ограничивается «цензурой совести». Она включает в себя культуру, общечеловеческие ценности, различные табу и т.д. Кроме того, говоря о цензуре совести, автор констатирует: «В этом слое структуры личности происходит стремление человека к совершенству» [2, 75]. Не могу согласиться с этим мнением. Потому что стремление человека к совершенству зависит не только от цензуры совести. Совершенство вообще зависит от множества факторов, в том числе и от отношения человека к религии. Потому что религия тоже входит в структуру «Высшего Я». Однако, поскольку отношение З. Фрейда к религии было атеистическим, ее роль в стремлении человека к совершенству он оценивал, как отрицательную, как и культуру. С этой точки зрения ясно, что связь между цензурой совести и совершенством устанавливается условно. Совершенство в суфизме определяется отношением человека к религии.

Здесь же поясним отношение З. Фрейда к религии. Это очень важно. Причину такого положения можно увидеть на приведенном примере, то есть в последнее время некоторые психологи склонны искусственно связывать психоанализ с мистикой и объяснять ее. Мы уверены, что при правильном понимании взглядов З. Фрейда на религиозный вопрос, он никогда попытался их связать.

В своей работе «Будущее одной иллюзии» Фрейд объясняет религию как коллективный невроз т.е. состояние, которое непокидает мозг (навязчивые состояния). Это состояние объясняется в медицине так: при неврозе, не выходящем из головы, у больного отмечается крайняя раздражительность, крайняя утомляемость, чрезмерная

бессонница, снижение трудоспособности. Различают три вида состояний, поселившихся в мозгу болезни: а) в виде мыслей: мысль приходит в мозг больного и он никак не может от нее избавиться (образ Божий остается в мозгу человека и он постоянно думает только об этом, различные туманные мысли, приходящие извне, лишь подавляются грустью, проходящей сквозь призму этого образа); б) в форме действий: больной постоянно выполняет определенное действие (например, без остановки моет руки, стрижет волосы и т.д. Человек насильственно повторяет какие-то шаблонные и бессмысленные действия. Сюда входят молитвы и различные ритуалы); в) в виде паники: больной всегда живет с каким-то страхом (например, кажется, что его убьют. Или человек живет со страхом быть судимым перед Богом). По мнению Фрейда, религия – это невроз в виде мысли, застрявшей в мозгу человека [5].

Психоанализ отрицает все, в том числе культуру, религию, что «отрицательно влияет на здоровье человека, идет вразрез с желаниями и влечениями души». Выдвигается мысль о том, что культура и религия являются препятствиями для человеческих желаний, блокируют пути их удовлетворения и негативно влияют на здоровье человека.

Id – это собственно эго человека, существо внутри него, его внутреннее «Я». Вопрос о душе был поставлен за тысячи лет до Фрейда на Востоке, особенно в исламских учениях и нашел свое самое совершенное решение. На этой основе особую активность проявляли представители суфизма. После того, как они поняли, что от похоти нельзя отказаться, они встали на путь ее воспитания. Если самым низким уровнем нафса является «нафси аммара», они разработали механизм, позволяющий довести его до уровня «нафси камила», шаг за шагом воспитывая и повышая его. Они не только разработали его теоретически, но и опробовали на собственной жизни. По Фрейду, Id – это «эго и потребность в удовлетворении его желаний» лежит в основе этой доктрины.

С. Джимбинов сказал о психоанализе: «Психоанализ есть полухудожественное, полунаучное учение. Раннее детство, забытые переживания и печали, несбывшиеся мечты, которые считаются основой личности – сколько в них может быть поэзии и мудрости! Однако пустой материализм и безрадостный атеизм Фрейда сделали его мифологию испорченной и неубедительной» [4, 6].

Имам аль-Газали сравнивает нафси аммара со свиньями и собаками: эмоциональная нафси аммара ведет себя как свинья, жесткая нафси аммара ведет себя как собака. Эта стадия нафса характеризуется такими качествами, как гнев, жадность, страсть и ревность, и в ней доминируют мирские и эгоистические желания.

Люди с таким уровнем вождения подобны наркоманам. Потому что они не считают себя наркоманами. Людьми с подобной нафси аммарой движут негативные желания, но они не хотят в этом признаваться. У людей, обладающих этим духом нафса, нет ни желания, ни стремления изменить свой нафс.

Аль-Хаким ат-Тирмизи пишет об искушении души: «Если нафси аммара искушается, то ее искушают похоть и наслаждения» [2, 49]. Из-за этого его проблема сложнее и труднее. Теперь он изгоняется воспоминанием о смерти. Потому что, если человеку постоянно напоминать о смерти, ее желания прекратятся. Напоминание нафси аммаре о том, что она постоянно страдает, и ее положение тяжелое, унижает ее, делает ее грустной. Аль-Хаким ат-Тирмизи говорит об искушении нафси аммары и указывает пути его устранения.

М. А. Джошон пишет об искушениях похотью: «Мистики различают различие между искушением дьявола и искушением самости следующим образом: сатана переходит от игры к игре, а нафси аммара упорно на чем-то настаивает. Поскольку сатана – искусный лжец и обманщик, если он не может убедить человека совершить один грех, чтобы отвлечь его от довольства Божия, он «подсказывает» другой грех: если ему не удастся убедить человека

в одной игре, он проводит другую игру. Это определение дает подробную информацию о том, как различать источники искушения. Это чрезвычайно важно для того, кто борется со своим нафси аммарой. Потому что, если человек четко знает своего противника, с ним легко бороться» [3, 9].

Аль-Джазари пишет о нафси аммаре: «Этот нафс, который склонен к материальной природе и похотям, считается источником всякого зла

и безнравственности. Это исходная точка гордыни, гнева, похоти, зависти, злобы, гнева, алчности и скупости» [7, 84–85].

Закключение. Таким образом, нафси аммара считается нафсом, иницирующим зло, она совершенствуется, следуя указаниям наставника с помощью определенного лечения и в результате переходит на следующую ступень, называемую нафси лаввама.

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<https://doi.org/10.29013/EJHSS-23-1-38-40>

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DYNAMICS OF SEXUAL ORIENTATION AND GENDER FORMATION DURING A PERSON'S LIFE

Abstract. The article defines such basic concepts as: gender, sexual orientation, gender identity, and also presents the concept of gradual dynamics of gender self-determination during life, which explains the naturalness of a possible change in a person's sexual orientation with age.

Keywords: gender, sexual orientation, sexual identity, gender identity.

The phenomenon of human sexuality became the subject of prominent scientific research only in the twentieth century. Thanks to the courage and perseverance of A. Kinsey, W. Masters, W. Johnson, Z. Freud, along with many others, overcame great resistance in order to speak truth to power in a close-minded and largely hypocritical society, and because of their bravery, science has made enormous strides toward understanding concepts integral to humanity.

The relevance of gender and sexual orientation issues is becoming especially significant now, when the number and gender of sexual partners, the choice of gender, and their gender, are increasingly recognized as a private matter for each individual or couple. The legalization of all types of love has contributed directly to a departure from the traditional pursuit of sexual partnership solely for the purpose of reproduction in our societies [1, p. 288]. Let's define some of the most important concepts for further consideration of our topic.

Assigned sex is currently defined as a biological determination of a person as a man or a woman, based upon their having a certain set of chromosomes which dictates the physical constitution and type of sexual apparatus the individual develops for the purpose of reproductive function.

Gender (as known as gender roles) – sets of socio-cultural and behavioral characteristics and expectations that determine the personal, social, and legal status of a man or woman determined by their com-

munities. The term “gender” was introduced into the scientific language by the American sexologist John Money in 1955, using it in his works devoted to the study of transgender and intersex people [2]. Using this term, John Money proposed to separate the biological sex of a person from their gender identity, which, according to Money, a person could change during his life, regardless of gender.

Gender identity is defined, for the purposes of this article, as the subject's personal sense of belonging to a particular gender [3].

Sexual orientation is the subject's sexual attraction to a partner who embodies certain desirable characteristics. Currently, in addition to the long-recognized homo -, hetero-, and bisexual types of orientation, there are many others in which the decisive factor is not the gender of the partner, but other characteristics (for example, attitude, behavior complex, and character) [4].

Based on the totality of research data, it has now been revealed that gender, gender identity, and sexual orientation are interrelated, but do not determine each other. A revolutionary step in confirming this was made by Alfred Kinsey, who devoted many years to the study of sexuality, and his revolutionary spectrum of sexual inclination commonly referred to as the “Kinsey Scale”. The Kinsey Scale is a numerical score assigned based on a combination of psychological and behavioral components of attraction decided upon by individuals when choosing sexual partners

and is still used as a tool for measuring where one's sexual identity falls within the greater spectrum. The Kinsey scale allowed us to identify high variability in the sexual orientation of people of different ages and its fluidity during a person's life. He did not identify clear patterns of these changes, however, according to his data, in childhood, many people had homosexual contacts with their peers, which in most cases remained episodic, and then later in adulthood, a large percentage of respondents recognized their bisexuality [1]. From our point of view, changing a person's sexual orientation and gender identity during life is not only possible but increasingly the norm. We have identified several age periods in the context of gender identity and sexual orientation:

- The first one is infancy (from birth to 1.5 years), the point of reference when the child has neither one nor the other;

- The second is the period of younger childhood (from 1.5 to 8 years). According to most experts, during this period, the primary consciousness of one's gender identity is formed. The scope and content of gender identity change with age. Based on observations of others and their own life experience, the child creates a gender image that usually coincides with the gender assigned to them at birth;

- The third is the puberty period (from 9 to 17 years), in which gender informs gender identity and how that identity is expressed behaviorally. This is largely due to the influence of the teenager's peer group. During this time period, sexual desire begins

to form. According to Kinsey reports, adolescents often try same-sex sexual contact, due to greater compatibility, mutual understanding, and the density of communication with peers of their sex;

- The fourth is the period of the first maturity (from 18 to 35 years), during which a person maximally implements his reproductive program under the influence of instincts and the pressure of societal expectations;

- The fifth is the period of a second maturity (from 36 to 60 years) when the subject frees himself from the stereotypical expectations imposed by society and looks for their individual path. This period is most sensitive to gender and sexual orientation changes, which may or may not be related;

- The sixth is old age (after 60 years) when a person is most often self-determined with gender and sexuality, the importance of this self-determination gives way to reflection and summing up life results. During this period, changes in gender and sexual identity are somewhat less common.

For clarity, we have shown the ratio of gender identity and sexual orientation on the graph for each age period.

If we place these graphs on a time vector and connect them, we will get possible variants of changes in gender identity and sexual orientation during a person's life in the form of a three-dimensional curve that smoothly changes its shape, which shows the dynamics and variability of the indicators we have chosen (figures 1–6).

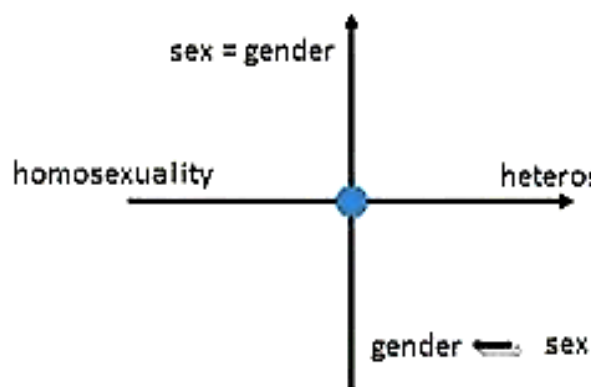
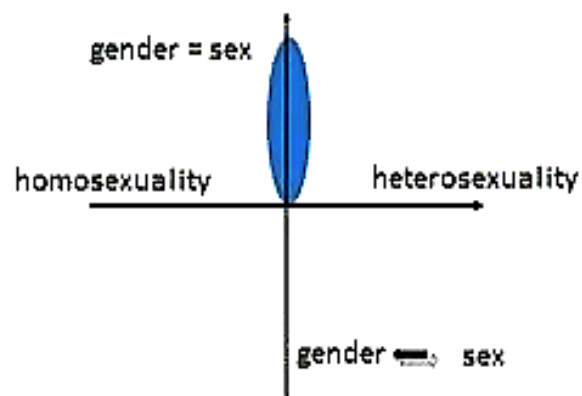


Figure 1. Infancy Figure



2. Early childhood

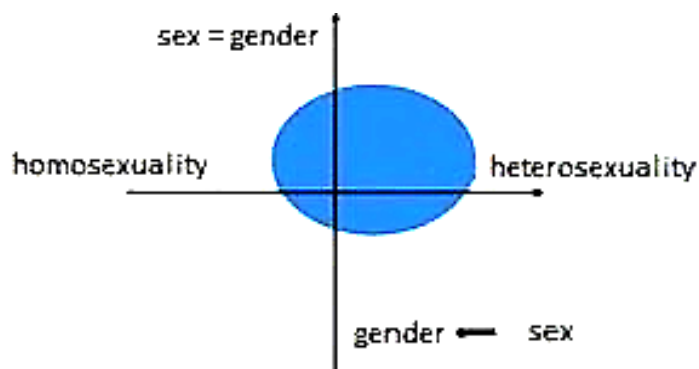


Figure 3. Pubertad Figure

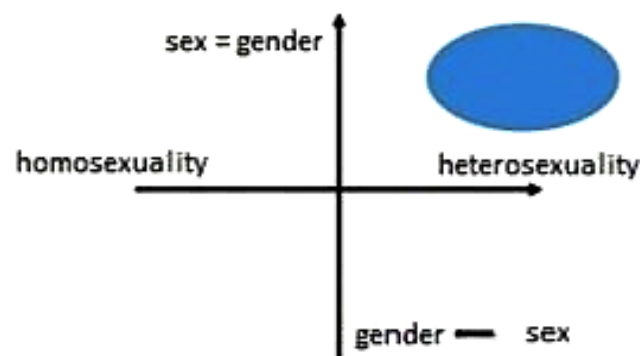


Figure 4. First maturity

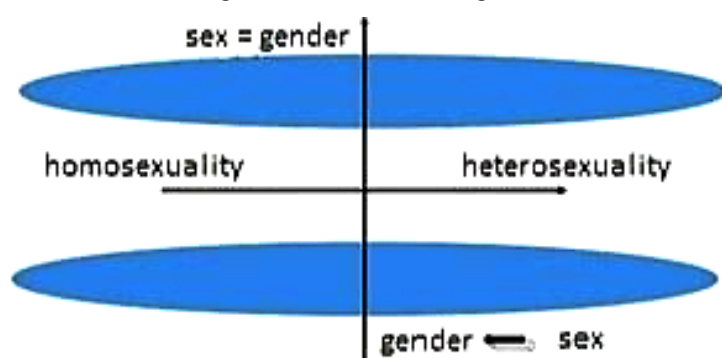


Figure 5. Second maturity



Figure 6. Old age

Thus, based on the long-term work of A. Kinsey and his followers posited that a dynamic change in gender self-determination and sexual orientation during a person's life occurs under the influence of

numerous factors of both the external environment and internal personal changes, and rather than being an anomaly as previously believed, is rather a variant of the norm.

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Section 5. Religious studies

<https://doi.org/10.29013/EJHSS-23-1-41-59>

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READING THE DEVELOPMENT OF INDONESIAN ISLAMIC TYPOLOGIES PERIOD OF 1960 TO 2021

Abstract. This article would explore the forty-one years of Indonesia's Islamic typologies (period of 1960–2020) which focused on the shift of Indonesian Islamic thought. This study wants to strengthen several theories in the field of history, Islamic thought and social-anthropology that religious understanding and its practice are always closely related to social change, especially on a global scale as shown by W. F. Wertheim (1956), Taufik Abdullah (1987), Chandra Muzaffar (1988) and Robert Hefner (1997). Until the 1960s, Indonesian Islam was still in two major groups, traditionalists and modernists. However, from the late 1970s to 2020, the typology of Indonesian Islam became very diverse went beyond traditionalism and modernism. Externally, the massive Islamization of Indonesia since the 1960s is also due to global networks: the Middle East, Africa, Central Asia, West Asia, Southeast Asia and Western countries. Through this global influence, the initial categories of “traditionalists and modernists” (in 1970s) are transformed into neo-modernists, post-traditionalists, liberal, transformative, cosmopolitan, neo-revivalists, salafi-Wahabists etc. In addition to using historical and sociological approaches, this study will also examine two theses: W. C. Smith thesis (1989) on “cumulative tradition” and “historical faith” describes that faith can be expressed historically. Various expressions of faith that have accumulated in history are then constituted into what is called “religious tradition”; and What is Islam? Shahab Ahmed (2016) stated that Islam as meaning-making for the self in terms of hermeneutical engagement with Revelation as Pre-Text, Text, and Con-Text.

Keywords: Indonesian Islam, Islamic thought, Social change, Global networks.

Introduction: A Reflection on the “Mystical Synthesis” and the Appearance of the Traditionalists versus Modernists

Merle Calvin Ricklefs (1943–2019), regarded by Peter Carey as the most prominent Javanese historian during the World War (Peter Carey 2021), discovered an interesting phenomenon during the Islamization on the Archipelago in the 17th century (or the 1600s)

known as the “mystic synthesis”, which accepted Islam as a religion whilst maintaining the believe and practices of the Javanese mystical culture. Ricklefs even described Sultan Agung (1593–1645), considered as the greatest king during the post-Majapahit Java Island, as a devout Muslim who vowed to Islamize his kingdom, but still maintained his relationship with the supreme spiritual leader of Java, *Nyi Roro Kidul*. Through his

spiritual retreats, the Sultan was believed to obtain the secret mystical powers (Ricklefs [36, 5]) of both Java and Islam. After Sultan Agung, Raden Mas Said Pangeran Adipati Mangkunagara I (1726–1795) or the “Soul Catcher” (*Pangeran Samber Nyawa*), one of the most prominent kings of Java who founded the Praja Mangkunegaran, also lived the mystical synthesis life, even considered as the best example of it according to Ricklefs who stated that the prince was not only able to fulfill the syariah and read both the Qur’an and Arabic, but also “wrote the words of the Qur’an endlessly whilst his troops danced with the music of *gamelan*”, as recorded in his diary in which he wrote the Arabic words of the Qur’an and translated them into Javanese (Ricklefs [38, 395]). In his palace, the prince conducted *khataman al-Qur’an* (finishing in reading the Quran) and joint prayers, while at the same time he enjoyed drinking Jenever (gin, a Dutch alcoholic drink), watching rooster fightings or other animal brawls, and believing the powers of the mighty spirits of Java (Ricklefs [38, 390]).

After Mangkunagara I, Prince Diponegoro (1785–1855), the noble son of Hamengkubuwono III and the political leader of the Javanese Muslims, also practiced the mystical synthesis. Peter Carey, an expert concerning Diponegoro, stated that Diponegoro had familiarized himself with the *santri* world and Islamic sermons during his childhood at the palace (Carey [18, 103]). When he moved to Tegalrejo during adolescence, the prince conversed with Muslim *kyais* and clerics (Carey [18, 104–5]). Even though he was a devout Muslim who conducted five daily prayers and fasting during the Ramadhan, Diponegoro also performed Javanese spiritual activities such as retreats in several magical caves and sacred graves in Java (Carey [18, 154–59]). For example, during one of his meditations in the Selarong Cave, he was spiritually visited by the Prophet and Walisongo (Nine-saints), who permitted him to commence the “Jawa War” (1825 to 1830) (Carey [19, 278–280; 286–87]), and was visited twice by Nyi Roro Kidul in his other meditations, although

he declined her offer of reinforcements (Carey [18, 168–170]). It is said that Diponegoro enjoyed drinking the wine with Europeans and even wore a golden necklace attached to a brooch and hooked into his turban (Carey [19, 42; 17, 46–7]). He also told stories of Muslim sacred figures to his brother, Hamengkubuwono IV (HB IV), in the form of *Serat Anbiya* and *Serat Menak*, while encouraging him to read *Arjuna Sasrabahu* and *Serat Bratayudha* that contained wisdoms of the Javanese culture (Ricklefs [36, 224]). This mystical synthesis behaviour was not only practiced by the kings, princes, or other nobles during that era, but also by every Muslim both from Java and outside of Java, as the teachings of Islam brought by the sufi merchants generally did not prohibit the spiritual traditions of the pre-Islamic society of the Archipelago.

The main characteristic of the mystical synthesis describes what is known as the “traditionalism of Islam” or the “traditional Islam”, sometimes known as the “cultural Islam” through several modifications, which has the accommodative nature with various local cultures of the Archipelago. The Nahdlatul Ulama (NU) is always been the organization and community that treats and preserves the traditional Islam, ever since it was officially founded in 1926 and even before its formation. Najib Burhani (2016), points out that Ahmad Dahlan, as a Javanese, respected many Javanese traditions and cultures and it was his duty as the *Ketib Anom* of the Yogyakarta Palace to lead several occasions such as *gerebeg Mulud* (to commemorate the birth of Prophet Muhammad), *gerebeg Besar* (during the Ied Qurban), *gerebeg Pasa* (at the final day of fasting), and *gerebeg Sultan* (to commemorate the Sultan’s birthday) (Burhani [16, 87–88]). Since these occasions accommodated the phenomenons of both Islam and Java, it was indicated that the early era of the Muhammadiyah of Java was also a form of the “cultural Islam” (Haedar Nashir [29, 6–11]).

In the context of Wahabism in Sumatera, Azyumardi Azra [9] mentioned three figures: hajj Miskin, hajj Sumanik, and hajj Piobang. All three, who were

just returned from Mecca in 1803, along with Tuanku Nan Renceh became the figures of the Paderi movement that adopted the Wahabism. Azyumardi stated that during the Paderi War, a civil war amongst the people of Minangkabau, several mosques that symbolized heresy were attacked and burnt to the ground, in particular mosques belonged to Tuanku Nan Tuo and Jalaluddin, important figures of Naqsyabandiyah and Qadiriyah orders (Azyumardi [9, 147]). Meanwhile, according to Ricklefs [36], with the increasing number of middle class Javanese undertaking the hajj pilgrimage, it also spread the belief of Wahabism in Java during the 19th century. The clash between the traditional group and the reformers created the very first two typologies in the history of Islam in Indonesia, modernists and tradisionalists. A scholar named Deliar Noer, according to Azyumardi, was responsible for distinguishing or dichotomizing the terms “traditional Islam” or “traditionalists” and “modernist Islam” through his now classic work, *The Modernist Muslim Movement in Indonesia 1900–1942* (1973), which categorized Muhammadiyah, Persis (Persatuan Islam), and other reformers as “modernist Islam”, while NU and other similar organizations were regarded as “traditional Islam” (Azyumardi Azra [9, 18–19]). The reformers or the modernist Islam generally criticized, instead of “attacking”, the beliefs and practices of the Muslim traditionalists that were often associated with superstitions, myths, heresy and *shirk*. There were other typologies mentioned by scholars besides Deliar, such as Clifford Geertz with his typology “conservative Islam versus modern one” or “syncretic versus puristic Islam” (Geertz [21, 148–153]), and Alfian, a researcher of LIPI (Indonesian Institute of Sciences) who coined three typologies during his research on Muhammadiyah in the colonialization era (1989): “traditionalist Islam, modernist Islam, and revivalist-fanatic Islam” (Alfian [4]).

“One Islam, Many Typologies”

Islam in Indonesia was generally categorized into two large groups until the end of the Old Order in 1960 s, tradisionalists dan modernists, as confirmed by

Abdullah Saeed, Professor of Arab and Islamic Studies, University of Melbourne, that “until the late 1960 s, Islamic thought in Indonesia was usually classified as either “modernist” or “traditionalist”. Meanwhile, Nur Kholik Ridwan [39] coined those categories as the “rural-agrarian Islam” and the “urban-merchant Islam”. Despite of this, Islam in Indonesia always moves dynamically, both internally, represented by Muslim traditions themselves, and externally, as the result of the developmentism projects during the New Order in 1970 s. This external factor prompted the modernization process and the social change that affected the pattern of thoughts and practices of Muslims in Indonesia. Besides these two factors, there is also a global network that affects the Islamization in Indonesia, which includes the Middle East, the West and North of Africa, West Asia, Southeast Asia, and the Western countries (Europe, America, and Australia).

There are several studies that explain the internal and external factors, as well as the global network of the Indonesia’s Islamization. Those references include Greg Barton in his book *The Emergence of Neo-Modernism: A Progressive, Liberal Movement of Islamic Thought In Indonesia* (1995), Fuad Jabali and Jamhari through *IAIN dan Modernisasi Islam di Indonesia* [25], Azyumardi Azra in his books *The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian ‘Ulama’ in the Seventeenth and Eighteenth Centuries* (2004) and *Jaringan Global dan Lokal Islam Nusantara* (2002); Anthony Bubalo, Greg Fealy and Whit Mason on *Zaelous Democrats: Islamism and Democracy in Egypt, Indonesia and Turkey* (2008); Yon Machmudi on *Islamising Indonesia, The Rise of Jemaah Tarbiyah and The Prosperous Justice Party (PKS)* (2008); Noorhadi Hasan on *Laskar Jihad, Islam, Militancy, and the Quest for Identity in Post-New Order Indonesia* (2006); Imdadun Rahmat on *Arus Baru Islam Radikal, Transmisi Revivalisme Islam Timur Tengah Ke Indonesia* (2005); Greg Fealy and Anthony Bubalo on *Jejak Kafilah, Pengaruh Radikalisme Timur Tengah di Indonesia* (2007); and Abdurrahman Wahid at. all

on *The Illusion of an Islamic State* (2019). With both internal and external factors, along with the global networks, the typologies of theological, political, dan sosio-anthropological thoughts of Indonesian Islam have been diversified beyond the categories of traditionalists dan modernists.

Several scholars outside of Indonesia also create specific categories and typologies. A Dutch expert on Islam in Indonesia, Martin van Bruinessen (1995) mentioned four types of typologies: traditional Islam, reformist Islam, liberal Islam, and radical political Islam. Other typologies from his later work (2013), included reformist Islam, fundamentalist Islam, militant/radical Islam, and “Islam sempalan”. In his study, Howard Federspiel [20] mentioned ideological Islam that was adopted by Persis (Persatuan Islam), as well as “nominal Muslim”, “puritan Muslim”, “traditionalist Muslim”, and “modernist Muslim”. MB. Hooker [24] also mentioned and criticized several typologies in reviewing *fatwas* from four Islamic organizations (Persis, Muhammadiyah, NU, and MUI (Indonesian Ulema Council), such as traditionalist Islam, modernist Islam, conservative Islam, fundamentalist Islam, liberal Islam, rational Islam, indigenous Islam, and practical Islam. Finally, Merle Calvin Ricklefs [37] mentioned four typologies such as traditionalist, modernist, Wahabi revivalist, dan Wahabi-da’wahist.

Numerous Indonesian Muslim scholars can be mentioned as representatives who explore various typologies. Fachry Ali and Bahtiar Effendi (1986) mentioned (1) traditionalism of Islam, (2) modernism of Islam, and (3) “New Thoughts” or neo-modernism with Nurcholish Madjid and Abdurrahman Wahid as the figures; democratic socialism with Adi Sasono, Dawam Rahardjo and Kuntowijoyo; internationalism or Islamic universalism with Amin Rais, Endang Saifudin Anshari, AM Saifuddin, and Imaduddin Abdurrachim; and modernism with Ahmad Syafi’i Maarif and Djohan Effendi. Alfian who studied Muhammadiyah in the colonial period (1989) mentioned (1) modernist Islam, (2) traditionalist Islam or

conservative traditionalist Muslims, and (3) puritan-revivalist-fanatics. M Syafi’i Anwar (1995) mentioned six typologies such as (1) formalistic, (2) substantivistic, (3) transformative, (4) totalistic, (5) idealistic, and (6) realistic. Budhy Munawar Rachman (1995), mentioned four typologies such as (1) Rational Islam by Harun Nasution and Djohan Effendi, (2) Civilized Islam by Nurcholish Madjid and Kuntowijoyo, (3) Transformative Islam by Adi Sasono and Dawam Rahardjo. Lastly, Moeslim Abdurrahman (1995) stated four typologies, (1) modernism, (2) universalism, (3) social Islam, and (4) transformative Islam.

Noorhaidi Hasan [22] mentioned eleven typologies (1) conservative Islam, (2) political Islam/Islamism, (3) reformist-modernist Islam, (4) traditionalist Islam/conservative traditional Muslims, (5) conservative Islamists, (6) Pure Islam, (7) Sururi and non-Sururi Salafis, (8) Contemporary Salafis, (9) International jihadist Salafis, (10) Transnational Salafis, (11) Yamani, Qutbi, and Khariji Salafis. Comparable typologies were mentioned by Haedar Nashir [29], such as (1) traditional Islam, (2) reformist/modernist Islam, (3) liberal Islam, (4) integral Islam/revivalist Islam, (5) modernist secular Islam, (6) Salafiyah Islam, (7) Salafism Islam, (8) Salafism of Haraki and Yamani, (9) revivalist Islam (gradualist, revolutionary, and messianic revivalist), (10) Neo-fundamentalist, (11) ideological Islam/political Islam/Islam Syari’ah/the Salafiyah ideology. Rumadi [41] has eight typologies: (1) traditionalist Islam, (2) modernist Islam, (3) Islamic post-traditionalism, (4) Islamic neo-modernism, (5) liberal Islam, (6) scripturalist/formalistic Islam, (7) ideological Islam, and (8) emancipatory Islam. Finally, Zuly Qodir who studied Indonesian Liberal Islam (2010) described four typologies of liberal Islam: (1) progressive liberals, (2) radical liberals, (3) moderate liberals, (4) transformative liberals.

Reading the Development of Typologies on NU and Muhammadiyah

Discussing the two largest Islamic institutions is important, as both are the public non-government or-

ganizations with the large amount of members, which represented as “modernists” dan “traditionalists” for decades. As there have been various typologies, these two basic typologies have now become irrelevant and, regardless of their images or categories, both NU and Muhammadiyah have large effects on developing the minds and attitudes of the Muslims in Indonesia. Even though there have been many other Islamic institutions or mass organizations, these two organizations still greatly affect the image of Islam in Indonesia.

Traditional Islam or the traditionalism of Islam has long had pejorative labels such as being dominated by old men who were “static”, “backward” and “anti-progression”. However, there have been many categories of religious thinking inside this traditionalist organization that are not always associated with the “traditionalist” thought. This is discussed in a thesis by Mujamil Qomar [33], which stated that many experts and researchers viewed that NU was not as stasis and old-fashioned as described by the modernists or against external figures and ideas. The appearance of Abdurrahman Wahid (well-known as Gus Dur), considered by Greg Barton as a neo-modernist figure, also encouraged other young and old figures of NU to have progressive and liberal thinkings outside the traditional circle or area of the *Nahdhiyyin* (NU’s members). Quoted by Mujamil, Greg Fealy and Greg Barton explained that the NU traditionalists were proven to adapt quickly with changes and think creatively in countering the social changes and the political conditions (Mujamil [33, 26–7]).

Mujamil mentioned nine NU figures with progressive and liberal thought, categorized into five typologies: anticipative, eclectic, divergent, integralistic, and responsive. Muhammad Tolchah Hasan was an anticipative thinker, according to Mujamil, since he courageously presented both future challenges and their solutions at the same time. Masdar Farid Mas’udi and Ahmad Sahal Mahfudz were eclectic thinkers because Masdar chosed benefits as the primary consideration in establishing the law, while Sahal Mahfudz preferred conceptual buildings to

normative provisions. Abdurrahman Wahid or Gus Dur, Said Agiel Siradj, and Sjechul Hadi Permono were categorized as divergent thinkers because they liberated their thinkings and actions that other NU figures did not think of. Ali Yafie, an NU figure from South Sulawesi who was formerly known as *Rais Aam* (NU’s supreme leader), was categorized as an integralistic thinker because he tended to harmonize issues confronted by other people. Meanwhile, Achmad Siddiq, a former *Rais Aam*, and Abdul Muchith Muzadi, a senior NU figure and the older brother of Hasyim Muzadi, were categorized as responsive thinkers for always being considerate in responding answers in order to ease the occurred and ongoing people’s unrests (Mujamil [33, 272–73]). In addition to these senior figures, many young NU figures, considered as liberals, would subsequently be active in the Liberal Islam Network (JIL), such as Ulil Abshar Abdalla and Abd Moqsith Ghazali. Other young people such as Rumadi and Ahmad Baso would actively involve themselves in the thinkings and movements of the Post-traditionalism (Rumadi [41]).

In the context of the scientific development and the preservation of the classical Islamic studies, Said Agiel Siradj stated in one occasion that the *Nahdhiyyin* who were considered traditionalists could read, study and master the classical books of Islam, considered as a priceless legacy of past Islamic civilization, before understanding and contextualizing them according to the requirements of Muslims today. The methods of the *Nahdhiyyin*, according to Said Agiel, was beyond modern. “Were they not great? Those who had mastered the classical books on Sufism, kalam studies, Islamic philosophies, Arabic grammars, fiqh, principles of fiqh, and others, and then combined them for the current context? Was it still relevant to call them traditionalists? Are there any modernists who could achieve what they did?” said Siradj defiantly (Siradj [38]).

However, the traditionalist, progressive, and liberal aspects within NU were not the only models of thought in the organization. In his latest research on

the middle class members of NU, Rubaidi [40], an academician at the UIN of Sunan Ampel of Surabaya, mentioned at least four typologies of thoughts within the NU: (1) conservative-Islamist, (2) moderatism, (3) progressivism, and (4) liberal (Rubaidi [40, 156]). According to Rubaidi, these typologies might simplify the empirical facts, but could describe the characteristics of the members of NU, especially from the middle class, and each typology could be similar or connected. He furtherly explained that if both progressivism and liberalism were dominant within the NU itself during 1960s, then there had been many conservative-Islamist and moderat figures inside the organization, in terms of thoughts and movements. For example, in 1968, NU and other Islamic institutions wanted the Jakarta Charter (*Piagam Jakarta*) to be adopted and ratified by the Temporary People's Consultative Assembly of the Republic of Indonesia (MPRS) as part of the Outline of State Policy (GBHN), but this was rejected by both the Assembly and government. The support to revive of the Jakarta Charter, according to Rubaidi, resulted in NU being dubbed by some of the national mass media at that time as "Neo-Darul Islam". Since then, according to Said Agiel Siradj, the aspiration of an "Islamic state" within NU had lasted until at least 1971, where the campaign for Darul Islam were hardly mentioned anymore (Siradj [38]).

The attitudes of NU, or its several components, during 1960s and 1970s to support the Jakarta Charter, as well as the formalization of the Islamic laws and state, resurfaced during the reformation era of 1998. Several Islamic mass organizations such as the Islamic Defenders Front (FPI), the Indonesian Mujahideen Council (MMI), the Jihad Troops, the Institute for the Study and Application of Islamic Laws (LP2SI), political parties like The Prosperous Justice Party (PKS), and organizations like the Hizbut Tahrir of Indonesia (HTI) appeared in public with demands to reignite the Jakarta Charter, formalize the Islamic Laws through a Regional Regulation, and create a *Khilafah Islamiah* campaign system that would include

the middle class components of NU. The campaign for formalizing of the Islamic laws and state resulted in two large groups with two slogans, the first one only wanted to formalize the Islamic laws (*Perda Islam yes, negara Islam No!*), while the other campaigned for both Islamic laws and an Islamic state (*Perda Islam yes, Negara Islam yes!*). Rubaidi stated that the first group represented a variant of middle class Muslims with "moderate or middle Islamism" images, while the other one portrayed the "right-wing" middle class Islamism (Rubaidi [40, 173]). He also stated that both large groups involved figures from NU, especially from the middle class, and the *Nahdhiyyin* along with other conservative-Islamist groups also showed intolerant attitudes and acts towards Ahmadi, Shi'ite, and other minority groups (Rubaidi [40, 178]).

Within the modernists branch like Muhammadiyah, there are several heterogeneous categorizations in religious thoughts and practices. During the long period of modernism and reformism, there were several times where Muhammadiyah became "static", and could be considered as "conservative" in its theological outlook, because the organization seemingly focused more on the theological purification with the slogan "returning to the Qur'an and Sunnah" in a literal, textual sense and a closed ideological landscape. A senior Muhammadiyah observer, Mitsuo Nakamura, stated that Muhammadiyah was less dynamic a few times than NU in terms of ideology. The NU, usually associated with old-fashioned people, now appears more progressive and reformist than Muhammadiyah, especially after Gus Dur became the leader of the organization (Nakamura [28, 81]). According to Ricklefs, both Nurcholish Madjid and Dawam Rahardjo stated that Muhammadiyah experienced a stagnation and was relatively outdated by the innovations of the traditionalists (Ricklefs [36, 362]), a situation where many Muhammadiyah observers and scholarly Indonesian Muslims criticized the organization for being "soft".

However, several educated and elite members of Muhammadiyah immediately realized the need

to strengthen reformism and progressive Islam, as became evident during the 43rd Muhammadiyah Congress in Banda Aceh in 1995. Apart from lecturing Muhammad Amien Rais, a Doctor of Political Science from the University of Chicago and a Professor at Gajah Mada University, as the General Chairman, the congress also appointed a number of academics and professors at the University to lead Muhammadiyah at the central level. According to Najib Burhani, a number of religious reforms were also conducted during Amien Rais' leadership, such as reforming the Tarjih Council to the Council of Tarjih and the Development of Islamic Thought (MTPPI), led by Amin Abdullah, a Muhammadiyah intellectual and scholar, as well as the Professor of Islamic Philosophy at the UIN Sunan Kalijaga of Yogyakarta, from 1995 to 2000. During the leadership of Amin Abdullah, the Council published a rather controversial and liberal book entitled *The Thematic Interpretation of Al-Qur'an on the Social Relations Between Religious Believers* (Najib Burhani [15, 109]), which adopted the Hermeneutics philosophy in interpreting the messages and spirit of religious texts. For example, the book explained how a Muslim man was allowed to marry not only a Christian woman, but also women of Judaism, Buddhism, Hinduism, etc., while a Muslim woman could marry a man of different religions, as long as his belief was not polytheism (*al-mushrikun*), as well as arguing that salvation in the afterlife could not only apply to Muslims, but also to other religions (Burhani [15, 112]). The congress in Banda Aceh also determined that Muhammadiyah decreed art as *mubah* or permissible, reforming the previous decree that art was unlawful (*haram*). As the result, photos or pictures of Kyai Ahmad Dahlan that were previously forbidden were allowed to be presented in Muhammadiyah-owned institutions. These examples showed how the organization embraced progressive ideas (Burhani [15, 109]). However, there was still a clash between during the Congress, described by Najib Burhani as "progressive versus conservative", "liberal versus

anti-liberal", "liberal versus moderat", and "liberal Islam versus Islam". The clash prompted him to create new neutral terms, "progressive Islam" and "pure Islam" (Burhani [15, 108]), which became dominant terms for elite members of Muhammadiyah.

Progressive changes and ideas greatly resonated during the 44th Muhammadiyah Congress in Jakarta, in 2000, which appointed Ahmad Syafi'i Ma'arif, a progressive scholar with a Ph.D in Islamic Thought from the University of Chicago, as the General Chairman. The congress also appointed a number of progressive national thinkers such as Amin Abdullah, Abdul Munir Mul Khan, and Dawam Rahardjo to the ranks of central leaders in Muhammadiyah. This development, according to Najib, could be the reason why Muhammadiyah experienced a great intellectual turmoil during the leadership of Buya Syafi'i, since progressive ideas dominated the movement and slowly became the main programs of the organization, including attempts to reform religious thoughts, such as reinterpreting theological attitudes regarding interfaith relationships, cultural da'wah, and efforts to indigenize Islam instead of commencing Islamization to local cultures (Burhani [15, 109–10]). The progressive modernism of Muhammadiyah was later redeveloped during the 47th Congress in Makassar by creating the term "*Islam Berkemajuan*", as progress and advancement, according to Najib and Alfian, have been associated to the Muhammadiyah movement since the birth of the organization (Burhani [15, 38; Alfian [4, 164–65]). Najib also created other categorizations beside "progressive Islam" dan "pure Islam", such as Puritan, Salafist, and Progressive (Burhani [15]).

The existence of salafists and puritans in Muhammadiyah was discussed in a research by Hilali Basya (2020), a young Muhammadiyah figure and an academic at the University of Muhammadiyah in Jakarta, who stated that Muhammadiyah indeed inherited the salafi movement, but was not monolithic and had more diversified variants, in terms of teachings and movements. Din Syamsuddin, for

example, as quoted by Hilali, said that Ibn Taymiyah, Muhammad Abduh, Rasyid Rida, and Muhammad bin Abdul Wahhab were salafi figures who inspired Muhammadiyah, even though with different measures (Hilali Basya 2020, 99). Haedar Nashir categorized Muhammadiyah as a reformist salafi and not a revivalist-puritan salafi, because, according to Hilali, Haedar stated that reformist salafis tried to modernize Islamic doctrines to be compatible with modernity and democracy. Haedar also wanted to distinguish Muhammadiyah from the salafi revivalist and radical movements, such as the Islamic Defenders Front (*Front Pembela Islam*, FPI), the Indonesian Mujahideen Council (MMI), and the Ahlusunnah Wal-Jamaah Communication Forum (*Forum Komunikasi Ahlussunnah Waljamaah*, FKAJW)

founded by Ja'far Umar Thalib (Hilali 2020, 100). Hilali concluded that several models of salafi streams could be found in Muhammadiyah, both reformists and revivalists (Hilali 2020, 100), in particular the revivalist-Islamist-conservative one. However, it was only a matter of perspective which one was dominant within the organization, as Najib Burhani stated that Wahabism as a part of the puritan revivalist salafi was never dominant in the organization (Burhani 2021). Ideas and movements of modernism-reformism, progressivism, and cosmopolitanism became the dominant parts of the organization, especially during the leaderships of M. Amien Rais, Syafi'i Ma'arif, Din Syamsuddin, and Haedar Nashir.

The various typologies of Islamic thoughts that have been categorized are shown in the table below:

TYOLOGIES OF MODERN ISLAM IN INDONESIA: THEOLOGICAL, SOCIO-ANTHROPOLOGICAL AND POLITICAL IN THE PERIOD OF 1960–2021

Year	Writer	Typology	Category
1	2	3	4
1960	Clifford Geertz	Conservative vs Modern, Totalistic Religion vs Limited Religion, Syncretic Islam vs Pure Islam, Tradition and Scholasticism vs Pragmatism and Radicalism.	Theological-Anthropological
1995	Martin van Bruinessen	Traditional Islam, Reformist Islam, Liberal Islam, Radical Political Islam.	Theological-Political
1999	Greg Barton	Traditionalist, Modernist, Neo-Modernist.	Theological
2001	Howard M. Feder-spiel	Ideological Islam, Nominal Muslim, Puritan Muslim, Traditional Muslim, Modernist Muslim.	Theological
2002	MB. Hooker	Traditional Islam, Modernist, Conservative, Liberal, Fundamentalist, Indigenous Islam,	Theological-Sociological

1	2	3	4
		Practical Islam, Rational Islam.	
2012	M.C. Ricklef	Modernist Traditionalist Wahabi-Revivalist Wahabi-Da'wahist	Theological
2013	Martin van Bruin-essen	Reformist Islam, Fundamentalist Islam, Militant Islam, Radical Islam, Fragmented Islam (Islam Sempalan).	Theological-Political
1963	Deliar Noer	Traditionalist, Modernist.	Theological-Political
1986	Fachry Ali dan Bahtiar Effendi	Traditionalism of Islam, Modernism of Islam, New Thoughts (Neo-Modernism, Democratic Socialism), Internationalism/Universalism of the Modernism of Islam.	Theological-Sociological
1989	Alfian	Traditionalist Islam, Modernist Islam, Conservative Traditionalist Muslims, Puritan-Revivalist-Fanatic Muslims	Theological
1995	Harun Nasution	Traditionalist, Modernist, Rational Islam.	Theological
1995	M. Syafi'i Anwar	Formalistic, Substantivistic, Transformative, Totalistic, Idealistic, Realistic.	Theological-Political
1995	Budhy Munawar Rachman	Rational Islam of Harun Nasution and Djohan Effendi, Civilized Islam of Nurcholish Madjid and Kuntowijoyo, Transformative Islam of Adi Sasono and Dawam Rahardjo	Theological-Sociological

1	2	3	4
1995	Moeslim Abdurrahman	Modernism of Islam, Universalism of Islam, Social Islam, Transformative Islam.	Theological and Socio-Anthropological
2001	Nurkholik Ridwan	Bourgeois Islam (Urban-Merchant), Modernist Islam, Proletarain Islam (Rural-Agrarian), Tradisionalist Islam.	Theological and Socio-Anthropological
2002	Mujamil Qomar	Anticipative NU, Eclectic NU, Divergent NU, Integralistic NU, Responsive NU.	Theological, Sociological, and Political
2006	Noorhaidi Hasan	Conservative Islam, Political Islam/Islamism, Reformist-Modernist Islam, Traditionalist Islam/Traditional Conservative Muslim, Islamist-Conservative, Pure Islam, Sururi and Non-Sururi Salafi, Contemporary Salafi, International Jihadi Salafi, Transnational Salafi, Salafi of Yamani, Quthbi, and Kariji.	Theological-Political
2007	Haedar Nashir	Traditional Islam, Reformist/Modernist Islam, Liberal Islam, Integral/Revivalist Islam, Secular Modernist Islam, Salafiyah of Islam, Salafism of Islam, Salafiyah of Haraki and Yamani, Revivalist Islam (Gradualist Revivalist, Neo-Fundamentalist, Revolutionary Revivalist, Messianic Revivalist), Ideological Islam/Political Islam/ Syari'ah Islam /Ideological Salafiyah.	Theological-Political
2008	Rumadi	Traditionalist Islam, Modernist Islam, Post-Traditionalism Islam,	Theological-Sociological-Political

1	2	3	4
		Neo-Modernism Islam, Liberal Islam, Scriptualist/Formalistic Islam, Ideological Islam, Emancipatory Islam.	
2010	Zuly Qodir	Progressive Liberal Islam, Radical Liberal Islam, Moderate Liberal Islam, Transformative Liberal Islam.	Theological-Sociological
2014	Najib Burhani	Progressive Muhammadiyah, Pure Muhammadiyah.	Theological-Sociological
2016	Najib Burhani	Javanese /Cultural Muhammadiyah, Purificative/ Syari'ah Oriented Muhammadi- yah.	Theological and Socio- Anthropological
2016	Najib Burhani	Puritan Muhammadiyah, Salafist Muhammadiyah, Progressive Muhammadiyah.	Theological-Sociological
2020	M. Hilali Basya	Santri Aristocate Muhammadiyah, Secular Aristocate Muhammadiyah, Merchant Muhammadiyah, Reformist Salafi Muhammadiyah, Revivalist /Conservative Salafi Muhammadi- yah, Progressive Muhammadiyah.	Theological-Sociologi- cal-Political
2021	Rubaidi	Conservative-Islamist NU, Moderate NU, Progressive NU, Liberal NU.	Theological-Political

Based on the categorizations and typologies above, an “image”, whether negative or positive, appears with all the consequences that accompany it: political, theological and sociological, which could either portray the real image or even a misleading one. For Islamic preachers, for example, certain Islam typologies are usually considered as “demeaning” or “insulting”, such as when a preacher mentions “liberal Islam”, he will usually consider it as a form of deviant Islam, while the Islam that he himself embraces is considered as “true Islam”. On the other hand, the terms “Islamic fundamentalist” or “radical Islam”, or

“conservative Islamist” used by Muslim academics or Western observers also have a “negative” tone and even offended several Islamic groups. This situation raises a few questions: are the various typologies and categorizations of “Islam” or “Indonesian Islam” really accurate and informative, or unclear and distorting instead? Furthermore, is typology still needed for academic purposes?

Upon closer examination, it can be concluded that several typologies and labels are no longer considered appropriate and hence, irrelevant. Image, label, and typology are three things that show the

context of space-time and the spirit (*Zeitgeist*) of a certain period and the intellectual models that were developed during the making of the typologies and labels. For example, recently the label of NU solely as a traditionalist-conservative and Muhammadiyah as a modernist-reformist, in terms of the 1960s and 1970s, is no longer relevant. Another example is MB Hooker's research on Islamic fatwas produced by NU, Muhammadiyah, Persis and MUI from the 1950s to the 1990s, concluding the irrelevance and inaccuracy of several typologies such as "traditionalist", "modernist", "conservative" and "fundamentalist", because the complexities of religious thoughts between the four institutions cannot be categorized into one "narrow box" (Hooker [24, 116 and 308]). The traditionalist NU could produce some fatwas considered as modern, while modernist institutions like Muhammadiyah or Persis have several fatwas that are literalistic and conservative. To answer the questions "are the typologies and labels still relevant?" or "is it still required?", in academic terms, the typologies are required to understand Indonesian Islam with comprehensible classifications and arguments, especially for the scholars who coined the typologies, even though not everyone could accept them. It is important to carefully consider that avoiding pejorative and demeaning labelings is important in order to determine new and more neutral and acceptable terms. The typologies and labels must also be accompanied by strict classifications and objective references, instead of subjective ones. For example, the word of "religious fundamentals" in term of "ushul al-din", which later became the term of "Islamic fundamentalism" at first objectively referred to 'a theological sense' before being categorized a "political" typology and creating stereotypes and so on, must be explained in an academic-objective way.

Several Causal Factors

There are several factors that cause the formation of various typologies. *First* and *foremost* are the responses or reactions on cultural and sociological contexts, such as social changes and reactions to sev-

eral thoughts and ideologies, which include Western thoughts, secularism, communism, chauvinistic nationalism, global injustice, etc (Deliar Noer [30, 88]). The emergence of modernist-reformists, both in the Islamic world and Islam in Indonesia, is also in response to the static, old-fashioned, and fatalistic Muslims. Whether it is considered as intellectualistic-systematic-strategic or just pragmatic-tactical, this emergence shows the 'flexibility' of religion, in the form of religious interpretations, either conservative or progressive, to continually exist in the changing world. "Existence" becomes an important keyword for the sustainability of a religion through new, fresh and relevant "religious interpretations". In the history of religions, the ancient religions of the Greeks, Romans, Egyptians, or even Indonesians have no longer existed and left only historical records. One main factor on why this happened is because they did not start any "religious reforms" or "re-interpretations" of the religions that caused them to become irrelevant or unable to meet the moral, spiritual, material and intellectual requirements at that time. These religions were then abandoned by the descendants of their ancestral followers and mankind in general.

Secondly, which is still connected with the first factor, is that Semitic religions such as Judaism, Christianity, and Islam aggressively wanted to "create a history" upon this world. Mircea Eliade, a Romanian scholar and Professor of Religious Studies, University of Chicago, reviewed that Semitic religions had the fundamental distinction with archaic religions in modern terms. For Eliade, according to the archaic people, life had no specific purposes and meanings, as they wanted something meaningful, eternal, beautiful and perfect. They were accustomed with bitterness and hardships of life, such as natural disasters, epidemics, etc., however they were unable to understand why all human adventures in this life had to end in death and treated it as an incomprehensible and unwanted mystery (Daniel L. Pals [31, 214]). Eliade then described the feeling that plagued these

primitive people as the “historical terror”, which later encouraged them to believe on myths and rituals, especially regarding the return to immortality.

Eliade furtherly explained how the mysteries and feelings prompted those archaic people to “return home” or become unity with the Sacred One in a moment called *illo tempore* (“at the moment”) or “*kun fayakun*” in Islamic term, where the universe gained its form. They wanted to exclude themselves from and had no interest to create “history”, because they had only the desire to enter the “nostalgia of paradise” with the Sacred One (Pals [31, 213–14]). This trait discouraged the archaic society from conquering and exploiting the nature and the place where they lived, as well as from conducting an endless expansion as the modern people did. On the other hand, the Jewish religion brought by Abraham, Moses, David, and Solomon was considered as a historical religion centered around the personal God that “could be found in historical moments” and provided this life with meanings and purposes. This tradition, later adapted by Christianity and Islam, conceived the idea that nature and life were not originated from the personal Sacred God of Israel that ruled the universe, but rather a “historical God” that provided important roles in history by involving His powers into certain historical events, such as conquests, wars, religious preaching, and so on (Pals [31, 216]). Therefore, the God of Judaism, Christianity and Islam, as the “God of history”, ordered His worshippers to manage the Earth and continuously “creating history”, by encouraging more contextually relevant and religious changes.

The third factor is an internal one, exemplified by the NU’s members who read the classical books such as tafsir, Islamic laws (fiqh), Sufism, etc. and connected them with the conditions of this world. The other example involved members of Muhammadiyah, Persis (Persatuan Islam), and other academics from State Islamic Universities (UIN) and State Islamic Institutions (IAIN), who read and interpreted the teachings of the Qur’an, Hadits, Sunnah, and Islamic

knowledge, then connected with the reality, the surroundings, and the world in general. Whether they were conservatives or progressives, the readings and interpretations of their internal intellectual knowledge also produced several models of the theological-anthropological understanding.

The fourth factor involves the modernization and transformation of Islamic studies in the State Islamic Institution (IAIN). According to Harun Nasution, the IAIN suffered a crisis until the mid 1970s just like other traditional Muslims, which included (1) closed-mindedness, especially from the lecturers and leaders, and (2) the syari’ah-oriented curriculum. Harun furtherly explained that students and lecturers only received syari’ah materials that only discussed faith, the history of Islamic civilization, philosophies, etc., and all Islamic problems were only solved through the studies of fiqh (Uchrowi and Thaha, 42). Nurcholish Madjid also admitted that, during his study in Ciputat, the IAIN was viewed as a marginalized institution in terms of intellectual participation discourses (Jabali and Jamhari [25, 139]), while Ihsan Ali Fauzi commented how most of the students at the time were rural Muslims who considered the IAIN as their only option, or “*the best offer they can get*” as he quoted (Jabali and Jamhari [25, 139]). This situation later encouraged Mukti Ali, Nurcholish Madjid, and Harun Nasution to be the first generation to modernize the IAIN.

When he was the Rector of IAIN Jakarta (1972–1982), Harun suggested a newly progressive and liberal curriculum to the Department of Religious Affairs, as well as proposing new materials during a meeting with other Chancellors of IAIN in Bandung (1973), such as Philosophy, Studies of Sufism, Kalam, Sociology, the History of Islamic Civilizations, etc (Uchrowi and Thaha, 41). The materials were later published as a monumental book to this day, entitled *Islam Ditinjau dari Berbagai Aspeknya* (Islam Seen from Various Aspects) (Volumes 1 and 2) in 1977. In order to broaden the horizons for both lecturers and students, Harun also wrote a series of textbooks such as Islamic

Theology (1977), Philosophy of Religions (1973), Philosophy and Mysticism in Islam (1978), Modern Schools in Islam (1980), etc., establishing the IAIN campus in Jakarta as a pioneering place for reformers (Uchrowi and Thaha, 44).

During the next development, the Islamic studies of the IAIN were required to provide more critical and contextual discourses, as well as a scientific analysis on traditional Islamic studies by the past Muslim society in every possible aspect. These modern auxiliary studies could enrich analytical perspectives on Islamic knowledge such as philosophy, sociology, anthropology, history, and introduction to science as important aspects of the curriculum for IAIN. With these various approaches to modern science, the students, who were generally traditionalists and modernists at the beginning, were encouraged to study Islam academically with modern methodologies. During the second generation, some figures of IAIN such as Fachry Ali, Dawam Rahadjo, Komaruddin Hidayat, Azyumardi Azra, Malik Fajar, M. Atho Mudzhar, Din Syamsuddin, Amin Abdullah, Bahtiar Effendi, and others developed Islamic studies that combined philosophies and modern social studies, later described as the “liberal Islam” model by Azyumardi Azra, the Rector of IAIN (1998–2006) (Jabali and Jamhari [25, 116]).

The fifth factor that affects various typologies is the intensity of Indonesian Muslims to connect with the world and the existence of socio-political changes, both nationally and globally. During the late 19th until the mid 20th centuries, there were two categories associated with Indonesian Muslims, traditionalists and modernists, along with other terms such as “indigenous Islam” or “local Indonesian Muslim” by Hooker [24, 31]. There have been various emerging typologies after Indonesian Muslims were connected with other Muslim worlds or the wider Western world. For example, the groups of “political Islam” or “scripturalist Islam” or “revivalist-puritans” and other variants were emerged after communicating with “political Islam” groups from the Middle East, Central Asia, and North

Africa since 1960s, while the “progressive Islam” or “substantial Islam” or “liberal Islam” groups and its variants were the results of conversing with the group of “renewal of Islamic thoughts” in Egypt and other countries. Besides modernizing the IAIN, the Indonesian Muslim academics from the many branches of the Institution also gained scholarships to continue their studies at universities in Egypt, Jordan, Morocco, Turkey, Saudi Arabia, India, and in Western countries such as the United States, Canada, Australia and Western Europe since the era of Minister of Religious Affairs, Munawir Syadzali (1983–1993) (Wahyuni Nafis [27, 86–87]), later continued when Tarmizi Taher assumed the office from 1993 to 1998. As for scholarships for lecturers of IAIN which required wider contacts from around the world, Munawir Syadzali was able to convince the Indonesian government of the important role of the Institution in developing the Islamic intellectualism amongst the Indonesian Muslims (Jabali and Jamhari [25, 151–52]). Therefore, by the time they returned to Indonesia, the academics who were generally affiliated with NU, Muhammadiyah, and HMI (Muslim Student’s Association), would discuss issues such as “contemporary Islamic studies”, “modern Islamic methodologies” as well as a progressive and contextual Islamic insights from their studies in abroad.

The emergence of various typologies of Indonesian Islam due to the five main factors above strengthens the classical hypotheses of historians, sociologists and anthropologists on the dialectic of religion and social change. The historian Wertheim (1959) for example, noted the Islamic faith invaded the archipelago via the trade routes which were then welcomed by coastal communities in large port cities. This is what is then referred to as an “urban Islam”. In turn, Islam continued to be embraced by people in countryside and hinterland which gave rise to the “rural Islamic” model. During the early centuries, said Wertheim, Islam had a psychological and social influence on the population. The influence was great. In Wertheim’s word, “the Islamic faith had in many respects a revolutionizing and modernizing

effect on Indonesian society” (Wertheim 1959, 175–76). However, along with social and global changes, Indonesian Islam must reform, so among the educated Muslim elite, religious traditional understandings was abandoned. They then embraced “modern Islam” or “rational Islam”. But tensions between traditionalists, modernists, and revivalists persist along with social and global changes.

Chandra Muzaffar [26], a Malaysian intellectual, proposed the term “Islamic resurgence”, instead of Islamic re-assertion and Islamic revivalism. According to Muzaffar, one of the arguments of Islamic resurgence in Southeast Asia, especially Indonesia and Malaysia, is that there are global threats and changes that have implications for Muslims. According to Muzaffar, the main causes of the revival were first, the response, or more precisely, the disenchantment of Muslims against secular Western civilization which ignored moral and human values. Second, in response to the effects of developments, both in the West and in the East. Third, the failure of the social system that relies on capitalism and socialism. Fourth, the lifestyle of the secular elite in Islamic countries. Fifth, the desire for power among the growing middle class. Sixth, urban lifestyle. Seventh, the confidence of Muslims because of Egypt’s victory over Israel in 1973 and the Iranian revolution in 1979. Through these struggles, Muslims not only re-dialogue Islam’s position between capitalism and socialism, but also that Muslims contribute deeply to a search for an alternative values and meanings (Muzaffar [26, 32 & 43]). It is in this resurgence context that there is a dialectic between urban and traditionalist Muslims in articulating their Islam.

In line with Muzaffar, Robert Hefner [26], an American anthropologist, said that “Islam in Southeast Asia can no longer be overlooked because since the late 1970s this region has experienced an unprecedented religious resurgence” (Hefner [26, 5]). By citing several references, Hefner said that there have been many influences on this religious resurgence. First, Internationally, such developments as the Ira-

nian revolution, the growth of Middle Eastern economic power since the 1970s, and the recent disenchantment in much of the Muslim world with secular nationalism have all played a role (Hefner [26, 5]). Second, in response to Western modernism. From the struggle of these factors, presumably a “new Islamic model”, or in Hefner’s phrase “new Muslim intellectuals”, will emerge that replaces the classical traditional Islamic model. In my opinion, the new Islamic model can take many forms: neo-revivalist, neo-modernist, post-traditional and others. In short, what Hefner meant by “new Muslim intellectuals” may well have gone beyond the traditionalist and modernist categorizations that were popular in the previous decades.

The prominent Indonesian historian, Taufik Abdullah [1] clearly confirmed Islam as a foreign religion that came to the archipelago. As a religion, Islam has not merely theological and spiritual aspects but also historical, social and cultural ones. As a “foreign religion” the early Muslim preachers understand very well that the people who are the address of Islamization already have cultural and traditional customs. They realize that preaching by force will not be accepted by society. In this process, according to Abdullah, Islam must not only “to tame” its audience (its targets), but it must also to be humble itself (Abdullah [1, 3]). In order to avoid conflicts with local culture and customs, Islam must be creative in creating symbols that they can easily accept them. In other words, although Islam is still bound by its eternal and universal revelation, the process of acculturating Islam or “understanding Islam” with culture and social changes is inevitable (Abdullah [1, 3]). Historically and socially, Islam must continuously reform itself, or reform its interpretations according to the times.

My study on typologies of Indonesian Islam for the period 1960–2020, or that “one Islam, many typologies”, in one perspective can be read as a study that strengthens the thesis of the above scholars that social and global changes have had an effect on the emergence of various religious interpretations. However, what should not be ignored is that whether religion

affects social change or vice versa, in more specific details requires further research. There are many limitless factors. It is for this reason that the warnings of the prominent Southeast Asian historian Anthony Reid (2004) are relevant. He reminded scholars to be careful of an explanation that simplifies the problem: that changes in religious patterns are merely a consequence or rationalization of economic change. The safest view, according to Reid, is one must understand that social (and religious, sic.) changes is actually “reinforcing one another” and “a mixture of almost limitless factors” (Reid [35, 30–31]).

Confirming Wilfred Cantwell Smith and Shahab Ahmed’s Theses

Academically, this article confirms, or lets say strengthens, two theses formulated by W. C. Smith (1964, 1989) and Shahab Ahmed (2016). Through his two major works, *The Meaning and End of Religion* (1964) and *Towards A World Theology* (1989), Smith submitted theses on “cumulative tradition” and “historical faith” to describe the relationship between ‘humans’ and ‘superhuman’ or the sacred and the profane in religious life, in any religious tradition. Cumulative traditions are traditions that evolve or that continue to grow up. It can also be understood as a tradition that changes according to the context of the actors. Smith calls it a tradition that is “dynamic, diverse, and observable.” Smith’s thesis on cumulative tradition is closely related to his other thesis, historical faith. For Smith, faith can be expressed historically. Various expressions of faith that have accumulated in history are then constituted into what is called “religious tradition”. It is clear for Smith, that men’s faith finds expressions in many forms. The key-word for understanding what are actually “cumulative tradition” and “historical faith” is that “religious life means participating in the process.” Again, “participation” and “process”.

Smith found his thesis based on his experience of traveling to several Muslim countries and exchanges with engaged Muslim friends for almost 25 years. He began with the usual notion that Islam was the name

of a religion, the religion that the Muslims have. Gradually he discovered that it is subtler than that: more fluid, more infinite, more dialectical, more personalist, more faith-like. With a long history and many schools of thought, Muslims emerged in a very rich and complex world and traditions that were not regarded as just “black and white”. With all the complexities of Muslim understanding of classical and modern Islam and their responses and as well as their religious practices, if Smith answered the question of what Islam is as follows: “Islam is in process of becoming, on its mundane and human side”. Understanding Muslims, said Smith, must understand their relationship with God, with the Transcendent, but also have to see their particular and contextual historical struggle. This is what Smith calls “historical faith”. In other words, becoming a Muslim today means participating in the context of the 21st century, with the reality of having to accept the past history of Islam, and be ready to openly welcome all challenges and possibilities of new models, faces and traditions of Islam. This is “the cumulative tradition”. In summary, Smith’s thesis on “cumulative tradition” and “participation process” as he states that: to be a Christian means to participate in the Christian process, just as to be a Muslim means to participate in the Islamic process; to be a Jew, in the Jewish; and so on, and on.

The scholar who continued Smith’s thesis with more sophisticated exploration was Shahab Ahmed thorough *What is Islam* (2016), regarding “Islam” and “Islamic”. *First*, Islam combined the terms “normative Islam” and “Practised Islam” or “historical Islam”. *Second*, the term “Islam” in a conceptual term was a hermeneutical engagement with Pre-Text, Text, and Con-Text of Revelation to Muhammad (Ahmed [3, 346–47]), or a “meaning-making process” that involved the Muslims in an engagement towards the revelation by the Prophet. Ahmed stated that the Text and Pre-Text are parts of Con-Text since it is only in the received terms and vocabulary of Con-Text that their meanings will reach and operate in a Muslim or the Muslim society (Ahmed [3, 358]). Text and Pre-

Text are simply not available for hermeneutical engagement without Con-Text, as it constantly informs those two aspects. For example, a Muslim who lives in Con-Text means that he or she lives in the complex of meanings that is elaborated by the previous hermeneutical engagement with the Revelation. The Con-Text itself becomes a source of Revelation along with Pre-Text and Text, becoming the Con-Text of Revelation. Con-Text, Text, and Pre-Text are inseparably combined together to form the Revelatory matrix of Islam, becoming the Pre-Text, Text, and Con-Text of the Revelation (Ahmed [3, 359]). *Third*, such formulation could categorize the practices by Muslims throughout the Islamic world as “*Islams* not-Islam” (Ahmed [3, 542]). On the one hand, the plurality of “*Islams*” showed that since the first generation of Muslims, Islam has always appeared in many faces and interpretations through many schools about Islam, both in theology and Islamic law. The adages such as “One Islam, many schools of thought”, “one Islam with various interpretations”, or “one Islam with many sects” is a fact that was undeniable and difficult to “unite” into “one Islamic school”. But on the other hand, the concept of plurality for “*Islams*”, according to Ahmed, proved that the diversity of Islamic expressions was not constitutive, but could be conceptualized as ‘Islam itself’. Therefore, according to Shahab Ahmed’s thesis, there should be no judgment that a certain sect in Islam has been deviated or was considered as un-Islamic, instead to treat all different practices and expressions of Islam in Muslim countries as ‘authentic and Islamic’. In other words, It is impossible for one Islamic group to claim to be the most Islamic or the truest Islam, while another group is un-Islamic and inauthentic. The historical and sociological facts about Indonesian Islam (Southeast Asian Islam), Turkish Islam, Moroccan Islam, Egyptian Islam, Saudi Arabian Islam are as Islamic as Muslims in China or Muslims in Western countries. They are all authentic Muslims.

Accordingly, all categorization and typologies above express interpretations and expressions on “Islam”, which are Islamic and authentic because all

the interpretations and formulations in such various typologies are still in the sense of hermeneutical engagement with the revelations received by the Prophet Muhammad and as a product of the Pre-Text, Text, and Con-Text.

Conclusion

The intensity of Indonesian Muslims to greet and interact globally and transnationally would possibly encourage the emergence of many variants and typologies of theological and socio-anthropological thoughts. The frequent social and political changes, both nationally and internationally, would inevitably trigger the typological shifts. For this reason, the sociologists of religion treated religions as a ‘social fact’ related to social developments and changes (Taufik Abdullah [1, 12]). The social dynamics and changes could also shift the typologies and categorizations depending on the adaptation, response, and reaction of the religious adherents. For example, groups that were previously considered as “modernist and advanced” could be changed into “defensive and conservative”, while other groups that were considered as “conservative and closed-minded” could transform into “progressive and liberal” ones. In the future, instead of being stasis, there will always be changes and shifts in the typologies of the theological and socio-anthropological understanding.

The complexity of “humans as a whole” should discourage a Muslim to embrace one strict and rigid typology, since a “traditionalist Muslim” in religion could actually become a modernist in secular and some religious matters, making it impossible for that person to be a complete traditionalist. On the other hand, a “modernist Muslim” is actually a “traditionalist” if he or she would follow various Islamic traditions from the Qur’an and the Sunnah taught by the Prophet, while respecting several Indonesian traditions and customs. It is true that the human complexity in terms of physical, physiological, mental and spiritual matters could not really be categorized into one academic typology, because creating such “divisions” would diminish complicated and complex human beings

into one or several dominant tendencies. But, again, as Clifford Geertz points out, categorization is only a description of tendencies (Geertz [21, 161]).

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Section 6. Sociology

<https://doi.org/10.29013/EJHSS-23-1-60-63>

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SOCIAL WORKERS IN VIETNAM- ACHIEVEMENTS AND CHALLENGES

Abstract. The social work profession in the world has been formed and put into operation for more than one hundred years, but in Vietnam, the social work profession has been really interested in developing since 2010 since the Prime Minister issued it. Decision No. 32/2010/QĐ-TTg Approving the Project on Development of the Social Work Profession for the period 2010–2020. Since then, the social work profession in Vietnam has made great progress in all aspects: Awareness of the social work profession has changed; The legal framework for professional social work activities has initially been formed; Human resource training in social work has been paid attention; The network of social work service providers and human resources engaged in providing professional social work services develops rapidly. The social work profession has made an important contribution to ensuring social security and bringing happiness to people, ensuring human rights and social justice, especially for disadvantaged groups. However, the development process in the context of international integration of the social work profession in Vietnam also encounters many difficulties and challenges in aspects related to the development of the professional social work profession. awareness, legal, training, human resource development, providing social work services.

Keywords: Social work, social work profession, awareness of social work, law on social work, human resource training in social work, human resources to provide social work services.

Achievement

The perception of the role and position of social work has changed significantly with the recognition that social work is a practice-based profession and a discipline that promotes change and development in society. Social cohesion and participation, and empowers and freedoms for everyone. The central principles of social work are social justice, human rights, gender responsiveness, cultural sensitivity, collective responsibility and respect for difference. Based on theories of social work, social sciences –

humanities and indigenous knowledge, social work activities encourage the participation of people and agencies and organizations in order to solve problems. difficulties in life and improve the welfare of all [1]. In the fight against the Covid-19 pandemic in 2020–2021, the role of social work has also been emphasized in ensuring equal rights and human well-being through group assistance activities. people at risk by the pandemic Covid-19 infected, lost job, deeply reduced in income, faced many difficulties in life

The legal framework on social work has also been gradually formed, creating a legal corridor for the practice of providing social work services in the fields of social welfare, education, health and justice. The Prime Minister has issued three decisions: Decision No. 32/2010/QĐ-TTg dated March 25, 2010 approving the Project on development of the Vietnamese social work profession for the period 2010–2020; Decision 112/QĐ-TTg dated January 22, 2021 approving the social work career development program for the period 2021–2030. Decision No. 1719/QĐ-TTg, stipulating that March 25 every year is the Vietnamese social work day.

The Ministry of Labour, War Invalids and Social Affairs shall assume the prime responsibility for, and coordinate with other ministries and sectors in, also promulgating legal documents specifying codes and standards for professional titles of public employees specializing in social work [2]; regulations on professional ethics for social work practitioners [3]; standards for social work collaborators at commune level [4]; To prescribe the functions, tasks, powers and organizational structure of the social work center [5]; regulations on the case management process; Regulations on organizational structure, functions and tasks, staff norms, processes and standards for social assistance at social assistance establishments; To stipulate the conditions, content and form of examination or consideration for promotion of professional titles of public employees specializing in social work [6]; stipulate economic-technical norms as a basis for formulating prices of social assistance services [7].

The Ministry of Education and Training has promulgated legal documents specifying the code of social work training at college, bachelor, master and doctoral levels in social work; At the same time, it also promulgates documents regulating social work activities in high schools, and psychological support activities for students at schools [8].

The Ministry of Health also promulgates legal documents stipulating the functions and duties of social work activities in hospitals [9]. The Ministry of Public

Security is also testing a juvenile-friendly investigation room model as a basis for issuing legal documents on the above issue. The Supreme People's Court is also in the process of studying and promulgating guiding documents on social work activities to support minors who are victims and witnesses in the criminal proceedings.

Human resource development training in social work has made a remarkable development. In 2002, there were only 3 universities and colleges participating in training in social work, by 2022 there were 55 universities. participates in training bachelor's degree in social work, in which 12 schools participate in master's training, 2 schools train doctoral level and 21 vocational schools train social workers at college level and intermediate. Every year, about 3000–3500 bachelors, 100 masters, 7–7 graduate students and hundreds of employees with college and intermediate degrees in social work are graduated. The Ministry of Labour, Invalids and Social Affairs and localities have also organized training to improve professional qualifications for about 3,000 employees working in social work centers and social assistance establishments. festival. The content of training programs specializing in social work is also regularly renewed and updated to meet the advanced, relevant and specificity. The survey results of 100 social work graduates from Da Lat University showed that 21% rated it very first, 68% rated it quite first; 25% of the reviews are very suitable, 70% are quite suitable; 15% very specific and 70% quite specific [10].

The development of the force of civil servants, public employees, employees and social workers is also interested, currently there are about 235 thousand people in the country, of which about 35.000 work in health care facilities. services, nearly 100.000 work in associations, mass organizations, over 100 people are members of poverty reduction, prevention of social evils, child protection. Thus, there is one professional and semi-professional social worker for every 425 people.

The network of organizations providing social assistance services has also developed strongly in

both quantity and quality. Currently, the country has about 425 social assistance establishments, of which 195 are public and 230 are external public. Most of the social support facilities are in the process of transitioning between functions and tasks, combining foster care with providing specialized and specialized social work services, out of 425 social support facilities [11]. helping society there are 23 social work centers specializing in providing social work services. The provision of social care services has linked care at the facility with the community, especially 3-level child protection services, mental health care services, and people with mental disorders.

International cooperation in the field of social work career development is also interested and promoted. Over the past 10 years, Vietnam has cooperated to implement the project of cooperation to support the development of the social work profession in the period 2010–2014. with Atlantic Philanthropies, UNICEF. The project cooperates with FHI on developing the profession of social work in the field of addiction treatment. Cooperating with the World Association of Schools of Social Work, Hong Kong UNICEF, UNHCR in developing the professional social work profession in Vietnam. Cooperate with the Asian Academy of Social Sciences to develop master's degree training in social work in Vietnam; Coordinating with the cooperation project with Family and Community Services International (CFSI) "Developing human resources for social work for the disadvantaged and vulnerable in Vietnam" to train staff Manager is the leader and manager of Social Protection Centers, Social Work Service Provider Centers and Departments of Labour, Invalids and Social Affairs. Cooperate with countries in the ASEAN region to develop the Hanoi Declaration on the development of the social work profession to 2030 and develop a roadmap for implementation.

Difficulties and challenges

The awareness of a large number of people about social work, the position and role of social work is still limited, so the demand for accessing professional

and specialized social work services has not yet been established. be "awakened". On the other hand, the disadvantaged group is the group that has a very high need to access social care services, but has limited ability to pay service fees, and the government has not had adequate policies to support the disadvantaged group. and the private sector is involved in providing social care, so it also influences the development of the social work profession.

The legal framework has many gaps: There are no regulations on conditions for practicing social work; there are no regulations on examination and issuance of practice certificates: there are no regulations on conditions for being recognized as a social worker; there is no regulation on registration of social work practice; there is no regulation on quality standards of social work services; there are no regulations on economic and technical norms for social work services; there is no regulation on social work services in court; There is no regulation on social work services in criminal proceedings. Employment positions and rights of social workers have not been specified. Currently, the private sector is also actively involved in the provision of social work services, but there is no legal regulation. There are no regulations on the National Association of Social Workers. There is no regulation on the Association of Social Work Training Schools ... This more or less affects the development of professional social work profession in Vietnam.

Raising and development of human resources still face many difficulties and challenges: Rapid development of training "hot development" leads to the risk of a shortage of experienced trainers; social work practice establishments that do not meet training requirements; have not designed appropriate output standards like other countries with experience in social work training; The quality of graduates has not yet met the requirements for practical skills. The risk of training is much, but working under the training profession is less. The survey results on employment of bachelors of social work at Vinh Long University of Technology and Education who

graduate in 2021 (K41) and 2022 (K42) show that 92% have jobs for K41 and 80.% for K42). However, working in the right profession is only from 18–10%, working in the wrong profession is from 70–74%; 20–8% have not found a job yet [12].

Although the ratio of social workers to the population is 1/425 people, over 80% are semi-professionals and collaborators, so the provision of social work services is still very limited, not meeting the needs of the community. demand of the people.

Although social support establishments are numerous in number, they are limited in terms of physical facilities and human resources in providing social work services; only about 25% of establishments are capable of providing social work services; most of the remaining facilities are still heavy on foster care,

Discuss

As the social work profession develops rapidly and sustainably, Vietnam needs to continue to pay attention to communication to raise awareness of the people and the community about the role and position of the social work profession in the implementation of policies. social policy, social security. accelerate the completion of the legal framework on the social work profession at the level of a law or decree. Renovate the program of training content and improve the quality of the teaching staff specializing in social work, consolidating and improving the quality of the team of supervisors. Transforming the model of providing social care services in social support establishments, paying more attention to professional and specialized social work services.

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Section 7. Economics and management

<https://doi.org/10.29013/EJHSS-23-1-64-72>

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ANALYSIS OF THE PREDICTIVE FACTORS OF TRAVEL EXPENDITURES

Abstract

Background: Travel expenditures are important to consumers, and to the economy of the nation as a whole. Previous studies have found that there are differences in economic status and expenditure pattern among different racial/ethnic groups in the U. S. This study aimed to describe the travel expenditures and components in the United States in year 2017, and to evaluate if there is any racial difference in travel expenditures.

Methods: Data from the 2017 Quarterly Interviews of the Consumer Expenditure (CE) Surveys were used. Average annual travel expenditure, its components, and how much proportion it took among the total expenditure were described. Linear regression analysis was employed to examine if there is difference in the proportion of expenditure on travel among different racial groups.

Results: On average, consumers in the United States spend 4% of total expenditure on travel. Among all consumers in the nation, Asian consumers spend 1.4% more proportion of expenditure on travel than Whites. Black and Native Americans spend less (1.32% and 1.09%, respectively) than Whites.

Conclusion: There is any racial difference in proportion of expenditures on travel, with Asians higher than Whites, and Blacks and Native Americans lower than Whites.

Keywords: Travel expenditures, economics, race, model, linear regression.

1. Introduction

Travel expenditures are important to consumers, and to the economy of the nation as a whole [1; 2].

Previous studies have found that there are differences in economic status and expenditure pattern among different racial/ethnic groups in the U. S. [3].

2. Objectives

- To describe the travel expenditures and components in the United States in year 2017.

- To evaluate if there is any racial difference in travel expenditures

3. Steps

3.1 Data

This study used data from the 2017 Quarterly Interviews of the Consumer Expenditure (CE) Surveys. CE programs are conducted by the Bureau of Labor Statistics (BLS), and provide data on expenditures, income, and demographic characteristics of consum-

ers in the United States. Details of CE can be found on the website: <https://www.bls.gov/cex/home.htm>

The data are based on Consumer unit (CU). According to the CE glossary (<https://www.bls.gov/cex/2017/csxintvw.pdf>), a consumer unit comprises either:

(1) all members of a particular household who are related by blood, marriage, adoption, or other legal arrangements;

(2) a person living alone or sharing a household with others or living as a roomer in a private home or lodging house or in permanent living quarters in a hotel or motel, but who is financially independent; or

(3) two or more persons living together who use their income to make joint expenditures.

3.2 Analysis:

We first describe the average annual travel expenditure, its components, and how much proportion it took among the total expenditure. This was done in two type of samples:

- among all consumer unites, regardless of if ever traveled or not.
- among those who ever traveled in year 2017.

Then, we used linear regression to examine if there is difference in the proportion of expenditure on travel among different racial groups.

4. Results

4.1 How much consumers spent on travel

Average travel expenditures per consumer unit for 2017 was \$2400.

Table 1. Among all households

	national average
Annual income	\$ 73.379
Annual total expenditure	\$ 55.838
Annual expenditure on trips	\$ 2.400
1. Food and beverages	\$ 453
1.1 Food prepared by consumer unit on out-of-town trips	\$ 57
1.2 Food away from home	\$ 329
1.3 Alcoholic beverages	\$ 67
2. Lodging	\$ 504
3. Transportation	\$ 727
4. Fees and admissions	\$ 717

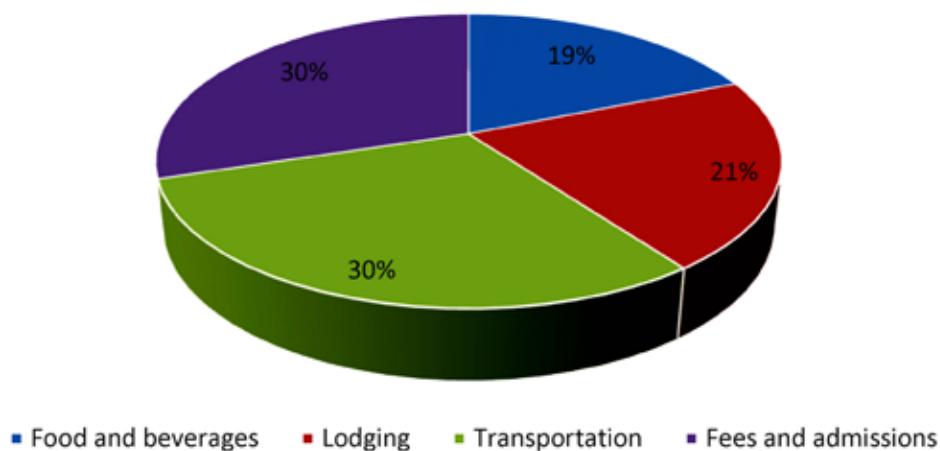


Figure 1. Breakdown of travel expenditures

Table 2. Among all consumers

proportion of travel expenses	State number
2.17	1
3.95	2
2.8	4
3.5	6
4.54	8
4.09	9
3.93	10
5.57	11
2.19	12
3.5	13
3.24	15
3.23	17
1.99	18
5.57	19
3.51	20
2.21	21
1.02	22
3.67	24
2.99	25
2.79	26
4.83	27
1.7	28
3.66	31
3.52	32
1.94	33
0.46	34
3.29	35
3.08	36

2.61	37
3.38	39
3.21	40
4.47	41
3.24	42
3.39	45
2.9	47
2.4	48
4.27	49
4.01	51
4.87	53
3.19	55

Table 3. Among all consumers

Family size	proportion of travel expenses
1	2.64
2	3.52
3	2.88
4	3.23
5	3.13
6	2.53
7	2.21
8	2.41
9	2.38
10	0.59
11	5.94
12	5.56
13	0
14	0
15	0

Table 4. Among all consumers

Family type	proportion of travel expenses
1	2
Married Couple only	4.03
Married Couple, own children only, oldest child < 6	2.87
Married Couple, own children only oldest child >= 6, <= 17	4.1
Married Couple, own children only, oldest child > 17	2.99
All other Married Couple families	2.37

<i>1</i>	<i>2</i>
One parent, male, own children at least one age < 18	2.26
One parent, female, own children, at least one age < 18	2.26
Single consumers	2.64
Other families	2.22

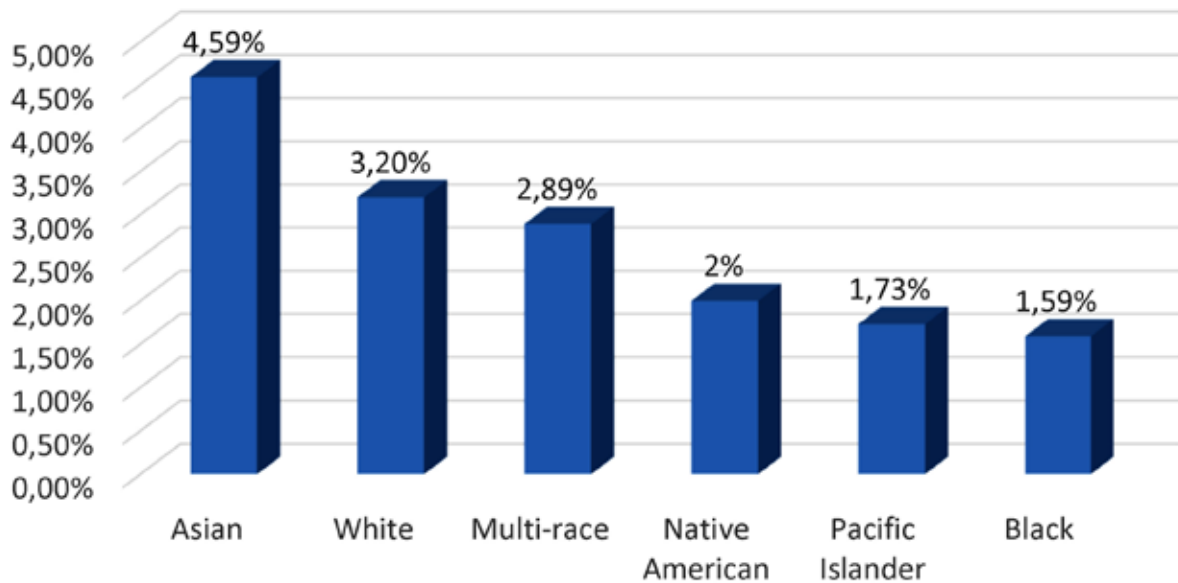


Figure 2. Proportion of travel expenses by race, among all households in the U.S.

It should be noted that the expenditures described so far represent the average values for all consumer units, **regardless of** if they travelled during the year.

4.2 A closer look at consumers who travelled:

Table 5. Among those with at least one trip

	average
Annual income	\$ 95.620
Annual total expenditure	\$ 72.517
Annual expenditure on trips	\$ 4.701
1. Food and beverages	\$ 887
1.1 Food prepared by consumer unit on out-of-town trips	\$ 112
1.2 Food away from home	\$ 644
1.3 Alcoholic beverages	\$ 131
2. Lodging	\$ 987
3. Transportation	\$ 1.424
4. Fees and admissions	\$ 1.404

Table 5. Among those with at least one trip

proportion of travel expenses	State number	State name
5.08	1	
6.94	2	
5.15	4	
6.1	6	
6.22	8	
6.55	9	
6.8	10	
8.53	11	
5.67	12	
6.79	13	
8.12	15	
6.16	17	
5.26	18	
12.11	19	
5.34	20	
5.77	21	
5.19	22	
6.97	24	
6.06	25	
5.53	26	
6.53	27	
4.84	28	
5.77	31	
5.5	32	
4.98	33	
7.69	34	
5.86	35	

6.71	36	
6.08	37	
6.17	39	
0.21	40	
5.75	41	
6.23	42	
6.03	45	
5.67	47	
5.26	48	
5.66	49	
6.22	51	
6.57	53	
5.36	55	

Table 6. Among those with at least one trip

Family size	proportion of travel expenses
1	6.3
2	6.51
3	5.43
4	5.32
5	5.62
6	4.87
7	5.01
8	4.55
9	3.85
10	0.98
11	7.92
12	5.56

Table 7. Among those with at least one trip

Family type	proportion of travel expenses
Married Couple only	7.11
Married Couple, own children only, oldest child < 6	4.75
Married Couple, own children only oldest child >= 6, <= 17	6.23
Married Couple, own children only, oldest child > 17	5.22
All other Married Couple families	5.04
One parent, male, own children at least one age < 18	4.48
One parent, female, own children, at least one age < 18	4.56
Single consumers	6.30

4.3 Results from linear regression:

Linear regression analysis is a commonly used statistical technique for continuous outcomes.

The model of linear regression is:

$$y = \beta_0 + \beta * X$$

In this study, the specific model is

Proportion of expenditure on travel = $\beta_0 + \beta * \text{race}$

β – is regression coefficient for X (race). A p -value of β will be generated from the analysis. If P is below 0.05, it means β is statistically significant, indicating that there is statistically significant association between X and Y . On the other hand, If P is above 0.05, it means β is not statistically significant, which further means that there is no statistically significant between X and Y .

When p -value is below 0.05, we can further look at the direction of β :

If β is above 0, it means that X is positively related to the outcome.

If β is below 0, it means that X is negatively related to the outcome.

We also included other two variables of “family size” and “family type” in the model, so that any confounding effect of these two is adjusted for. Therefore, the final model is

Proportion of expenditure on travel = $\beta_0 + \beta_1 * \text{race} + \beta_2 * \text{family size} + \beta_3 * \text{family type}$

Table 8. Regression coefficient from linear regression analysis: among all consumer units

Race	Regression coefficient	Standard error	t-value	P-value
reference: White				
Black	-1.3223	0.1294	-10.22	< 0.001
Native American	-1.0894	0.5244	-2.08	0.0378
Asian	1.4213	0.1797	7.91	< 0.001
Pacific Islander	-1.1401	0.606	-1.88	0.0599
Multi-race	-0.0619	0.3204	-0.19	0.8468
Family size	-0.1459	0.0514	-2.84	0.0045
Family type				
reference: Married Couple only				
Married Couple, own children only, oldest child < 6	-1.0424	0.2312	-4.51	< 0.001
Married Couple, own children only oldest child >= 6, <= 17	0.351	0.1839	1.91	0.0563
Married Couple, own children only, oldest child > 17	-0.8305	0.1976	-4.2	< 0.001
All other Married Couple families	-1.2761	0.2668	-4.78	< 0.001
One parent, male, own children at least one age < 18	-1.5121	0.4341	-3.48	<0.001
One parent, female, own children, at least one age < 18	-1.323	0.2192	-6.04	<0.001
Single consumers	-1.4168	0.1238	-11.44	<0.001
Other families	-1.5578	0.1401	-11.12	<0.001

The plot below illustrate predicted proportion of travel expenses by race groups among all households.

It can be seen that group 4 (Asian) has the highest values on average.

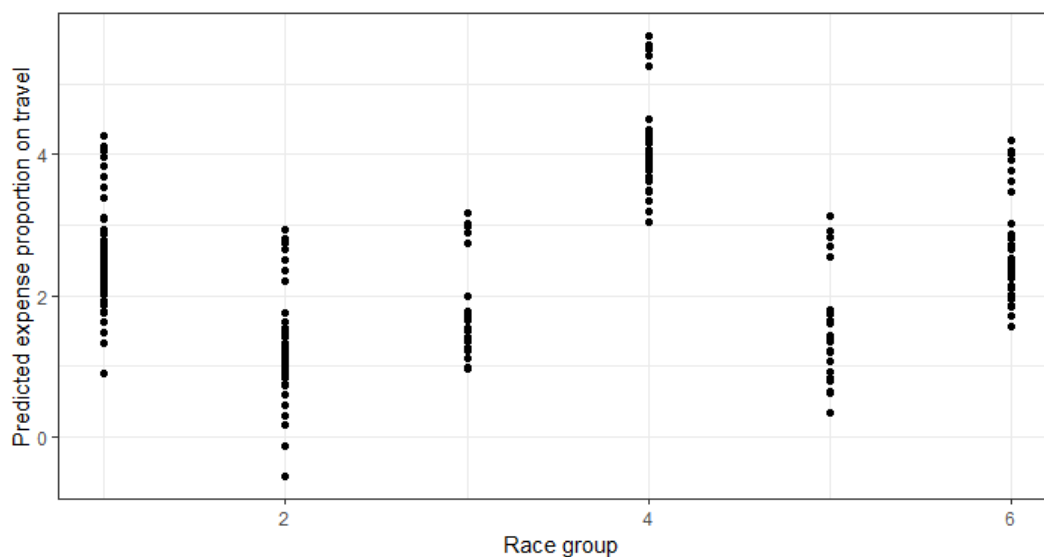


Figure 3. Among all households

Table 9. Regression coefficient from linear regression analysis: among those who traveled

Race	Regression coefficient	Standard error	t-value	P-value
reference: White				
Black	-1.3721	0.2604	-5.27	<0.001
Native American	-1.1015	0.9901	-1.11	0.2659
Asian	1.9007	0.29	6.56	<0.001
Pacific Islander	-1.2104	1.1917	-1.02	0.3098
Multi-race	-0.2039	0.5488	-0.37	0.7102
Family size	-0.2032	0.0903	-2.25	0.0245
Family type				
reference: Married Couple only				
Married Couple, own children only, oldest child < 6	-2.2448	0.3757	-5.98	<0.001
Married Couple, own children only oldest child >= 6, <= 17	-0.5101	0.2985	-1.71	0.0875
Married Couple, own children only, oldest child > 17	-1.5884	0.329	-4.83	<0.001
All other Married Couple families	-1.4974	0.4798	-3.12	0.0018
One parent, male, own children at least one age < 18	-2.2469	0.7543	-2.98	0.0029
One parent, female, own children, at least one age < 18	-2.107	0.3791	-5.56	<0.001
Single consumers	-0.9668	0.2176	-4.44	<0.001
Other families	-2.0086	0.244	-8.23	<0.001

The plot below illustrate predicted proportion of travel expenses by race groups among those with

at least one trip. Again, it can be seen that group 4 (Asian) has the highest values on average.

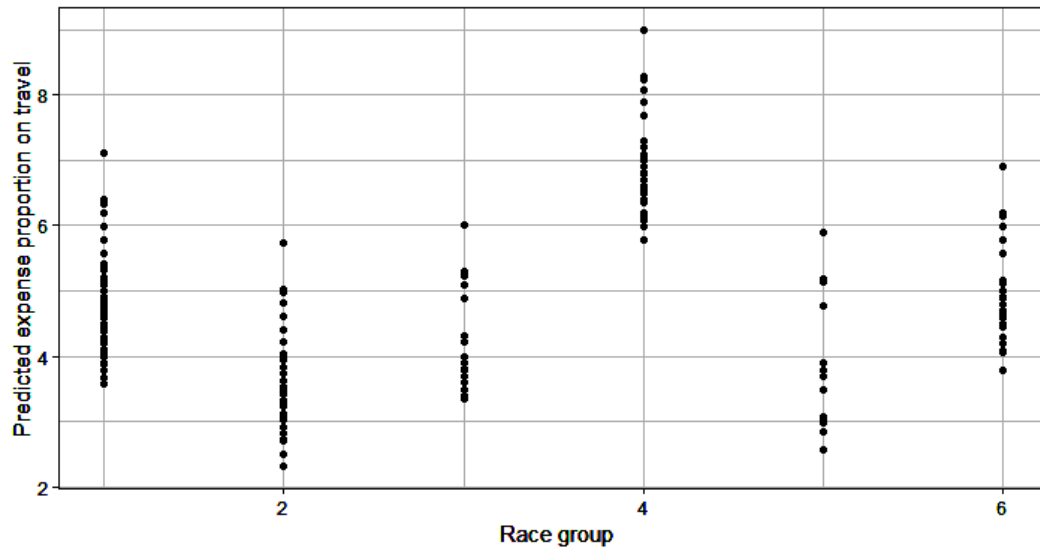


Figure 4. Among all households with at least one trip

5. Discussion

On average, consumers in the United States spend 3% (\$2,400 /\$73,379) of income on travel. The expenditure on travel is around 4% (\$2,400 /\$55,838) of total expenditure.

These proportions were higher among those who had at least one travel during the year: 5% and 6.5%, respectively.

Looking at the components of travel expenditure, transportation and fees/admissions take 30% each, followed by lodging (21%) and food/beverages (19%).

Comparison across states:

Among all consumers:

District of Columbia, Iowa, and Washington rank the highest in proportion of expenditure on travel.

New Jersey ranks the lowest.

Among those who traveled:

District of Columbia, Iowa, and Hawaii rank the highest in proportion of expenditure on travel.

Oklahoma ranks the lowest.

Comparison of family size:

Families with 2 members spend more than those with one member.

However, there is no linear association between family size and proportion of expenditure on travel.

Comparison of family type:

Married couples without children had the highest budget proportion on travel than other family types.

Linear regression results:

Among all consumers in the nation, Asian consumers spend 1.4% more budget on travel than Whites. Black and Native Americans spend less (1.32% and 1.09%, respectively) than Whites.

Results are similar among consumers who had at least one travel.

This is similar with previous findings on budget share differences between different racial/ethnic groups [3]. For example, Asians and Whites spent more proportion on entertainment and transportation than Blacks and Hispanics [3].

6. Summary

The research paper described the travel expenditures and components in the United States in year 2017. Meanwhile, by conducting multivariate linear regression analysis, this study found that there is any racial difference in proportion of expenditures on travel, with Asians higher than Whites, and Blacks and Native Americans lower than Whites.

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Section 8. Science of law

<https://doi.org/10.29013/EJHSS-23-1-73-76>

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FEATURES OF THE IMPLEMENTATION OF INTERNATIONAL LEGAL NORMS ON GENDER VIOLENCE

Abstract. Violence against women has been recognized by the world community as a problem that needs to be solved at the international level. The solution of the issues raised in the fight against gender violence requires the interaction and cooperation of different countries, for which international legal standards should be developed. The specifics of the implementation of international legal norms on gender violence is that the implementation of international standards requires their full and unconditional inclusion in the legislation of a specific state without amending any established legal customs.

Keywords: violence against women, gender equality, international legal norms, national implementation, family violence.

An important element is that the inclusion of international standards for the protection of women's rights ultimately requires complex measures to be taken to build the relevant infrastructure, coordinated joint action of state institutions, non-governmental organizations, and social movements.

The following are the necessary steps that the state should take in the implementation of international legal norms on the status of women:

- Inclusion of the principle of gender equality in legislation or the Constitution;
- Prohibition of discrimination in any form, including when applying sanctions;
- Abolition of laws and practices that manifest gender discrimination.

The implementation of international standards for the protection of women's rights is based on a

comprehensive and coordinated domestic policy, as gender-based violence, including domestic violence, is a complex phenomenon that requires a wide range of actions by various actors and institutions to combat it.

Appropriate protocols should be developed and necessary measures taken to ensure joint approaches and common understanding. The best example of achieving coordination and cooperation is national action plans that define the role of all bodies, including non-governmental organizations.

Thus, in Great Britain, inter-agency conferences (MARAC) were organized for all relevant institutions, which assessed the risks and created the opportunity to hold meetings on the ground. In the course of such actions, information is exchanged on victims of domestic violence who are at serious risk (for example, at risk of being injured or even killed). Bringing all

relevant institutions together in MARAC allows for the development of a risk-oriented and coordinated plan to ensure security. There are 250 MARAC conferences operating in England, Northern Ireland and Wales. In the course of their work, these conferences review approximately 53.000 cases annually.

Agile response centers have been established in Germany and Austria. Those centers specialize in the field of sexual and family violence, and their main task is to coordinate the actions taken in this direction by relevant institutions such as prosecutor's office, court and law enforcement agencies, child and witness protection shelters, and structures.

It should be noted that some laws make direct references to regional and international documents in the field of human rights. Thus, Article 1 of the Law on the Criminalization of Violence Against Women, adopted in Costa Rica in 2007, states that the purpose of that law is to protect the rights of victims of violence and to eliminate various forms of sexual, psychological and genetic violence against women that are considered discriminatory practices. is to be punished. In particular, this applies to starting a family, to actual marriage unions, whether declared or not. At that time, the Law was included in the Convention on the Elimination of All Forms of State Discrimination against Women, Law No. 6968 adopted on October 2, 1984, the Intercontinental Convention on the Prevention, Punishment and Elimination of Violence against Women, as well as on May 2, 1995 refers to its obligations reflected in Law No. 7499 adopted in In Costa Rican law, hereditary violence refers to the deprivation of a woman's right to property or inheritance. Article 9 of Guatemala's 2008 Law on Femicide and Combating Other Forms of Violence Against Women states is intended that no references to customs, traditions, religion or culture can be made to justify gender-based violence or to absolve the perpetrator of gender-based violence.

International organizations believe that domestic legislation should criminalize all forms of gender-based violence and provide for the prevention,

protection and expansion of the rights of victims of violence and their opportunities, as well as providing them with medical, psychological, social and economic assistance. The legislation is also required to ensure the possibility of adequate punishment of the perpetrators and compensation for the damages suffered by the victims of violence [1, p. 209].

July 1996 was marked by the adoption of the UN Economic and Social Council Resolution No. 1996/12 on the eradication of violence against women. In that document, it is stated that the high level of expenses related to violence against women in the social and economic spheres, as well as in the field of health, is a serious concern [2, p. 348].

In the eighties and nineties of the 20th century, legislative reforms regarding physical and sexual abuse by husbands and intimate partners were implemented. Thus, in 24 countries of Latin America and the Caribbean region, special legislation on family violence has been adopted. The reforms mainly consist of imposing penalties for sexual, physical and psychological violence by intimate partners. For this purpose, new laws on domestic violence have been adopted or existing criminal codes have been amended. By taking these steps, the legislator himself confirmed that intimate partner violence is a crime that society will no longer tolerate. Also, the idea that domestic violence is a family-specific matter should be eliminated. For this reason, all cases related to the use of violence should be made public.

Today, many laws on gender-based violence mainly emphasize the criminalization of certain acts. It is desirable that the legal framework moves beyond such a limited approach by ensuring the effective application of a wide range of areas such as criminal, civil, constitutional and administrative law, and addressing the issues of prevention of violence and the protection and support of victims of violence.

It is also important to consider a disciplined approach to gender-based violence in legislation. Changes to the Swedish Penal Code in 1998 under the Quinnofrid project and related to gender violence

highlight the importance of cooperation between the police, social services and health organizations.

In the nineties of the 20th century, many countries adopted specific legislation on domestic violence, containing various but precise provisions. Laws against domestic violence have been adopted in 47 states. Some states are content with civil law, providing only initial protection to victims. In other states, police powers and protection avenues for protection orders are extensive. In some countries, criminal and civil cases are connected. Many countries have introduced new offenses or changed the status of domestic assaults. In countries such as Belgium, Finland, England, Germany, and Slovenia, family violence began to be considered a criminal act. Some countries have moved towards “integration of laws”, according to which state structures and legislative authorities are responsible for the organization of social services and the development of programs aimed at monitoring and preventing family violence. According to the adopted laws, the state must ensure the financing of those programs [3, p. 75].

Despite the efforts made in the post-Soviet countries, the issue of combating violence remains as acute as in other countries. The legal documents of the former USSR, as well as the experience of preventing various forms of family violence, prove that women and children suffer more from family violence in those countries. Currently, post-Soviet countries are trying to implement international legal norms related to the eradication of family violence as a form of gender discrimination. In order to remove the provisions that envisage or justify gender violence, the world community recommends the following measures to the states of the former USSR: Implementation of the summary, evaluation and revision of the criminal-procedural, criminal and civil legislation; Developing

police procedures that do not compromise women’s dignity; Providing medical and social support and assistance to victims of violence; Cooperation with non-governmental organizations, foundations and law enforcement agencies in the issues of training on gender aspects; Cooperation with mass media; Taking other measures to prevent acts of violence; Implementation of international cooperation in this field as far as possible [4, p. 8].

In the given context, the approach of the legislation to the problem of family violence by some countries of the former USSR was revised. At that time, it was emphasized that this topic is a priority in the field of family policy of the state. In particular, in 2010, Azerbaijan adopted a special legislative act “On prevention of domestic violence” aimed at combating family violence. The Law on Prevention of Domestic Violence of the Republic of Azerbaijan regulates the prevention of violence caused by abuse of close family relationships, joint or previous cohabitation, prevention of negative consequences caused by violence, provision of social protection and legal assistance to victims, and a number of other issues [5, 2307].

Civil society and non-governmental organizations (NGOs) have a key role in preventing and combating gender-based violence. Most of the services provided to victims of violence are provided by non-governmental organizations. In addition, the activity of non-governmental organizations consists of information and propaganda work. The main problem for NGO activity is insufficient and unsustainable funding. States should recognize and encourage and support non-governmental organizations, create conditions for their maximally effective work, assist their cooperation with state institutions and allocate sufficient financial resources.

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